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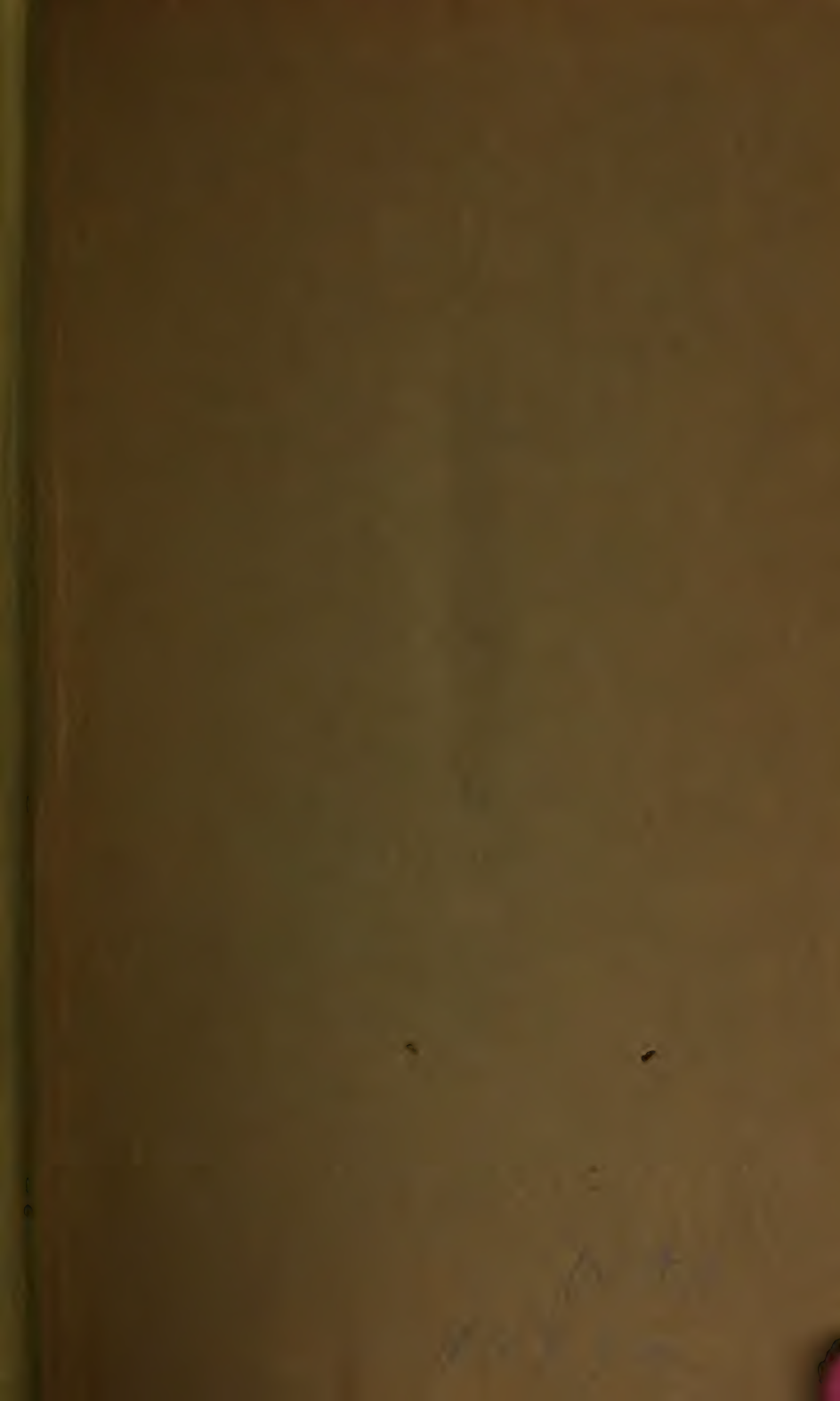
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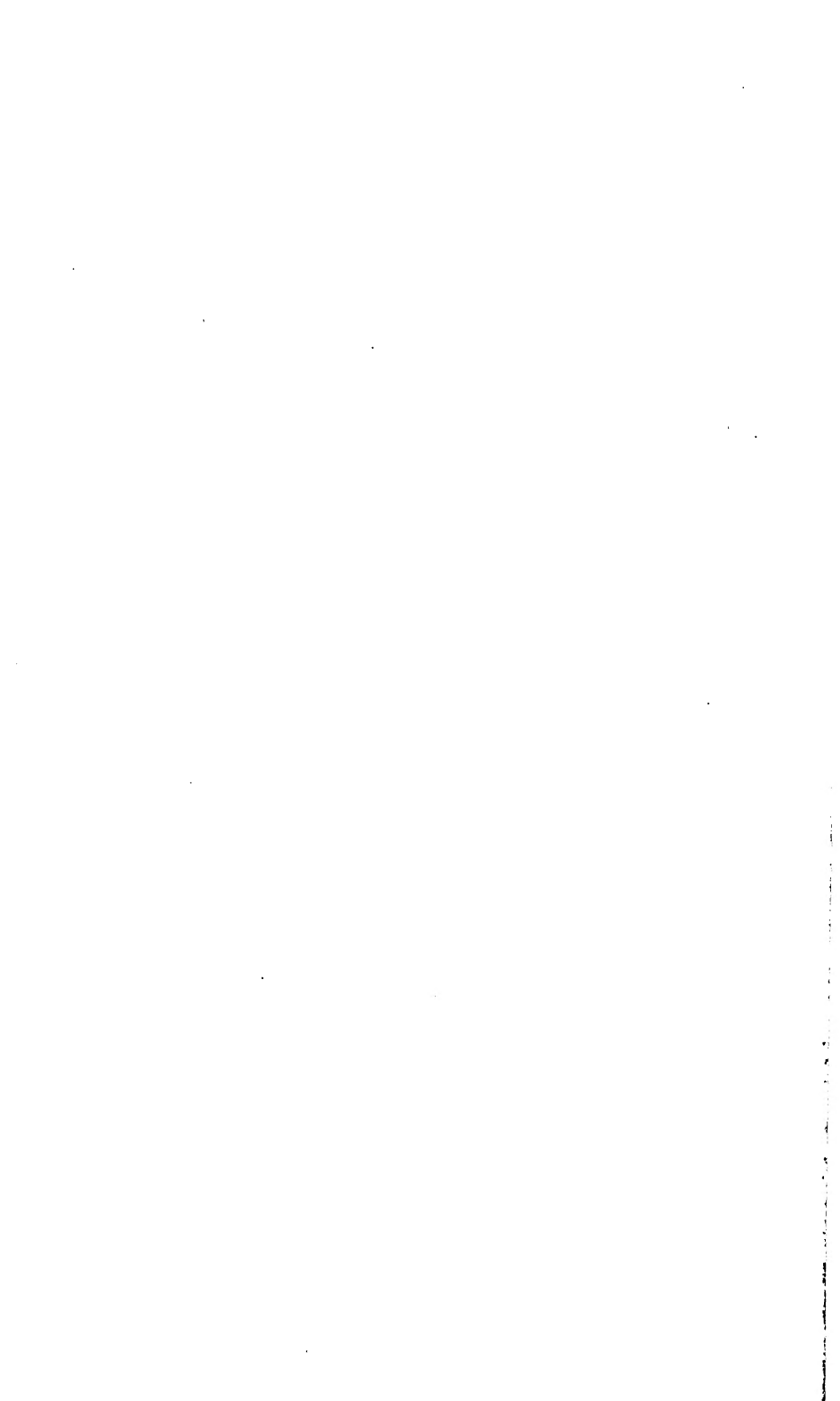
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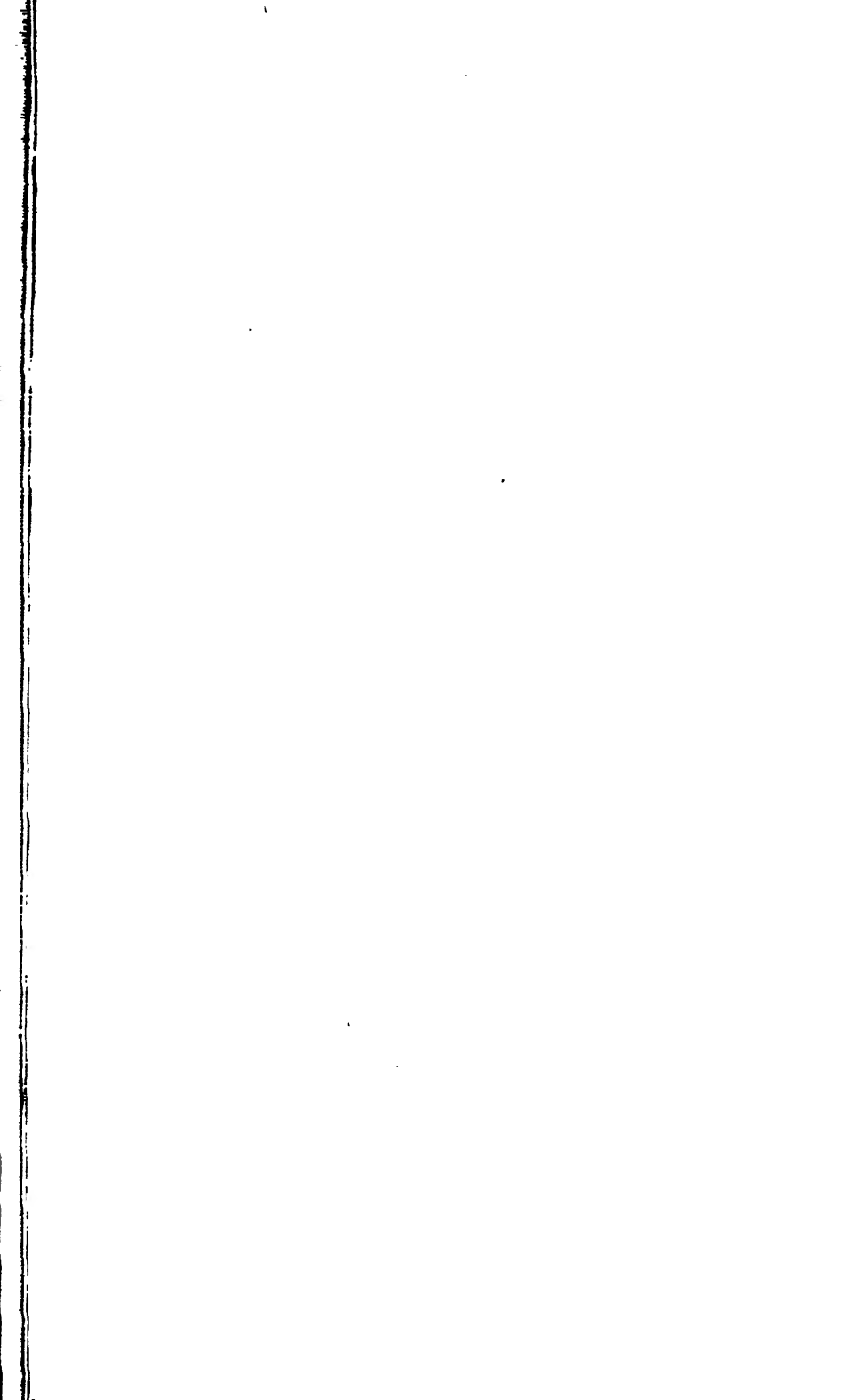
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,
Monthly Political and Literary Censor,

FROM
DECEMBER TO APRIL (INCLUSIVE.)

—1804—

WITH AN APPENDIX,

CONTAINING
AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

VOL. XVII.

LONDON:

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PREFACE.

IN concluding the Seventeenth Volume of our work, at a period marked by peculiar circumstances in the political world, exhibiting an union of principles the most opposite, an amalgamation of particles the most heterogeneous, it is with particular satisfaction we look back upon our past labours, since the retrospect enables us, with confidence, to challenge the most ingenious of our opponents, to select a single instance in which we have departed from the principles which we originally professed; and, consequently, encourages us to expect a continuance of that patronage, which was liberally granted to us on account of our promised support of these principles. Attached to no *party*, our political animadversions have, we are bold to say, invariably borne the stamp of independence; and whenever they shall cease to be so distinguished, let them and us be consigned to merited contempt. We now proceed to fulfil the promise which we recently made to our readers, and to enter on a concise

VIEW OF THE POLITICAL STATE OF EUROPE.

FRANCE naturally presents herself in the foreground of this picture, extending her colossal arms from the northern to the southern hemisphere, and, true to her principles, and steady in her plans, grasping at UNIVERSAL EMPIRE. Wild and romantic as this scheme of ambition formerly appeared, the wonderful events of the last twelve years, baffling the calculations of experience, and defeating the projects of wisdom, have robbed it of its distinguishing characteristics, and have almost reduced it to the level of probable occurrences. Supine, dormant, and inert, the powers of the Continent seemed, till very recently, disposed to submit to every species of aggression, insult, and degradation, rather than attempt to oppose that revolutionary torrent, whose destructive impetus had been severely felt by some, and whose progressive force had been deemed utterly resistless by others. Various causes thus combined to perpetuate this supineness; terror, weakness, and mistrust, respectively, contributed to cherish and to maintain it; and had the artifice and cunning of Buonaparté borne any kind of proportion to his rapacious-

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ness, ambition, and vanity, the delusion had not been dispelled, until it had been too late to derive any benefit from its dissipation. Let the records of history be diligently searched, and no instance will be found, from the first dawn of civilization to the present eventful moment, in which one power dared so to violate the common laws of all, as France has violated the laws of nations, or in which so tame, so base, an acquiescence in the most wanton and the most dangerous invasions of the rights and privileges of independent states, in the most wicked and profligate systems of aggression and plunder, was evinced by the great powers of Europe as has been evinced by them since the treaty of Amiens. There is scarcely a power in Europe whose territory has not been invaded by France, in time of profound peace. Hanover, which, during the late war, remained peaceable and neutral; and whose neutrality was respected even by Robespierre, by the National Convention, and by the Directory; has been invaded, plundered, desolated, and ruined by the Corsican Usurper, under the stupid pretext that its elector was sovereign of England, but for the real purpose of replenishing his exhausted coffers with her treasures, and of feeding and clothing his half naked and half famished regiments of military banditti, at her expence. The friendly and allied republics of Holland, Switzerland, and Lombardy, have experienced a fate but little more enviable. They have been deprived of even the shadow of independence; their lawful magistrates have been controuled, and even deposed, by French generals and pro-consuls; their laws have been silenced by French bayonets; and their resources have been drained for the support of French armies which their population also has been thinned to recruit. The Neapolitan and Papal dominions have not escaped the general pillage; the independence of both has been violated, the fortresses of both have been seized, and both of them have been compelled to receive French garrisons. The lawful heir to the duchy of Parma and Placentia has been deprived of his inheritance, and an extorted covenant has been produced to sanction its annexation to the republic of France. So numerous and so flagrant have been these violations of the law of nations, these gigantic plans of public robbery, these extensive scenes of iniquity and oppression, that, to recount them all, would be alike tedious and unnecessary.

It may be proper, however, to add to this melancholy display of degraded sovereignty and of successful usurpation, the *tributary* kingdoms of Spain and Portugal, holding their precarious existence by the frail and humiliating tenure of a foreign tyrant's interest or caprice, and compelled to supply him with the means of opposing their own best friends, and of reducing other states to the same wretched situation with themselves! At any former period, when high notions of national honour, dignity, and independence, prevailed; before French principles had infected the people, or French power had palsied the princes, of Europe, any one of these acts of injustice would have sufficed to rouse the general indignation, and to produce a strong and generous confederacy for the manly purposes of repulsion and punishment. But the spirit of Europe seems to have evaporated in the revolutionary alembic; the rich ore of honour has disappeared, and nothing is left behind but a vile mass which even interest cannot animate. A principle of self-preservation, indeed, one should have thought, would alone have operated with sufficient force to counteract the effects of this atrocious conspiracy against the general rights of mankind. But in this, as in every other rational expectation, the friends of social order have hitherto been disappointed. Universal encroachment has been productive of nothing but universal submission, resistance has every where yielded to apathy, and, encouraged by this unnatural state of things, the Usurper has proceeded, with increased rapidity, in his career of ambition, scarcely deigning to veil his ultimate designs beneath any specious or plausible pretexts. Aware, however, that, in Great Britain, he had still one formidable foe to encounter, and fearful lest the wisdom of her councils and the resolution of her government, might, at length, succeed in opening the eyes of other powers to a just sense of their own danger, and so lead them to follow her example, all his efforts have been directed to render her odious to every other state, and to create general distrust of her object, her views, and designs. For this purpose, justifiable only where its accomplishment may be achieved by fair and honourable means, by open expostulations, by reference to authentic documents and established facts, he has had recourse to every mean and pitiful art which envy, hatred, and malice, combined with falsehood, perfidy,

and fraud, could devise. Judging of other nations, by that which he governs, he has attempted to impose on them as truths, facts so glaringly absurd as almost to bear their own confutation on the face of them. With the same impudence with which, in Syria, he accused Sir Sydney Smith of an attempt to introduce the plague into his army, has he recently, through the medium of his prostituted press, preferred a similar charge against the British government, of sending into France, for a similar purpose, bales of cotton and of wool infected with pestilential matter.* Other charges equally

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† This fact is asserted in the *Citizen François* of May 5th; in which the people of France are also warned against the introduction of the vaccine inoculation "because" say these good citizens, "we have heard from good authority, that the English cows are subject to madness, and many shocking diseases unknown on the continent among animals of their species and that their milk is one of the causes of the natural brutality of English men, of their unsocial character, of their spleen, of their suicides, &c. Who can answer for it, that by the introduction of the vaccine inoculation we do not introduce among the human species, all the cruel diseases of English cows, and augment the mass of human sufferings already so many and so great." He concludes with the sagacious observation, *Timeo Dana et dona ferentes.*" Poor Dr. Jenner will no doubt be surprised to hear, that "this English discovery has caused many debates in the Medical Societies of France; particularly among those, composed of *true patriots*, who suspect every thing coming from a nation capable of paying a Marat" (we were formerly accused by these *true patriots* of hiring Charlotte Corday to murder this same Marat whom they deified;) "and a Robespierre to guillotine French men; a Barras to transport them; hiring assassins to dispatch our ambassadors of pacification at Rastadt" (this however was, at the time, exclusively imputed to the Austrians, but great liars, like great wits, have short memories) "in 1799; and our Chief Magistrate in 1804, &c." In another consular paper of the same date *La Gazette de France*, the laws of British *mirabile dictu!* are holden up as objects of terror to the citizens of France. Arthur O'Connor, it seems, is the author of this ingenious device. He having informed the French public that the exportation of sheep or wool from this country was punished by the amputation of the left hand, and nailing the right hand of the offender to a board on the pillory on which remains for two hours, &c.; the sapient commentator in the above gazette adds, "Travellers, who during the late peace, visited England assure us, that at Manchester, Liverpool, Bristol, Leeds, Birmingham, Glasgow, they saw upwards of fifteen hundred hands nailed to posts in the different market places; and that in every large city or town in England, the streets are crowded with beggars, who have been rendered unable to gain a livelihood, by having their left hand cut off, for exporting a single sheep to Ireland or to Scotland." Mark the conclusion. "It is time for Europe to unite against a nation which disgraces the present civilization of the world: and the ferocious character of which may be read in its criminal laws. In the criminal code of Great Britain are near a hundred crimes

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false and equally preposterous have made their appearance in the consular prints, all of which will meet with implicit belief from the people of France, who, in respect of foreign nations, are the most ignorant people in Europe; and as credulity is generally the offspring of ignorance, so are they equally credulous. But the grand instrument employed by this adept in the use of, revolutionary weapons has been the plot ascribed to the British cabinet of not only fomenting a civil war in France, but of conspiring to assassinate the First Consul. It was natural to suppose, that what passed on the trial of Peltier, to say nothing of our national character, would have sufficed to discourage Buonaparté from the rash attempt to impose this fabrication on the world. But he had seen so many fabrications of the same kind completely succeed in the various stages of the revolution, (not to overlook the *Parisian* plot against that respectable patriot JEAN DE BRIE, and his worthy associates at *Rastadt*, the fabrication of which the First Consul deemed it expedient to expose on his first usurpation of the supreme power, though he subsequently chose to impute it to the Austrians,) that he could not resist the temptation of having recourse to it. And, indeed, his fears concurred with his policy, in this instance, to urge its adoption. We mean not to contend that no plan whatever was in agitation for effecting the desirable purpose of hurling this bloody Usurper from his throne;—his Majesty's ministers had an undoubted right, agreeably to the principles laid down by the best writers on the law of nations, to overturn, if they could, a government the existence of which had, by its own founders, been declared incompatible with the existence of the British monarchy; even Mr. Fox will not deny this, for, in 1787, he carried this principle of interference to a much greater extent, in the case of Holland, by declaring, that if there were two parties in a state, one of which was friendly, and the other inimical, to

crimes which in all other countries" (*that is in France*) "are regarded merely as errors. To be sure we must admit that any one of the errors which their Consul has committed, in France or in Egypt, and which the civilized people of France regard as mere *peccadillos*, would certainly have brought his High Mightiness to the gallows in England, (where many a more honest man has suffered for infinitely smaller errors), although he be, as the *Journal de Défenseurs* asserts, "as much above Cæsar as above every other man borne by women!"

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this country, we had a right to enter into a league with, and to afford support to, the former of these parties. If then, such right exist, in respect of ancient and regular governments, a fortiori must it exist in respect of a government, the fruit of recent usurpation, nurtured by regicide, which has not only proved itself incapable of living at peace and amity with other nations, but has openly proclaimed principles, and asserted privileges, absolutely incompatible with the independence of the neighbouring states.

The charge, therefore, preferred against our government, for labouring to excite a civil war in France, admitting it to be well-founded, is as absurd as it would be to accuse the minister of reducing the colonies, and taking the ships of the enemy, in time of war. Whether or no any plot for the assassination of Buonaparté had really been formed, by those whose persons he had proscribed, whose children or whose parents he had murdered, and whose property he had stolen, we are not competent to decide. But the existence of such a plot may reasonably be supposed, without any violation of candour, or any violent imputation of guilt; we shall never be found the advocates of murder, nor the supporters of the jesuitical doctrine, that evil may be committed with a view to produce good; but it would be consummate hypocrisy in us to profess feelings which our heart disavowed, to deprecate the death of a man sinking beneath the weight of crimes, unparalleled in number and atrocity, or to say that if some loyal Frenchman were to rid the world of such a monster, we should *lament* the deed. We would neither commit nor encourage others to commit such an act, but if it were committed we should, for the sake of suffering humanity, for the sake of the civilized world, rejoice in the event. Such a plot, then, we can easily conceive, might exist; but most certain it is, and the truth should be proclaimed to the whole world, that the British government had not the smallest participation in it, nor even any knowledge of its existence. It was convenient, however, to the First Consul, whose real patron seems to be the father of lies, to assume the reverse of this as the fact; and so to represent it to the different courts of Europe, and to their ambassadors at Paris. The answers of these ambassadors, thus placed by the usurper, and not for
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the first time, in a situation the most awkward, have little in them worthy of remark, except that of Mr. Livingston, the American ambassador, who, being the native of a country, governed by laws of British origin, and differing but little from our own, ought not to have taken assertions for proof, nor to have dispensed with the observance of a homely but not unwise maxim of justice—*audi alteram partem*; or do not condemn a man unheard. But the republican zeal of this diplomatic agent of citizen Jefferson was not to be controuled by vulgar forms, stale maxims, or obsolete principles; he even went beyond the apostate bishop, whose note he answered, by asserting that the papers annexed to the report of the *grand judge*; for judges in France, it seems, where the whole order of justice is inverted, pronounce sentence before trial, “*prove that Mr. Drake, the British minister at Munich, has held a culpable correspondence with traitors*,” (Mr. L. has forgotten the *traitors* who, in America, conspired against their lawful sovereign) “for objects which all civilized nations must regard with horror.” He then, with the cunning of a jesuit, evidently insinuates, though he artfully professes to deny, that the British government was implicated in these acts. “The actions of a minister are generally attributed to the government he represents; and even when he acts against his orders (which I *hope* is the case in this instance) his conduct is so much identified with his government, that such acts tend to overturn social order, and to bring back nations to barbarism.” That Mr. L. is perfectly able to appreciate acts which are subversive of social order, we are not inclined to deny; but we must confess our inability to appreciate his logic. His republican excellency concludes with a tirade conceived in the pure spirit of the patriotic founders of the constitution and government of his own country. “I beg your excellency to offer to the First Consul, in the name of my government, the most sincere congratulations for having happily escaped the attempts of his enemies, directed not only against his life, but against an object more *dear to his heart*, the *happiness of the nation* of which he is the chief; a *happiness which is the result of his noble labours in the field of honour*, and in the cabinet, and which is not yet sufficiently

established, not to be deeply shaken by his loss*." We can make ample allowances for the novelty of the situation in which the ambassador was placed; but a man, with much less ingenuity than has fallen to his lot, might have sent a civil acknowledgment of the minister's note, and, at the same time, have forbore to give any *opinion* on the merits of the question to which it referred. This mode of proceeding, however, which, to men of plain sense, not only policy but justice seemed to prescribe, by no means suited the spirit and temper of this ardent republican, who evidently answered *con amore*, and, in his zeal to avow his own principles, and to flatter the First Consul, either belied the sentiments of his heart, or betrayed the most incorrigible ignorance, while he grossly insulted the feelings; and indeed the common sense, of the people, by holding up the most oppressive tyrant that ever swayed the sceptre of command, as the promoter of his people's happiness! *He* consider the happiness of those over whom he exercises the most intolerable oppression; of whose liberty, whose property, whose lives, he arrogates to himself the absolute disposal, not only without regarding the forms of law, but in direct contradiction to the law, over which his will is supreme! Was Tenasco, or Alexandria, or Acra, or Jaffa, or Paris, the *field of honour* in which he reaped their happiness! The basest parasite that ever licked the dust from the foot of a tyrant never pronounced a panegyric more fulsome, more false; never perverted facts more grossly; never libelled *honour* more wantonly; than this proud representative of a republic, founded by the rude advocates of unlimited freedom, by the sworn enemies of supreme hereditary power! If, indeed, as Mr. L. asserts, his conduct is identified with his government, the United States of America have here exhibited to the world a singular instance of that frankness, honesty, and justice, which are generally assumed to be, almost exclusively, republican virtues! On the letters imputed to Mr. Drake, we can

* Whether from a coincidence of principle generally, or from a conformity of sentiment in this particular instance, we presume not to decide; but Mr. Fox, as the papers in his interest announce, received Mr. Livingston most cordially on his recent arrival in London, and invited him to meet a tuffy band of British Patriots at his house. *De Republica idem sentire*, was declared, by a republican of old, to be the best cement of friendship.

give no decided opinion; though, from a cursory view of them, we feel strongly disposed to doubt their authenticity. In the very first letter Mr. Drake enters into the particulars of his account current with his agent in France; specifying the different sums which, at different times, that agent had received; particulars extremely convenient for those who wished to prove the existence of a plot; but most unlikely indeed for the principal instigator of that plot to detail. This circumstance, with many others, are extremely suspicious, though certainly not decisive; but it would be highly improper to pre-judge this question, as Mr. Drake will soon have an opportunity to speak for himself.

Whether the plot was real or imaginary, and whatever, if real, its object might be, it was eagerly seized by Buonaparté, as a pretext for the commission of a deed, as foul and as atrocious, as any which marks even the sanguinary annals of *his* life, which are indeed written in characters of blood. A prince of the house of Bourbon, the virtuous and gallant Duke d'ENGHIEN, who had so nobly distinguished himself during the late war against the murderers of his family and the despoilers of his property, had, after the emigrant corps, which served on the Continent with so much credit to itself and with so much advantage to the allies, retired to a small estate in the dominions of the Elector of Baden, where he passed his life in retirement and study; esteemed and beloved by all who knew him. This prince, whose virtues, whose birth, and whose lawful pretensions, were a satire on the life, character, and conduct of the Corsican Usurper, that usurper resolved, in violation of laws human and divine, to sacrifice to his vengeance and to his *views*. The neutral territory of Baden was accordingly violated, without any *previous* notice, and consequently without the consent of its sovereign; the prince was dragged out of his house; hurried to Paris without refreshment as without repose; consigned to a band of military assassins, previously selected and previously instructed for the purpose, under the immediate direction of Murat, the Consul's brother-in-law, and the base pandar to his infamous designs, and, after a mock trial, in which every form of law, and every principle of justice,

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trator and the instrument of more murders, than it ever fell to the lot of any other individual to commit; and on that monarch who, knowing this, and who, seeing in him the assassin of his family, has not blushed to become his friend and ally. For our part, we have only to express our fervent wish that the Prince of Peace's *invariable proof* may not fail in its application to Napoleone Buonaparté. The *Moniteur* adds, by way of illustration of the prince's remark, "the saying of the Prince of Peace has been verified; and, at the very moment when England made use of the Count D'Artois as a cut-throat, one of the individuals of his house, by way of expiation for the crime, perished by the sword of the law. Infamous bishop of Arras, such is the result of your counsels!"

The very murder which was thus perpetrated in order to smooth the Consul's way to that throne which had long been the object of his ambition, was now urged as a proof of the existence of plots and of dangers which rendered his assumption of the imperial title, power, and dignity, necessary for the safety of the state. The *Salus Reipublicæ*, which in the early stages of the revolution, engrossed the attention of a special committee, to whom the Consul was then a subordinate agent—the *Committee of Public Safety*—is now solely confided to the paternal care of this same agent, suddenly converted, by the magic of a republican wand, into the noble founder of the people's *happiness*, and the faithful guardian of their *rights*. It would be foreign from our present purpose, and, indeed, incompatible with the bounds which we are compelled to prescribe to ourselves, to lay open the whole system of artifice and fraud employed by the Consul on this occasion; or to comment on the various addresses and resolutions of the legislative, municipal, and *military* bodies, who, forgetful of past oaths and of past principles, have, in a moment, ceased to be the steady supporters of liberty and equality, the furious revilers of royalty, and of every species of hereditary government, and have become supplicants at the feet of the Consul, imploring him to plunge himself, and his whole family, without delay, into "the hell of monarchy."* This we must leave to the historian who, in

* An expression used by the Marquis of Condorcet, and adopted by Thomas Paine.

his account of the present eventful epoch, will have ample materials for the exercise of his industry and judgment.— The scene depicted by our immortal bard, between our Richard and the municipal officers of London, has been realized at Paris, and the little low-born upstart of Corsica, has, after displaying the coyness of a republican maiden, by resisting the first solicitations, and bearing to be pressed again and again, condescended to fill the throne of the Bourbons, and to become the First Emperor of the French. Had Brissot, and Syeyes, and Robespierre, and Danton, and Herbert, and Marat, combined to devise some act for degrading royalty beyond all former examples of degradation, the united ingenuity of these wily republicans, the extent of whose inventive faculties for such purposes was never questioned, could not possibly have devised any act so effective for the accomplishment of their object, as the elevation of Napoleoné Buonaparté to the throne. It is the consummation of its debasement; while its effect on the people of France is to sink them almost beneath contempt!

In one respect this bold and daring measure may be regarded as politic; in another as impolitic; it will certainly, by the shews, and spectacles, and bustle which it will produce, as well as by the elevation of rank and dignity which it effects, gratify the predominant passion of that fickle, capricious, and sanguinary tyrant, the *sovereign people*; but, on the other hand, it will accustom them to a renovation of the ancient order of things in many respects; and will teach them to submit to the absolute sway of an individual; whence comparisons may possibly suggest themselves not very favourable to the existing sovereign; and considerations of justice as well as of policy may arise in their minds, all having a natural tendency to pave the way for the restoration of the lawful heir to the throne. This effect, if produced at all, may, possibly, be the work of time; but it is too much for common sense to suppose, that the new dynasty can possibly last, or that the people can consent to exchange a legitimate native prince, sprung from a long line of royal ancestors, for a low-born foreign usurper of yesterday, who degrades the very nation which he governs, any longer than they continue to be subject to the terror of military tyrants, and military law.

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That which repeated breaches of solemn treaties ; which reiterated violations of the territories of neutral powers ; which the destruction of the integrity of the German empire, which all the great powers of the continent had solemnly guaranteed ; which the invasion of Hanover, the independence of which those powers had pledged themselves to maintain—that which this combination of acts of violence and treachery could not effect, has, in part at least, been achieved by the murder of the Duke D'Enghien. The EMPEROR OF RUSSIA, who has long, indeed, viewed the conduct of the Corsican Usurper with a jealous eye, has been at length roused to a manly expression of his horror at this atrocious act, and of his indignation at the violation of his kinsman's territory, for the purpose of committing it. To judge by the language of his Imperial Majesty to the Diet of Ratisbon ; by his marked approbation of the conduct of his ambassador at Paris, COUNT MARCOW, who had the honour to incur the disapprobation and hatred of Buonaparté ; by the recall, to his cabinet, of that excellent nobleman, Count Woronzow ; by the public token of his grief (a court mourning) for the death of the Duke D'Enghien ; and by the orders to increase his military and naval forces ; to judge by all these circumstances of the disposition and intentions of the Emperor, he is, at length, convinced that, without a speedy and effectual check imposed upon the daring aggressions, and the insatiate ambition, of the French Consul, no throne in Europe will be safe, no territory secure ; and has, in consequence, resolved to stand forth, in a manner becoming his rank, dignity, and character, to assert the rights of independent sovereigns, and to rescue the Continent from impending subjugation and slavery. If these appearances be not deceitful, the time is near at hand, when a new confederacy, more formidable than any that heretofore existed, will be formed against France, not with a view to profit by the dismemberment of her empire, but for the purpose of depriving her of the means of inflicting on other states those injuries which are the subject of her constant meditations ; of reducing her power within some moderate bounds ; and, possibly, of restoring her lawful monarch to the throne, as the best mode of giving happiness to her, and security to Europe. A confederacy formed on these principles, and with these views,

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must meet with the approbation and good wishes of every friend to civilized society.

The KING OF SWEDEN has followed the example of Russia, or, rather, to do his Majesty justice, adopted the same line of conduct, without any communication with the Emperor Alexander; and his *Danish Majesty*, who acted with signal spirit, on the threat of the general disturber of the peace of nations to invade his territory, has put his forces on a respectable footing; and seems disposed to join that confederacy, of which the Russian emperor will, of course, be the august head.

AUSTRIA, still smarting under past disasters, remembering the recent treachery of her officers, which occasioned those disasters, acts with becoming caution, but not with pusillanimity or blindness. Her armies have been increased to the full amount of a war establishment, her arsenals have been stored, and every means for renewing the contest, whenever circumstances may call for its renewal, have been carefully and diligently supplied. Any new confederacy, without the accession of this Imperial House, would, probably, be ineffectual; but her past fortitude is the best pledge of her readiness to enter into any confederacy formed upon broad and honourable principles; though the desertion of her allies in the last war, and the base conduct of the petty princes of the empire, stimulated and supported, in their *rebellious* proceedings, founded on true *jacobinical* principles, by a neighbouring monarch, renders it a matter of necessary prudence in her to act with extreme circumspection, and with a perfect knowledge of the designs of those by whom she is invited to act.

PRUSSIA, it would seem, by some recent changes in her ministry, is disposed to follow the general impulse, to forsake the mean, selfish, despicable, and most mistaken policy which she has hitherto pursued; and to contribute, at last, to *her own*, and the general, safety. But, surrounded as her monarch is, by ministers and courtiers infected by French principles, *if not bribed by French gold*, we must see some act more decisive than any that has hitherto appeared, before we give him credit for intentions which have heretofore been ascribed to him, but which an authority, that he ought to spurn, has hitherto prevented him from manifesting to the world. We have heard, indeed, that his army has caught
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the revolutionary infection; but we suspect that those who have brought his Majesty to give credit to this fact, are much more infected themselves, than the troops. We know indeed that French manners, and French morals, have made no inconsiderable progress at the court of Berlin, where they have produced their usual fruits; but nothing more is wanting, on the part of the monarch, to release himself from these disgraceful trammels, than a resolution to exert himself for that purpose. The time is now come, when he may wipe off the stains which have attached to his house, on account of the wayward policy which he has hitherto pursued; but if he suffer the favourable opportunity to escape, it will not return, and his character will be fixed for ever. The smaller powers of Europe are either so completely under the controul of France, or so wholly dependent on the greater states, that they must necessarily follow the impulse which they receive from them, and are scarcely accountable for their own acts. SPAIN and PORTUGAL, indeed, ought not to be so considered; their subjugation arises from their own inertness, and, should a continental war be renewed, their affected neutrality will not, and ought not, to screen them from attack. States that will make no effort for their own preservation, are unworthy of being preserved.

We now turn our eyes to our own country, and, in the state of our domestic politics, behold a scene novel indeed; but not unprecedented; the revival of parties, composed of heterogeneous materials, struggling for power, and aiming at the acquisition of ascendancy. The feeble administration of Mr. Addington is at an end. No administration, perhaps, possessed a greater portion of good personal qualities, of public integrity, and of fairness of intention; nor was it, in its subordinate parts, destitute of talent:—but he who ought to have instilled life, spirit, and vigour, into the whole body, was, unfortunately, himself devoid of those endowments and qualifications, which, at all times essential in a Prime Minister, were, at the present critical period, indispensibly necessary: hence, with this deficiency in its leader, the administration was destitute of energy and decision. It is a singular fact, which will not fail to be noticed by the historian of the times, that though Mr. Addington was certainly a sound member, and a staunch friend, of the established church, he nevertheless
wanted

wanted resolution to act up to his principles, and to do for the church all that his situation enabled him to do; and suffered in this, as in many other instances, the advice of those who were not competent to advise him, to controul his own sentiments and wishes; at least, this is the most favourable construction we can put upon the neglect which we deplore; sad effects of a temporizing and wavering policy! Justice requires us to add, that Mr. Addington's departure from office has been attended with circumstances highly creditable to his feelings and to his character; and that he may long continue to enjoy the sweets of domestic repose, and all the blessings of a private station, must be the cordial wish of all who know how to respect virtue, even in a political opponent; and who have sufficient honesty not to suffer any difference of political opinions to divert them from the ways of truth, or the duties of justice.

It was naturally to be expected, and indeed the expectation was universal, that the wish which we long since expressed for a firm, vigorous, and efficient administration, combining all the talents and *sound principles* of the country, would immediately be gratified. And the return of all the leading members of the old administration, including some of their successors, was anxiously looked for by the greater part of the public. But inexpressibly great were our astonishment and concern, at finding, that Earl Spencer, Lord Grenville, and Mr. Windham, with other noblemen and gentlemen, attached to their party, though solicited to come into power, refused to accept situations in the new administration, unless MR. Fox were to form a part of it!!! Highly as we respect, and strongly as we have supported, these eminent political characters, against their numerous assailants, we must enter our solemn protest against an act which we cannot but consider, after the maturest reflection, in any other light than as an invasion of the regal prerogative. If they had, unhappily for the country, succeeded in their efforts to force Mr. Fox into the cabinet, we scruple not to say, that the crown must have been reduced to an absolute cypher, and the constitution of the country would have been virtually at an end. We are very far, indeed, from believing that such men would have abused the power so acquired; their known characters and their past conduct preclude the possibility of a supposition so injurious; but the principle

would have been established ; the lawful prerogative of the crown, forming a vital part of the constitution, would have been rendered perfectly nugatory, and a door to the most dangerous abuses would have been opened. For, by the same means, at any future period, a combination of leading political characters, intent on the pursuit of a system of politics that would shake the throne and the altar to their centre, and we have already seen some such factions existing in the country, might compel the King to adopt that system, by leaving him without an administration in the event of his refusal. What, indeed, would have been the state of the country, at this period, threatened as we are by an implacable and powerful enemy, exposed, as all acknowledge, to imminent danger, and, as the opposition insist, without adequate means of defence, if Mr. Pitt had joined the Grenville party, as it is now called, if his Majesty had persisted in his rejection of Mr. Fox, and if a majority in Parliament had rendered the dismissal of the old ministers an act of necessity ? The business of government could not possibly have gone on ; public affairs must have been at a stand ; and the elements of anarchy, ever quick to increase and fertilize, would have been generated in the land.

Lest we should be accused of inconsistency, by any of the numerous band of superficial observers who are ever ready to carp at our remarks, and to misrepresent and pervert what they either cannot or will not understand, in stating the conduct of the Grenville party to be an invasion of the royal prerogative, when we lately ridiculed the idea of reproaching Mr. Pitt with having laboured to wrest that prerogative from the hands of his Sovereign, by refusing to come into power, if he were not allowed to recommend Lord Grenville and others as members of the new cabinet, it may be expedient briefly to explain the difference, as it appears to us, between the two cases. In the first case, Mr. Pitt was not called on by the King, but solicited by the Minister, to come into power ; and the objection to Lord Grenville did not proceed from his Majesty, but from Mr. Addington. All that Mr. Pitt contended for was the privilege of declining to be Minister, unless he were allowed to *recommend* to the crown, a cabinet in which he could confide. And he declared his wish of seeing a cabinet composed chiefly of the members of the former and of the existing administration.

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Mr. Addington's objection to Lord Grenville; it is known, broke off the negociation, and the matter was never communicated to the crown. But, in the last instance, the Grenville party were not called upon to act with men in whom they could not confide; with men from whom they differed in leading principles, or prominent opinions, on political questions, but with men with whom they had long acted, with whom they had resumed their situations, and whose return to office they had frequently called for in Parliament as being the only man who, in their estimation, could save the country. Their objection was founded solely on the refusal of their KING, not of his Minister, to admit Mr. Fox into power; that Mr. Fox,—will after ages credit the fact?—whose name, by the advice of that very cabinet of which they themselves were members, was erased by his Majesty from the list of his privy-counsellors! And this objection was started and persisted in, at a time when the King was left without a cabinet; whereas Mr. Pitt's refusal to comply with Mr. Addington's wishes took place at a period, when an administration existed, with a strong and triumphant majority in both Houses of Parliament. Both the principle and the consequences of the two transactions, then, were materially, and even radically, different.

When we reflect on this new coalition between the Grenville party and Mr. Fox, and his friends, our astonishment increases beyond measure. These parties were the very antipodes of each other; during the whole course of the last eventful war, on every leading question, on every principle, on the French revolution, and, lastly, on the peace of Amiens, their sentiments were opposite as the poles. Mr. Fox held up the regicides of France to the admiration of Europe; publicly adopted and proclaimed their grand principle of the *sovereignty of the people*, whence all their subsequent opinions and acts were almost necessary deductions; reprobated the war as unjust and unnecessary; systematically opposed every measure of the ministers for prosecuting it with success; declared his joy at the peace of Amiens, not because he thought it safe or honourable to his country, but because it was a glorious peace for *France*; paid his adorations at the Consular shrine; and, lastly, on the renewal of hostilities, steady and consistent once in his life, he pleaded with eloquence and energy the cause of Buonaparté, and

pretty plainly insinuated that he had justice on his side ! To say that Lord Grenville, Mr. Windham, and their friends, did the reverse of all this, is to say only that which is notorious to the whole world. Still we are far from harbouring a wish to perpetuate political animosities, and we can even conceive the existence of one reason, of a nature too delicate to admit of public discussion, which might operate with considerable force on the minds of these eminent characters, and justify their *proposal* of Mr. Fox to his Majesty, as one of his ministers. But having made that proposal, their duty was discharged, and its rejection by their Sovereign could not, in our apprehension, justify their refusal to come into power themselves, at a period when, they must be sensible, their services were of consequence to the country. The same reason, and that alone, we conceive, could justify MR. PITT in proposing MR. Fox to his Majesty ; for that he did *propose* him, and endeavour, as far as his respect for his Sovereign would allow him, to persuade his Majesty to accede to the proposal, is a fact which we shall venture to state, notwithstanding the heavy denunciations which may possibly be issued against us from the new school for constitutional principles.

Impressed with these sentiments, on this important topic, we cannot but consider the country as highly indebted to Mr. Pitt, for proving himself, at this dangerous crisis, the champion of the lawful prerogative of the crown, and, *consequently*, the guardian of the people's rights. We are neither parasites nor partisans : to whom the King delegates the executive offices of the state is a matter, *comparatively*, but of little consequence ; of ministers it may truly be said, " a breath may make them as a breath has made." But the King is a permanent being ; in the eye of the constitution, he never dies ; and it is of primary importance that his rights and prerogatives should remain inviolate and uninvaded, because they are vital parts of the constitution, with which the liberty and happiness of the subject are indissolubly connected and interwoven. At this time, too, when the visionary speculations of wild enthusiasts, who have succeeded in shaking half the thrones of Europe to their bases, are still afloat in the world ; when (the melancholy truth must be acknowledged) regal power is materially weakened, it is peculiarly essential to guard these rights with extraordinary jealousy,

jealousy, vigilance, and care. That the right of chusing his own servants was vested in the King, subject to no previous controul whatever, every man acquainted with the most simple rudiments of constitutional knowledge knew and admitted. If Parliament should find the measures of those servants injurious to the interests of the country, the constitution that vests the choice of them in the Sovereign gives the Parliament the privilege of remonstrating with that Sovereign; and, if remonstrance fail, and the measures be still pursued, of withholding the supplies, without which the business of government cannot be carried on. But, if Parliament were to object to the men, and not to their measures, and, in consequence of that objection, were to address the King for their removal, and, in the event of a refusal, should withhold the supplies, it would certainly exceed its powers, violate the constitution, and invade the prerogative of the crown. This, however, is a case, thank Heaven, not likely to occur. Should it ever occur, the memorable prediction of Montesquieu will speedily be fulfilled.

Such, then, and no other, is the controul which the Parliament can constitutionally exercise over the prerogative of the Sovereign, in the choice of his ministers; yet, have not some sapient adepts of the new school hesitated to push this controul to an indefinite length, to assert that its extent is a matter of doubt, and gravely to propose a *revision of the constitution**, for the purpose of fixing the boundaries of parliamentary right, and the limits of the regal prerogative!

The principles and the opinions which we have thus freely declared, without seeking whom to please, or whom to offend, are the same which we have invariably maintained. On these grounds it was, that we defended the prerogative of the crown, when Mr. Addington came into office. And if, by the exercise of that prerogative, Mr. Fox had obtained a seat in the cabinet, we should certainly have declared our opinion on the subject, but we should have respected his Majesty's choice, and have judged his new minister solely

* See the Morning Post *passim*, where it is most *loyally* observed, in respect of the King's rejection of Mr. Fox: "While the crown struggles for a little portion of its will, the public service suffers, the public strength is impaired, and the glory of the empire is retarded." If the word *party* had been substituted for *crown*, the description had been more accurate, but let's *higgish*. And yet this same writer, a very few days before, had deprecated every change of ministers!

by his *measures*. By the same criterion will we judge Mr. Pitt and his present colleagues. We approve the principle upon which they came into power, and while they act up to that principle, and labour to promote the real welfare and prosperity of the country, by a steady, consistent, and decisive line of policy, they shall have our feeble, but honest, support. On the other hand, however we may have the misfortune to differ from the distinguished members of the Grenville party, we shall never, in the expression of such difference, lose sight of the respect which is due to their characters, nor imitate the conduct of some of their intemperate and injudicious advocates, who bestow the most violent abuse upon all who presume to question the infallibility of their opinions. These same advocates have lately connected with the proceedings of their patrons, an illustrious name which should never be coupled with *party*. Our allegiance to our Sovereign prescribes respect to every branch of his family; and in that respect our forbearance, on many occasions, proves that we have not failed; but if Pall Mall or Tynney-street become the rendezvous of a *party*, and if *Persian* or *Parisian* adoration be exhibited as a proof of patriotism, or exalted as a token of attachment, all claims to forbearance will cease, and we must yield, however reluctantly, to the pressure of superior duties. We deprecate the discussion—but we will not shrink from it.

The partisans of the opposition to Mr. Pitt's administration, are instructed to urge against it the want of ability; and to maintain, with confidence, its utter incapacity to withstand the formidable attacks which it will have to encounter. As to the first charge, the premier himself is most prudently excepted from it; because these same writers had recently boasted of his talents, when those talents happened to be directed to the same purposes as those which Mr. Fox then pursued. But let us ask who ever doubted the abilities of an Eldon, a Camden, or a Melville? Who will presume to say that Lord Harrowby and Mr. Canning are without talents? And who has forgotten the very great abilities, judgment, temper, and skill, manifested by Lord Castlereagh, during the discussions, in the Irish parliament, on the momentous question of the union? We lament, as much as any man can do, not, indeed, the exclusion of Mr. Fox, but the absence
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of Lords Spencer, Grenville, and Minto, Messrs. Windham, Grenville, and Elliot, from the ministry; but our high opinion of them cannot render us blind to the merits of others, or so fascinate our judgment as to prevent us from discerning in the new administration, a sufficient portion of talent, knowledge, and experience, to conduct the affairs of government, at this arduous crisis, with skill and success. As to the numbers to be opposed to them, which we have heard most accurately specified, we shrewdly suspect that these panders of the party reckon without their host. At all events, their presumption is intolerable, and amounts, indeed, to little less than a libel on the parliament, in positively deciding on the votes of its members, not only before those votes are given, but even before it is known what measures they will have to oppose. On the subject of these *party-systems* we have, on more occasions than one, delivered our opinion; and long reflection has convinced us, that any *systematic plan* for indiscriminate opposition to his Majesty's ministers, with a view to drive them from their posts, without any regard to their measures, is totally incompatible with the principles of the constitution, and with the duties of a member of parliament. And in what respect such parties differ from factions we are at a loss to conceive. Mr. Pitt appears to have formed a just notion of such principles and such duties, by the conduct which he has lately observed; keeping aloof from all party; forming no engagements; pledging himself to no specific plans; but honourably giving his support to such measures of the ministers as he conscientiously approved, and opposing those measures which he thought injudicious or improper. If this be not the right constitutional conduct for a representative of the people to observe, we must have formed very erroneous notions, indeed, of a British parliament. We are aware that men long in the habit of acting with parties have formed very different notions on this subject; and we are not unacquainted with the specious and plausible theory which they have framed to satisfy their own minds on the matter. But let them submit that theory to public inspection, tricked out with all the meretricious embellishments with which wit, learning, and eloquence so well know how to adorn it, and we leave little of the ability of any plain man, to detect its fallacy

fallacy and to expose its defects. But, to return to the subjects which suggested these reflections; we are very much deceived indeed, if Lord Grenville and his immediate associates, will range themselves in opposition to Mr. Pitt, with whom they have agreed on all late subjects of parliamentary discussion, but *one*, and on that one; they have differed infinitely more widely and more radically, from Mr. Fox than from him. Besides the steadiness of their public characters, and their recorded principles, are a sufficient warrant to the public, that *measures* not *men* will be the objects of their opposition; and, from any thing hitherto known, there is no reason to suspect that any measures will be brought forward which are likely to incur their disapprobation. But, however this may be, let those who so confidently affirm the inability of Mr. Pitt to resist an opposition so formidable in numbers and talent, recollect that an opposition still more formidable in both, Mr. Pitt encountered and defeated, on his first entrance into public life. That opposition, too, was animated and invigorated by the commanding spirit of a Burke, whose loss none of the most sanguine of Lord Grenville's new associates will presume to assert would be supplied by the accession of his lordship to their party. The Duke of Portland, too, who was the head of that party, is a member of the new administration. In our view of the case then, there is nothing to excite the dread of Mr. Pitt, or to justify the confidence of his enemies. Let him pursue an open and manly policy, in respect of foreign powers; let him maintain not merely the commercial interest, not merely the political independence of the country; but let him support her honour; assert her dignity, and extend her consequence; let him not limit her exertions to a pitiful, discouraging, and dangerous system of self-defence; but let him rouse the spirit of the British lion to hostile efforts, wisely conceived and judiciously executed, that will make the enemy sensible of our power, and of his own temerity; let him, in his domestic policy, combine vigour with temperance; cautiously abstaining from all attempts at speculative improvements; constantly viewing innovations with an eye of suspicion; rejecting the secret suggestions of sectaries and liberalists; and guarding, with religious care, the sacred barriers of the constitution, in CHURCH AND STATE; let him

him do this, and, we have that confidence in the good sense and virtue of parliament, as to convince us, that however active or however able the opposition may prove, he will be supported by a great and decisive majority.

The length to which this political view has already extended, imperatively prescribes the necessity of postponing one important branch of our discussion, on the subject of domestic politics, to a future opportunity. We allude to the state of Ireland, which demands the most serious attention of the government. It is indeed most critical; the increased clamours of the Romanists; the apathy which prevails in this country on all topics connected with religion; the abominable calumnies on the Protestants of Ireland; the indefatigable efforts of their enemies, and the shameful neglect, forbearance, and inertness of their friends; all combine, with other concurring causes, to render the situation of that country peculiarly critical. We shall hereafter shew the danger and injustice of acceding to what are called the Catholic claims; claims which had they not most grossly belied their own professions, would never have been preferred; their advocate, Mr. Grattan, when he received 50,000*l.* for his patriotic services, declared they never should be; that the Romanists were completely satisfied; were highly grateful for the favours which they had received; and would urge no farther pretensions. Those, however, who knew the uniform spirit of the Papal Church, and that nothing less than *ascendancy* had every satisfied its ambition, disbelieved the assertion, and looked forward to farther clamours and to farther applications. If the Protestant church of Ireland is to be deserted; if property is to be subdued by population; for it is a fact well known, though artfully suppressed, that *the Protestants of Ireland possess no less than FORTY-NINE FIFTIETHS of the landed, and FOUR FIFTHS of the moveable property of the country*; if rebel chiefs who presided at the massacre of the Protestants are again suffered to brave and to insult the loyal and well-affected, in open day, in the streets of Dublin; if convicted traitors are again allowed to direct the councils, and to conduct the operations of an enemy's force, destined for the conquest of Ireland, and to prepare the way for such conquest, by the distribution of libels calculated to inflame the minds of the common people, and to seduce them from their allegiance; then, indeed, will all
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the good effects to be expected from the union of the two countries be destroyed ; and they will, in all human probability, be separated for ever. One word more respecting the question of the *emancipation of the Romanists*, as the proposed measure is most absurdly called. The enemies of Mr. Pitt will, no doubt, bring it forward in order to perplex and embarrass his government ; but, as we formerly stated, we are fully convinced that he will deprecate the discussion, which, at this time, could produce nothing but incalculable mischief. We lately shewed, that the engagement which Mr. Pitt was said to have contracted during his former administration, ceased to be binding on his quitting his office ; and, it is most certain, that, with a perfect knowledge of his Majesty's express will and resolution on that subject, he could not, conscientiously or honourably, have again accepted a seat in the cabinet, without a previous determination to abandon the point. But it behoves the friends of the established Church to be peculiarly vigilant at this time ; and its ministers in particular, to be on their guard against the increasing encroachments of sectaries, and the secret efforts of the Romanists.

We propose, in our next volume, to resume the consideration of Irish affairs, anxiously hoping that the interval will not afford us the opportunity of recording the particulars of *another rebellion*. Though, should it occur, as we have too much reason to fear, we have little doubt of the event, as, independently of the regular force, the country has an armed, and well-disciplined yeomanry of *seventy thousand men*, of whom sixty-two thousand, at least, are PROTESTANTS. We shall only add, that we most sincerely wish to see the situation of the people of Ireland meliorated, not by the means proposed, which would have a very different effect from that which they are professed to have in view ; but by the introduction of manufactures, by opening to them new sources of industry, and new channels of wealth ; by teaching them those arts which tend to humanize and to civilize mankind, and so to promote their welfare and happiness.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JANUARY, 1804.

Nunquam volui Populo placere; nam quæ Ego scio, non probat Populus; quæ probat Populus, Ego nescio.

SENECA.

ORIGINAL CRITICISM.

The History of Cornwall: Civil, Military, Religious, Architectural, Agricultural, Commercial, Biographical, and Miscellaneous. By the Reverend R. Polwhele, of Polwhele, and Vicar of Manaccan. Volumes 1st and 2d. Quarto. Pp. 447, 2l. 2s. Cadell and Davies, in the Strand. 1803.

WHEN we take up this work for perusal, we take it with a lively remembrance of the author's many publications before, and with a certain assurance of applauding the Historian of Devonshire in a new province of history. This province is the place of his birth, and the scene of his residence; the regions in which his ancestors have held a considerable estate, and have made no inconsiderable figure, formerly. He comes as their representative, to record their actions, and the actions of their cotemporaries, with the deeds of all the ages antecedent to all, as far as remains will tell what any of them have done of a memorable nature. This reach and range of plan is certainly very large in itself. Yet nothing is too large for Genius, and Learning, and Industry, united together. And, in full assurance of this, we open these two first volumes, and anticipate the others behind.

The 1st chapter includes the history of Cornwall from Cæsar to Vortigern. From an early part of this we will make a large extract, in order to shew, at once, the manner and the matter of Mr. Polwhele's historical intimations. We will even subjoin his notes to his text, for the same reason.

"Vespasian marched into the western counties." Says Mr. Polwhele. "From the number of battles which we find Vespasian fighting with Dammonii in this expedition, it is very plain, that the Western Britons did not so easily yield to the Romans, as some suppose," and particularly Dr. Borlase; "and our own chronicles confirm our idea of their spirit, in their account of the siege of Exeter, which was the consequence of these battles, so successful on the side of the Romans. Thus far the Roman writers and our chroniclers correspond. But when the chronicler says, that Vespasian debarked his soldiers at Totnes*, we suspect some little mistake, and can easily account for it. I have not a doubt, but that the larger part of the Roman fleet co-operated with Vespasian's army. The *Totonesium littus* † of the chronicle was probably the general name of the whole coast from Portland to the Start; and the fleet, it is likely, sailed along this coast, in concert with the land army as it marched into the West. Between the naval and the land forces there was doubtless a regular communication: and possibly a reinforcement of soldiers from the fleet might have joined the main body of Vespasian's army, during his progress towards Exeter. Of this, the chronicle possessing some indistinct memorials, made Vespasian debark with his troops at Totnes, or some other place on the south coast; without considering the general movements of the Roman leader, and the improbability of his having ever embarked his army. This fleet was doubtless useful to him on a secondary view: but nothing is more unlikely, than that, after having gained so many battles over the Britons, he should have had recourse to his ships, and not have pursued his victorious route by land. Had he been defeated by the Britons, we should not be surprized at such a manœuvre: but, in the present case, nothing would be more impolitic. Vespasian had routed the combined armies of the Britons, and, assisted by recruits from his fleet, was marching towards Exeter. We see all the towns in the east of Dammonium, from its frontiers to the capital, receiving the Roman forces with little or no resistance: and we see Vespasian before

* "See the History of Dover Castle, by the Rev. W. Darell, Chaplain to Queen Elizabeth, illustrated with ten views and a plan of the Castle, printed in 1786. The M. S. from which this work was printed, was transcribed from the original, in the library of the College of Arms, under the inspection of the late Wm. Oldys, Esq. then Norroy King of Arms. It was translated by Mr. Alexander Campbell; and the views [are] taken by Grose. "The Romans finding it impracticable to enter the Rutupine port, in consequence of the measures taken by the active and vigilant Arviragus, after being tossed about some time by contrary winds, landed, at last, in the Isle of Wight, or, as I find in some authors, in the harbour of Totnes." P. 8.

† "It is plain, from William of Worcester, that the Totonesian shore was not confined to the neighbourhood of Totnes, but meant all the south coast;" or rather the south-western coast only; "as he says, 'Anglia insularum maxima habit in longitudine 800 milliaria, hoc est, a *Totonessio* in *Cornubia* usque ad *Catenessiam* in *Scotia*.' William of Worcester seems to consider Cornwall and Devon as one county, in *comitatu cornubiæ et Devoniæ*." When it was all denominated *Damnonia*, or (as Mr. Polwhele improperly denominates it) *Damnonia*, it was naturally considered all as one province or one county.

the walls of the city. In the mean time Arviragus, a British king, and probably Prince of Danmonium, was rallying his scattered forces, that had been routed on the frontiers. It is said, that Arviragus was then in the east of Britain, and he marched towards Exeter with a formidable army. The chronicle tells us, that Arviragus raised the siege. I can easily imagine, that the conflict between the Romans and Britons, under the command of this chief, was desperate. That there was such a chief as Arviragus, we certainly cannot doubt, when we recollect the words of Juvenal.

“ Regem aliquem capies, aut de temone Britanno

“ Excidet Arviragus.

“ From a M. S. chronicle in the abbey of Glastonbury, (as we find in Warner's Ecclef. History), it appears, that the name of the king who made the first present to Joseph of Arimathea, was Arviragus; and Joseph is said to have come into Britain in 63. It is in the time of Domitian, that Juvenal speaks of Arviragus; and an old M. S. says, that Arviragus was dead at the time when the poet wrote. This British chief, therefore, might have been alive in 49, and so far Geoffry may be right, as well as the monks of Glastonbury.”

We beg leave to subjoin here, in aid of Mr. Polwhele's arguments, what is surely much superior in authority to either Geoffry or the monk of Glastonbury, the monk being merely Geoffry at second hand; that the very language of Juvenal implies Arviragus to be alive when the poet wrote. The omened success is, that the man meant “ shall take some king a captive, or that” even “ Arviragus” himself “ shall be brought down by his spear from the high seat of his British car.” This is a prediction impossible to have been conceived or uttered by any one in his senses, if Arviragus had not been then known to be alive, to be a Briton, and something more formidable than any common king of Britons, or of others.

“ If Arviragus then,” adds Mr. Polwhele, “ be not a legendary hero; if the moment of his existence, as stated by Geoffry, so exactly correspond with the allusion of the Roman poet, and indeed with verisimilitude on every view of the case; why should we discredit Geoffry of Monmouth in his account of this transaction in general? There is no reason, surely, for rejecting his authority, whilst in the main points he is supported by authentic history.”

Here we must interpose again, but only to intimate, that Geoffry may well be received as an authentic historian in the main point, because he borrowed the point from authentic history; and Geoffry's evidence may well “ so exactly correspond with the allusion of the Roman poet,” because from the Roman poet he derived it. The copy may well be similar to the original in its general appearance. But Geoffry has taken the intimation, and expanded it into a history; and shall the history be received as authentic, because the intimation is?

“ But,” as Mr. Polwhele resumes, “ the line I have just quoted from the Roman poet seems to prove more than the existence of Arviragus, at the period of Vespasian's conquest. It seems to imply,” and actually does im-

ply, "that this chief was a distinguished warrior in his conflicts with the Romans," even that he was *then* become very formidable to them, "but that he was at last defeated: and there is no doubt, that at this critical conjuncture the Romans were victors. The honours conferred on Vespasian, after his return to Rome, would sufficiently prove the complete success of his campaign. And from Geoffry's mention of Exeter, as besieged by Vespasian, I should conceive that all the British and Roman warfare terminated here; since it will hereafter appear, that we have no traces of Vespasian's battles beyond Exeter*. In the mean time, tradition will throw great light on the obscurity of history. Tradition, with no presumptive proofs from history to precede it, is little to be regarded. If we allow it to lead the way, it is ever a fallacious guide. But when we can introduce it as an auxiliary, its claims are certainly to be heard."

This principle we think to be judicious and just. Mr. Polwhele accordingly goes on thus to apply it.

"We have intimated, that Devonshire and Cornwall were by no means the scene of Vespasian's thirty battles with the Danmonians and western nations; that these conflicts were in the neighbouring provinces; and that probably the last battle of any consequence (except that before the walls of Exeter) was fought on the confines of Danmonium. Agreeably to this idea, there is a strong tradition in the parish of Bishop's Lydiard, that lies under the Quantock Hills, relating to a Roman battle. On a farm in this parish (say the country people) was fought the last battle between the Western Britons and their enemies of Rome. The former were totally defeated, and the farm has ever since been called *Conquest Farm*. The tenant is ready to point out to enquirers the very situation of the armies: and near the fatal spot is a circular camp of about twenty acres. This, surely, is remarkable: and here I can readily see the spot, where Vespasian routed the Britons before he proceeded in his march towards Exeter. That the last violent effort of the Danmonians to preserve their liberty was on the frontiers, and probably on the traditional spot in the neighbourhood of the Quantock Hills, may further appear from a view of their *circumstances and character*. The Western Britons, whether they had before submitted to the Romans or not, were doubtless at this moment free. At the same time they saw all their neighbours crouching to the Roman eagle, and abandoning in despair every claim to independence. Thus circumstanced, they would

* "Whether the Emperor Claudius subdued the islands of Sylleh, is uncertain: but he is said to have made use of Arviragus, (son of Cunobeline, a grandson of Theomantius, Duke of Cornwall), afterwards King of Britain, to conquer the Orcades and the provincial isles, (Pont. Virun. p. 26)." This Ponticus Virunaius, who is so gravely cited here by Dr. Borlase, is only like the monk of Glastonbury above, a copy from the original of Geoffrey's Chronicle. "Whether Sylleh was ranked among the latter, is doubtful, but not unlikely, considering its ancient fame for tin. However that be, Sylleh is only noted for two or three banishments of disgraced Romans, daring the empire of that people in Britain." *Borlase's Observations on the Islands of Sylleh*, p. 99." Dr. Borlase's doubt gravely stated, whether Sylleh was conquered when the Orkneys were subdued, by Arviragus, the grandson of Theomantius; must make even Heraclitus laugh.

naturally collect all their forces and march to the frontiers to prevent the inroads of the enemy, and, if sufficiently strong, to give them battle. But, if this struggle for liberty proved ineffectual, if after their defeat the enemy were able to advance into the heart of their country, and to possess themselves of every town and fortress, the Danmonians, with the example of their subjugated neighbours before them, would rather concert measures for the termination of the war, than rally their scattered troops at every interval, to annoy and irritate the Romans, instead of opposing with effect the progress of the conquerors.—Their character, as a *warlike* and as a *mercantile* people, would naturally occasion such a conduct. The Danmonians, the historian says, were *gens validissima*."

As they might well be denominated, when they had reduced the *Carnabii* and the *Cimbri* of Cornwall, in addition to the Britons of Devonshire.

"Is it likely, therefore, that they should repose in stupid inactivity, or remain in their several stations with trembling apprehensions; whilst the Roman armies were marching down upon them, and every where laying waste their territories? But their character as merchants would prevent them from protracting a fruitless opposition. It would obviously suggest to them conciliatory measures, lest the repositories of their merchandize should be converted into magazines of arms, and Danmonium, the flourishing seat of peace and opulence, should become a waste of famine and confusion. Besides, the politeness and courtesy attached to the mercantile character, would interpose to prevent any further contests with a people whose generous disposition was not unknown to the Danmonians. Nor were they incapable, from their modes of life, of penetrating into the views of the enemy. They were full of expedients, and were able to seize the best opportunities for an accommodation: and they saw, that it was more politic to secure a part of their property, than to risk the loss of the whole. If, in the midst of Danmonium, any resolute opposition was made to the Roman arms, it is probable that the last stand was before the walls of the capital. Here was the palladium of their merchandize; here history has led us to trace their last struggles: and here their character as warriors and merchants would equally induce us to mark expiring liberty."*

We thus see Mr. Polwhele in that light with which he first comes forward to our view; as disquisitionary, discerning, and judicious; yet rather rhetorical than historical. The nation of the *Danmonii* is characterized as "*validissima gens*," or a people stout and strong, because it had reduced the *Cimbri* and *Carnabii* under its power. But the mercantile character attached to the whole belonged to a part only, even to its tributaries the *Carnabii*, even to *their* *isles* the *Cassiterides* or *Sylle*.

"For the cantred of *Tāmara*," says Mr. Polwhele, in fixing the hundreds and the hundred-courts of the Britons before the Romans came, "we may fix, I think, the seat of judicature at Crockern-torr, or Dartmoor: here indeed it seems already fixed at our hands; and I have scarcely a

doubt, but the stannary parliaments at this place were a continuation even to our own times, of the old British courts before the time of Julius Cæsar. Those stannary parliaments were similar, in every point of resemblance, to the old British courts. Crockern-torr, from its situation in the middle of Dartmoor Forest, is undoubtedly a very strange place for holding a meeting of any kind. Exposed as it is to all the severities of the weather, and distant as it always hath been within our times, or within the memory of man, from every human habitation, we might well be surprized that it should have been chosen for the spot on which our laws were to be framed; unless some peculiar sanctity had been attached to it, in consequence of its appropriation to legal or judicial purposes from the earliest antiquity. Besides, there is no other instance that I recollect, within our own time, of such a court in so exposed and so remote a place."

There is one instance, however, which *we* recollect, and which Mr. Polwhele has forgotten. In the Isle of Man is a court called the *Tinwald*, from the Danish word *Ting* i. e. *Forum Judiciale*, a Court of Justice, and *wald* i. e. fenced: It is held *on a bill*, near the middle of the island, and *in the open air*. At this great meeting, where all persons are supposed to be present, all new laws are to be published, after they have been agreed to by the governor, council, deemsters, and 24 keys, and have received the approbation of the Lord of the Isle*. This is certainly a court very similar in its matter and manner to the stannary parliament of Devonshire. We even believe it to be equally *British* also, as the language of the Isle is actually *British* at this day,

"On this Torr, not long since, was the Warden's or President's chair, seats for the jurors, a high corner stone for the cryer of the court, and a table, all rudely hewn out of the rough moorstone of the Torr, together with a cavern, which for the convenience of our modern courts was used in these latter ages as a repository for wine."

Yet this was hardly for *wine*, at any period however recent. It could have been for *ale* or *beer* alone. Wine was not drunk in any gentleman's house so remote from London as this was, within any period of holding these conventions *sub Dio* and *super jugum*.

"Notwithstanding this provision indeed, Crockern-torr was too wild and dreary a place for our legislators of the last generations; who, after opening their commissions, and swearing the jurors on this spot, merely to keep up the old formalities, usually adjourned the court to one of the stannary towns. From the nature of this spot, open, wild, and remote; from the rocks that were the benches, and from the modes of proceeding, all so like the ancient courts, and so unlike the modern; I judge Crockern-torr to have been the court of a cantred, or its place of convention, for the purposes of the legislature."†

We judge it so likewise, though we know it not to be "all so like the ancient courts," because we know of no court like this, except

* Gibson's Camden, 1453. Edit. 3d. † P. 29.

the one that we have mentioned, and because even this is not noticed by Mr. Polwhele. Yet we can assimilate this still more, to the stannary parliament of Dartmoor Forest. 'The manner of the Lords of Man's investiture,' says the same writer who has just before described the *Tinwald* to us, even that genuine model of a Primitive Bishop, Dr. Thomas Wilson, the Prelate of the isle, 'and receiving the homage of his people, at his first accession, was this; he was to sit on the *Tinwald Hill*, in the open air, in a chair of state, with a royal cloth or canopy over his head; his face to the east, (towards a chapel eastward of the hill, where there are public prayers and a sermon on these occasions,) and his sword before him, holden with the point upward. His Barons, viz. the Bishop and Abbot, with the rest in their degrees, sat beside him on benches of stone; his beneficed men, council, and deernsters, sat before him. His gentry and yeomanry, in the third degree, and the twenty-four keys, in their order, and the commons, stood without the circle, with three clerks in their surplices.*' We thus catch the last likeness of a stannary parliament for Devonshire and Cornwall, in the representation of a *Tinwald* existing to our own times within the Isle of Man. Yet let us view the only variations substantial and original in this representation. 'This court is held in the open air, on an artificial mount or hill covered with turf, having steps cut on the south side for ascending to the top,' just as are cut on the same side for the same purpose in that famous barrow of the Britons, Silbury Hill, near Marlborough. 'It is surrounded by a ditch and rampart of earth, including an area of the form of a right-angled parallelogram; the entrance into this area was through some upright stone jambs, covered with transverse imposts, like those at Stonehenge.' All unite to give the *Tinwald* the strongest features of a British face; and British assuredly is it, with all the isle in general; *Din* or *Tin*, in Welsh, signifying a hill, as *Din bren*, alias *Tin-bren*, is the township where Castell Dinas Brân, in Denbighshire, is situated, and *Tin* Sylury and *Tind* Aethevy, are in Anglesey, where a final *d* is subjoined; and *Gual* or *Gwal* in Wales importing a wall or fence, as *Fal*, in Irish, imports a wall, a fence, or a fold.

"The Cornish entertain," adds Mr. Polwhele, in an original observation upon one superstition still retained by the Cornish, and we wish to mark his original notices in preference to others, as doing him most honour, "some sort of veneration for Bees; which is indicated by their annexing an idea of misfortune to the purchase of a swarm. They hold bees too sacred to be bought for money. But, what seems to prove the existence of an ancient superstition is, the practice of invoking the spirit *Brownie*, at the time of swarming; a familiar spirit, whose peculiar province is the protection of the hive. The inhabitants of Shetland, and the isles, pour libations of milk or beer," as the first natural or artificial liquors of man, "through a holed stone, in honour to Brownie. And I doubt not, but the Cornish were

* Gibson, 1445.

† Gough. iii. 701.

"§ See Martin, p. 391."

accustomed to sacrifice to the same spirit." A note adds what ought to have been exalted into the text, that "the Cornish cry BROWN, BROWN, from a belief, that this invocation will prevent the return of the bees into their former hive, and make them pitch, and form a new colony.*"

This we believe to be strictly true, from all that we have seen or heard concerning Cornwall. Yet from this very source of intelligence we cannot but think, that Mr. Polwhele has not traced the current completely up to the fountain.

"It is not long since," says Martin in the passage referred to by Mr. Polwhele, "that every family of any considerable substance in those islands" (so strongly does worldly-mindedness conjure up fears and spirits from the vasty deep!) "was haunted by a spirit they called BROWN, which did several sorts of work; and this was the reason why they gave him offerings of the various products of the places: they come, when they churn'd their milk, or brew'd their ale, "poured some milk and wort through the hole of a stone, called BROWN's stone."† Accordingly, "a minister in this country" adds Martin concerning the Shetland Isles, "had an account from one of the ancient inhabitants, who formerly brewed ale, and sometimes read his bible, that BROWN was much displeased at his reading in that book;‡ such a very demon was BROWN in the conception of his worshippers! "and if he did not cease to read in it any more, BROWN would not serve him as formerly. But the man continued his reading notwithstanding, and when he brew'd refused to give any sacrifice to BROWN; and so his first and second brewing miscarried, without any visible cause in the malt," but merely from the influence of fear upon his mind, and from his consequent neglect of the precautions which he had taken before; "but the third brewing" from the recovery of his mind, and the renovation of his own measures before, "proved good; and BROWN got no more sacrifices from him after that. There was another instance of a lady in Unst, who refused to give sacrifice to BROWN, and" from the same principle of forgetfulness, in fear, "lost two brewings; but the third," from the same recoil of the mind and memory, "proved good; and so BROWN vanished quite, and troubled them no more.‡"

Nor is this malevolent being, thus exalted into the throne of God by the folly or fearfulness of man, confined in his power to the provinces within which Martin thus seems to circumscribe his authority. That province appears to have shared in the like idolatry with the whole island of Britain. This the appearance of the same idolatry in the north and in the south of the island, decisively proves. Yet we can prove it by farther appeals to fact. Thus we find in one of the Shetland isles a judicature exactly like the Stannary Parliament of Devonshire, or the *Tinwald* of the Monks; in the parish of *Tingwall*, there being what the natives call a *Law-Ting*, an isle in a fresh-water lake, with an entrance into it by some stones laid in the water, and with "four great stones" within, "upon which sat the judge, clerk, and other officers of the court," while the inhabitants that had

* P. 40. "† Martin, 391. 392." "‡ Ibid."

suits attended on the other side of the lake, and "when any of them were called by the officer, he entered by the stepping-stones.*" Accordingly we see the acknowledgment of the Cornish BROWNLY predominant in the western isles as well as the northern. Sir Norman Macleod and others playing at tables in the island of Sky, upon the intended position of one of the table-men, the player was hesitating awhile, because the fortune of the whole game depended upon it; when the butler, standing behind, in a whisper suggested a position that won the game. Sir Norman, hearing the whisper, asked, who suggested a position so judicious? The butler was announced as the person; and the wonder was then great, because the butler could not play the game. Yet the wonder was still greater, when the butler, being interrogated, "owned that he never played in his life; but that he saw the spirit BROWNLY reaching *his arm over the player's head, and touched [touching] the part with his finger on the point, where the table-man was to be placed†*" So much did this spirit interpose in the affairs of men, and so kindly did he come forward at times to direct even a movement in their games, according to the received opinion of the western islanders! Nor are these all the remains of the worship once paid to this *Ariel* of the isles. In the Isle of Sky,

"They had an universal custom of pouring a cow's milk upon a little hill or big stone, where the spirit called BROWNLY was believed to lodge; this spirit always appeared in the shape of a tall man, having very long brown hair. There was scarce any the least village in which this superstitious custom did not prevail. I enquired the reason of it from several well-meaning women, who until of late had practised it; and they told me, that it had been transmitted to them by their ancestors successfully, who believed it was attended with good fortune; but the most credulous of the vulgar had now laid it aside.‡"

Nor is even this the whole of the worship that was recently paid to our British *Ariel*. In the island of Valay, about four miles in circumference, are three chapels together; and "below the chapels there is a flat thin stone, called BROWNLY's Stone, upon which the ancient inhabitants offered a cow's milk every Sunday; but this custom is now quite abolished.§" Such a dæmon or deity was this god of our British ancestors, so wholly unnoticed by all our historical antiquaries, until so happily rescued from oblivion by Mr. Polwhele's pen, and so fully disclosed by ourselves at present! Nor are we unable to explain his very name, so seemingly unintelligible in itself. This dæmon of the beer barrel, this deity of the bee-hive, and this god of the milk churn, to whom libations were poured of milk or of ale, and invocations offered for making the bees to swarm, had no humbler a title than that of *his Highness!* We are all familiar with the name of *Brennus*, the Gallic general, who sacked Rome in the days of Camillus. *Brenhin* or *Brennin* is accordingly a king in

* Martin, 383. † Ibid, 320. ‡ Ibid, 110. § Ibid, 67.

Welsh at present. The legendary chronicles of Wales even make this king or general a Briton, and denominate him *Bran*. The appellation therefore signifies a high person, as *bre* is a hill or mountain in Welch, and *pen-bre* is a hill-head; as *bryn*, is a mountain in Cornish; and *bryn-tyr*, is nobles, or royal; and as *bron* is either a hill or a human breast (not as the Cornish lexicographer asserts), by derivation from a breast to a hill, but invariably (as all analogy proclaims) by translation from a hill to a breast. And *Bran* or *Bron*, with that *y* final, which the Cornish, at this day, subjoin to so many of their words, in even their English conversation, but which the Britons of the Shetland or Western isles appear from this very appellation of *BROWN-y* to have equally subjoined, constitutes the name of this *Jupiter* among the *Lares* of Britain. Let us now be more *general* in our observations, in order to be more extensive in our accounts. The first chapter relates the civil and military transactions; the second describes the civil and military constitution; the third is concerning religion; and the fourth on the civil, and military, and religious, architecture.

"There are *two points*," says the author very judiciously on the last, "from which, as we trace the Roman roads and stations, we should endeavour to keep at an equal distance: the *one* is, a littleness of research (if research it may be called) so common in our antiquaries, who timidly creep upon the ground, or proceed with feeble steps; as confined in their ideas, as they are slow in their movements. Characters of this description are appalled at a conjecture! Poor, doubting, apprehensive creatures, they require absolute proof of every fact, where from the nature of the subject such evidence is impossible. The result, therefore, of their discoveries on Roman-Britain is nothing more than a few scattered relics, bits of broken roads which they are unable to put together, and here and there a camp, which they are afraid to separate from the vulgar mass of Danish castles, but which, if rescued from its disgrace, they bring forward to no end; insulated it stands, and so may stand for ever. In investigating the works of the Romans, we should enlarge our ideas, we should proceed with a Roman comprehensiveness of mind, and taking the whole scale of the country into view, survey it with a military eye. Hence the Roman works will be rapidly developed around us, and the whole arise in beautiful connection. Yet, amidst this scene of grandeur, we should guard against the effects of a fervid imagination; left in pursuit of truth, we wander into error. Too great an ardour, therefore, is dangerous. This is the *other point* which we should sedulously shun."

These remarks do credit to the good sense of the author. They shew the expanded compass of his mind; and they prove the intermixture of the poet with the antiquary, in Mr. Polwhele, to be so happily formed in its two elements, that the poet enlivens the dullness of the antiquary, while the antiquary sobers down the vivacity of the poet, and both unite to give us an antiquary poet for the first time in Britain. As he proceeds in this chapter, he gives us this useful warning:

"In my postscript to the whole work (and indeed my biographical memoirs of the Cornish authors), I shall give my reasons for thus permitting Carew, Borlase, and others, to speak for themselves. In the mean time let it be observed, that such extracts as the above exhibit to us the *genius*, the *learning*, the *turn of thought*, the *style* and *manner*, in short, the *discriminating character* of writers, whose works are out of print, and will be called for no more; if the present history, embracing, as it proceeds in chronological order, every conceivable topic of a provincial history, shall ever be brought to a happy termination."

This exhibits a grand plan for the author's pen; and we cannot but wish very warmly, that he may live to execute it in all its parts.

"Had these castles been Saxon or Danish," notes Mr. Polwhele, "we should naturally expect one or two traces at least of the Saxon or Danish language," in their appellations. "But they are invariably called by British names, both in the east and west of Cornwall. 'What the Danes called them (says Borlase) we cannot tell; though, for distinction sake, the garrison had doublets different names for the different castles. But the Danish names expired with the possession; and of the Danish language we find no traces, which were owing to the intercourse of the Cornish and the Danes of those times.'† Here it is admitted, these castles, supposed to be Danish, were at first called by Danish names. To say then that the names expired with the possession, is an abrupt mode of getting rid of the difficulty; it is not to untie, but to cut the knot. In *Exeter*, and many other names, we can trace the transition from the British language to the Roman, and from the Roman to the Saxon. I allow that not a word of the Danish language is discoverable among the Cornish; which, in my opinion, only tends to prove, that there never existed such an intercourse between the Cornish and the Danes, as Borlase and others have imagined.‡"

In all this we fully accord. It is in our opinion perfectly just. Yet it is as new as it is just: and the only ground for the contrary opinion, as we have long thought, is merely the appellation of *Dennis* affixed to these fortresses, signifying, in *Cornish*, merely their position upon *bills*, yet interpreted by the gross ignorance of merely vulgar antiquaries to mean *Danish* castles. Of this the *Castell-an Danis*, near St. Columb, in this county, ever since we thought upon the subject, has always afforded a lively demonstration to us.

"Nothing can more happily illustrate the third scene of military action," adds the author, "than those Roman camps and Roman coins discovered exactly where, according to my hypothesis, I should have looked for them with an eye of eager curiosity. The two parcels of coins on the banks of Helford Haven, evidently belonging to the soldiers, and deposited there nearly at the same time, would naturally excite the suspicion, that some signal incident must have turned the attention of the Romans to the south-west shore, at the age assigned to these coins; had the history of the Saxon depredations never occurred to memory. But the *Port of Saussen*, or the *Port of the Saxons*, at the mouth of Helford river, confirms all our conjectures, and renders that, which was before hypothetical, historically true.¶

* P. 86.

† *Anti. p. 315.*

‡ P. 114.

¶ P. 124.

But,"

But," as Mr. Polwhele remarks transiently afterwards, "the *Cromleb* (which I must not pass in silence) is no other than a large kist-vaen. Though we have but one sepulchral monument of this description in Devonshire,*" which is thus mentioned in a note subjoined: "In the composition of the dissertation on the *Cromleb* I was more than a twelvemonth employed, which any person may well conceive, if he attentively considers the notes and references to a great variety of authors consulted for the purpose of illustration.†"

This is a striking evidence of the industry bestowed upon a single point; of the industry of a poet in the region of antiquarianism; of an industry conceived by many to be impracticable in a poet, and therefore, we believe, never yet credited to have been practised by Mr. Polwhele.

"Let us recur then for a moment" he subjoins, "to the Yealmton pillar" in Devonshire. "I have before had occasion to observe, that the word TOREUS is inscribed on this pillar, and the inscription is in Roman capitals. For the Roman capital letter, indeed, the under dexter stroke of the R in TOREUS is too short and too horizontal. Between the pillar before us, and the stone at St. Clements, which I have described from Borlase, there is a very singular resemblance. The inscription on the St. Clement's stone is in one link; and, if at full length, the words would be these: ISNIOCUS VITALIS FILIUS TORRICI. There is not the least deviation from the Roman capitals, except that the under dexter stroke of the R in TORRICI is too short and too horizontal. There is another very good argument for the antiquity of this inscription; which is, that here are two names of the person interred; a thing so common among the Romans, and so seldom met with during their empire in the monuments of other nations, that where the character concurs, it may be looked upon as a decisive criterion of a Roman inscription. But this is still more confirmed by the word VITALIS, which is actually a Roman name; so that ISNIOC, the prenomen, is British, and VITALIS, the cognomen, is Roman. To my apprehension, these pillars, considered at one view, bring light out of darkness. In collision they emit sparks, that enlighten the whole region around them. The St. Clement's and the Yealmton pillars are unquestionably of the same age, and erected by the same people. The characters on both are Roman. They deviate a little, indeed, from the Roman capitals; but they deviate in the same instance. The very same letter in *Torricus* and in *Toreus*, varies from the Roman capital in the same point. The names on both pillars, *Torricus* and *Toreus*, do not greatly differ; and both pillars are placed near churches, in consecrated ground. The St. Clement's stone is inscribed to the memory of VITALIS, THE SON OF TORRICUS; and *Vitalis* and *Torricus* were Romans. The Yealmton stone is inscribed to the memory of TOREUS; and *Toreus* was as plainly, I think, a Roman. What indeed is more probable, than that *Toreus* was the same person as *Torricus*? *Vitalis* then, the son of *Torricus* or *Toreus*, confessedly a christianized Roman at the close of the present period, was buried at St. Clements, where a Christian church had been formed out of a Pagan temple, or erected on the site of it; and *Toreus*,

* See *History of Devon*, v. 1. c. 2. s. 11. "† P. 142-3."

the father of *Vitalis*, was buried at Yealmton, near a church of a similar description. If Yealmton church then was a pagan temple christianized, or was built on the site of a pagan temple, the churches at Lustleigh and at Buckland-monachorum must have stood in the same predicament.*"

All this is argued, we think, with much acumen and with great judgment. Mr. Polwhele has made out these monumental inscriptions very accurately, we think, and what was much less to be expected, has referred them to their proper places in history; and we consider this as an effort in criticism peculiarly happy. We only deduct one atom from this sum of commendation. When Mr. Polwhele infers from these stones, that the churches at which they are found were either pagan temples christianized, or churches built on the sites of pagan temples, he speaks what he needs not, what he knows not, and what is not inferrible from his premises. These stones of Yealmton, St Clement's, Lustleigh, and Buckland, only prove the churches to have been built, or the church-yards laid out around them, at the period when these stones were inscribed as grave-stones respectively. This alone is the regular conclusion from the appearance of the stones; while all the rest is merely the super-assertion of antiquarianism.

"Thus have I in some degree executed what I proposed," as Mr. Polwhele says very pertinently at the close of this chapter; "though not without much labour or rather irksomeness, from the various minutiae which solicited attention, and which it was extremely difficult to bring together into one connected view. The wearisomeness of the task was great: and the unsatisfactoriness of having consumed more time in examining the vestiges of a castle (the existence of which is little regarded in its neighbourhood, or the county in general), than would have been necessary for the discussion of the most interesting topic, will hardly be repaid by the partial approbation of a few, whose minds are turned to this species of research; whilst the pains I have taken, and the value of what I have performed, are equally beyond the comprehension of many who read and judge, and, scrupling not to disseminate their ideas, are able to influence the public opinion.†"

We are sorry to read this gloomy preface concerning the taste of the times: yet we feel it to be too just. We hope, however, that it will not prove just in the reception shewn to Mr. Polwhele's work. Should it, both Cornwall and the kingdom will be disgraced by the deed.

(To be continued.)

* P. 147-148.

† P. 148.

*Bishop Skinner's Truth and Order Vindicated.**(Continued from Vol. XVI. p. 356.)*

THE sensible remarks contained in our last extracts from Bishop Skinner's book are succeeded by many severe animadversions on NATURAL RELIGION, and a strong censure of those divines who have cultivated or recommended the study of it, as the foundation of Revealed Religion. The learned writer then proceeds to establish his second proposition, the truth of which he has evinced by evidence of the most satisfactory kind. To the production of this evidence he paves the way by many judicious and important observations, of which our readers will be pleased to accept the following specimens:

"That the Christian church was to have a priesthood, duly and regularly ordered, according to a form appointed for that purpose; is abundantly evident from the whole of St. Paul's reasoning on this subject, in his epistle to the Hebrews; in which the figurative œconomy of the law is represented as brought to perfection under the gospel, and the service of the temple, as furnishing a typical resemblance of that of the Christian church. If the faithful Jews were allowed to draw near to God, through the appointed ministrations of the tabernacle, 'we have an altar,' says the apostle, 'from which they had no right to eat, while they still adhered to that unavailing service;' and if, as Christians, we have an altar, we must also have a *priesthood* to minister at the altar; for these are correlative terms; and St. Paul certainly considered them as such, when he was at so much pains to point out the analogy, in this respect, between the law and the gospel, and laid it down as a settled rule, 'that no man ever taketh this honour (of the priesthood) unto himself;' or can ever receive it, but from the hands of those who have power to give it; 'those that are called of God, as was Aaron.' The apostle, it is evident, meant to shew, that the Christian and Jewish churches were not two different dispensations, as to their original plan and purpose, but a continuation of the one church of God, and one divine œconomy for the salvation of man: and things were thus regularly ordained, and uniformly carried on, because it is of infinite importance to man, that he should always be able to know, if he will but diligently inquire, where and with whom he is to find the commission, which has been faithfully handed down to those, who are appointed to minister in holy things. If ever such an appointment took place, and we are well assured it did take place by divine authority, it must certainly be continued and carried on, to answer the end designed by it; and how can it possibly be continued in a right and regular manner, but by keeping it within the lines marked out for its preservation, and in the proper channel through which it may pass on to future ages; just 'as a river, whilst confined within its banks, flows on full and far in its destined course; but if its bounds are broken down, and its waters scattered and diffused beyond their natural limits,' it ceases to be a river; it loses its force, its beauty, and usefulness, and becomes 'unable to reach the distant ocean, to which its course was directed.' (Sermon by the Rev. C. C. Church.) 'Such must have been the case with the Christian ministry, had no limitation been prescribed, no exclusive rights assigned to it, and no provision made for
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transmitting these from the fountain-head, through streams of regular succession to the end of the world. But as all this has been happily attended to, by the wisdom of our blessed Redeemer, it follows of course, that this part of the gracious scheme of redemption must be strictly adhered to by us; no attempt must be made to add to, or diminish from it." (Pp. 93-96.)

There are some, however, even of the Christian profession, who do not admit the truth of this position; and we are not ignorant of the arguments, such as they are, on which their rejection of it is founded. 'It cannot be proved,' they say, 'that any plan or form of ecclesiastical government was laid down in the Christian church, or that any command was given by Christ for that purpose. And even admitting that something like episcopacy was appointed by the apostles,' still they insist, that such an appointment could only take place [could take place only] 'in consequence of the particular circumstances of the church at that time, and without any view to its being a permanent establishment; because no precise constitution could be framed, which would suit the church in its necessary accommodation to the different arrangements of civil policy, or be equally agreeable to the various nations, which might embrace the Christian faith.' Such reasoning as this, if supported by any thing like proof, might, no doubt, be acknowledged to have some weight, were it not also certain, that the constitution of the church, the authority of her ministers, and the validity of her sacraments, are all inseparably connected, as matters of the greatest importance in the Christian scheme of salvation, and must be esteemed as such by all who have a just sense of the high origin, and inestimable value of the gospel of Christ. To those who consider the religion of our adorable Redeemer, as nothing more than a republication of what they call the religion of nature, it must, to be sure appear very absurd and ridiculous, to be inquiring into, or disputing about, the external polity or government of the church; since, in their opinion, the only thing necessary is, to find out how far the precepts of the gospel agree with the moral fitness of things, and are supported by the law or feelings of nature, and the deductions of human reason. But surely they who regard Christianity as a religion of divine institution; who believe that its gracious author came into the world to save sinners, and that 'his name is the only name under heaven whereby they can be saved;' that his sacraments of baptism and the eucharist are the appointed means of uniting us to him, and preserving us in that union, and derive all their efficacy and importance from his blessing and sanctification of them; such persons cannot possibly think it a matter of indifference, whether the hand from which they receive these sacraments be the hand of an administrator, who derives his authority from Christ, and is empowered to bless in his name, or the hand of one who has nothing of that kind but what he has taken to himself, or received from those, who had as little power as he, to grant any such call or commission. (Pp. 102-104.)

The reasoning contained in both these passages is highly excellent. That in the first of them completely demolishes the scheme of those, who, denying the existence of a Christian priesthood with an exclusive commission, contend for what are called *the common rights of Christians*. That in the second is equally subversive of the notions of those who, without absolutely disclaiming the necessity of a commission, seem to think it a matter of very little consequence to inquire with what description of men that commission was originally lodged

lodged by the apostles, by what channel it has been handed down, or who are invested with it at the present day. But the second sentence would be greatly improved by being divided at least into three. In this sentence, too, there is a trifling oversight of another kind. The author, at first appears to be giving the very words of the apostle to the Hebrews (xiii. 10). But the four first only, "we have an altar," are really the apostle's; the rest of the seeming quotation is the bishop's.

Dr. Campbell, in his "Lectures on Ecclesiastical History," has alleged, that to lay so much stress on the validity of the sacraments, and the authority of those who administer them; "is placing the essence of religion in an exterior circumstance; a circumstance which, in regard to the disciple, is merely accidental; a circumstance of which it may be impossible for him to be apprized." To this our author very justly replies, that a Christian's faith and obedience to the gospel "may be merely accidental, and depending on the circumstance of his being born and educated in a Christian country, yet not the less acceptable to God; or beneficial to himself on that account." (p. 104.) To the Doctor's argument, that it is "an absurdity to make the truth of God's promises depend on circumstantialities," the bishop's answer is equally just. "We cannot see much propriety," he says, "or any advantage arising to religion, in thus splitting it into *essentials* and *circumstantialities*, for the sake of weighing the one against the other; because there is much danger of not making a proper division: and so by mistaking the nature of what is *essential* and what *circumstantial*, we may throw into the one scale what should be placed in the other, and thereby make a separation of what God has been pleased to join together for our comfort and instruction." (p. 105.) This observation he enforces by a fine quotation from Butler's "Analogy." "It is highly necessary (says this incomparable divine) that we remind ourselves, how great presumption it is to make light of any institutions of divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey him—an obligation moral in the strictest and most proper sense."

Bishop Skinner, in his second chapter, which contains a great variety of matter, and extends from page 111 to page 343, engages in close conflict with Dr. Campbell; and, in our opinion, the learned prelate has obtained a most decided victory over the learned professor. The sophistical reasonings, the gross misrepresentations, and the strange inconsistencies, which, on the subject of Church-government, are found in the "Lectures on Ecclesiastical History," and which are so unworthy of the known acuteness, as well as of the character for probity, of Dr. Campbell, as to have given rise to a very general suspicion, that these lectures have been new-modelled and interpolated since the author's death, are exposed by Bishop Skinner in a very luminous point of view; and such an ample body of conspiring evidence is brought forward in support of his own proposition, as

we will venture to affirm, no efforts of erudition, or of ingenuity, will ever be able to set aside. In general, therefore, we strongly recommend this portion of the work to the attention of the public. Into any particular account or analysis of it; our limits will not, indeed, permit us to enter; but for this there is, fortunately, the less necessity, because those who regularly read our publication, and have our volumes by them, will find, in our strictures on Dr. Campbell's Lectures, continued through several numbers (vols. viii. and ix.), the whole substance of the argument. All the controversial part of our observations, our author has done us the singular honour of incorporating into his book; a circumstance of which we will honestly confess that we are not a little proud. For this natural infirmity, however, if such it must be called, we hope to be forgiven; since nothing, it will be granted, could tend so much to raise us in our own esteem, as to see our exertions in favour of primitive truth and order thus highly valued by so excellent a judge. But the Bishop's obliging approbation of our labours, and the distinguished manner in which he has been pleased to shew it, are not, we trust, more flattering to our pride, than gratifying to our better principles. Of the truth of no fact are we ourselves more firmly convinced, than that the primitive Church was, strictly, and in the common acceptation of the word, EPISCOPAL. The proof of this fact, indeed, appears so complete, that we know not another, in the whole compass of history, less liable to be rationally called in question. This proof we had taken considerable pains to collect and to state; and, with particular reference to the weak, though insidious, objections of Dr. Campbell, we had the vanity to think that, as far at least as these objections are concerned, we had stated it in so pointed a form, as to be altogether decisive of the controversy. As determined and unalterable friends, then, to the truly catholic cause, which this venerable writer so ably maintains, and wishing for nothing more ardently than that every Christian should acquire correct notions on so important a point, we cannot but rejoice, that he has condescended to give greater publicity to our lucubrations, and, consequently, contributed to increase the probability of their doing good. For "Primitive Truth and Order Vindicated" will be read by numbers, who may never have opportunity or inclination to peruse the pages of the Anti-Jacobin Review.

But although it is unnecessary, and would, indeed, be improper for us to give a detailed report of this part of the Bishop's book, there are one or two particular passages with which we shall make our readers acquainted. The first relates to Dr. Campbell's commentary on the celebrated words of Ignatius, *Εν θυσιασπιον ως ες ἐκκλησιας*, and is as follows.

"But to 'evince,' as our lecturer says, 'beyond all possible doubt, that the bishop's cure was originally confined to a single church or congregation,' he still appeals to the language of Ignatius, and insists, that as there was but 'one place of meeting, so there was but one communion table or altar, as they sometimes metaphorically called it. There is but one altar, said Ignatius, as

there is but one bishop.' This saying, we know, has been justly received, and understood in its full force, by every candid *Enquirer* into ecclesiastical antiquity; and our Professor might have spared the unhandsome reflection cast on those who differ from him in opinion, with respect to the meaning of it, where he says—'Nothing can be more contemptible than the quibbles, which some keen controvertists have employed to elude the force of this expression. They will have it to import one sort of unity in the first clause, and quite a different sort in the second, though the second is introduced merely in explanation of the first. In the first, say they, it denotes, not a numerical, but a mystical unity, not one thing, but one kind of thing; in the second, one identical thing.'

"In this manner does our learned Lecturer run on, exposing, as he thinks, the 'chicane' of those who pretend to discover any distinction in the unity referred to in the words of Ignatius. Yet he might have remembered, that there are words recorded by an inspired writer, describing a sort of unity, which surely requires some distinction in the application. 'That they all may be one,' says our Lord, 'as thou, Father, art in me, and I in thee, that they also may be one in us—that they may be one, even as we are one.' (St. John xvii. 22, 23.) Here we are obliged to consider the unity referred to as of a twofold nature, a 'mystical unity,' described in the words, 'that they may be one,' and an essential unity in the words that follow—'even as we are one.' The Socinian controvertists will, no doubt, call this distinction a 'contemptible quibble;' and insisting that the same sort of unity ought to be understood in both the clauses of our Saviour's expression, they will argue as fluently in support of their opinion, as Dr. Campbell has done from what Ignatius says of there being 'one altar, as there is one bishop;' an expression which no more proves the necessity of there being but *one* congregation in the diocese of a primitive bishop, than St. Paul's exhortation to 'glorify God with one mind and one mouth,' (Rom. xv 6.) would prove that all the congregations of Christians ought to have, as but *one mind* or sentiment, so literally, but *one mouth* to express it." (Pp. 256-258.)

In this answer to the learned Principal's argument, we cannot but regard our Right Rev. Author as peculiarly unfortunate; for the whole amount of what he here advances, is an indirect acknowledgment of the validity of Dr. Campbell's objection. Dr. Campbell takes it for granted, that his episcopal antagonists consider the unity in the second clause of Ignatius's words as the numerical or physical unity of the bishop's person; and, consequently, that they represent the venerable martyr as arguing thus: "All the altars of a diocese must be one, because the bishop is but one person." Ignatius, however, neither argues, nor is supposed by the advocates of episcopacy to argue, in this foolish and senseless manner. His reasoning is perfectly sound, although Dr. Campbell has either happened, or chosen, to misunderstand it. The unity intended in both clauses of the sentence is of the same kind; and in neither of them is it numerical. In both it is an unity, not in respect of *individual existence*, but in respect of *authority, power, and effect*. All the altars of a diocese, however numerous in respect of place, are *one*; because the same (not numerically) eucharistical service is, with the same spiritual benefit to the

he partakers, performed at all of them by the *one authority of Christ*, derived to them through the bishop; and the bishop is *one*, because, with respect to his own diocese, he is the original depositary of this *one authority*. Nor is this mode of phraseology confined to ecclesiastical subjects; but, on the contrary, perfectly common. We say that there is but *one executive power* in the kingdom; because, although the individuals employed in the execution of the laws are almost innumerable, yet they all derive their authority from the *one authority of the King*, who, in this country, is the sole fountain of power. We say that the act or deed of any one justice of the peace is *the same* as that of any other; not because it is *numerically* the same, but because it is of the same validity. We say that their authority is *the same*, because, in all of them, it is the King's authority. In like manner we say, that every altar in the diocese is the same with every other; not because they are numerically the same, but because they are all erected by the one authority of the bishop; and because, of consequence, the eucharist received at one has the same effect as when received at another.

It is true, indeed, that, in the case of both the King and of the Bishop, this one authority happens to be lodged in one numerical individual person. But this is a circumstance on which the propriety of the above-mentioned modes of speech in no degree depends; and which, therefore, as far as our argument is concerned, is merely accidental. If we find it difficult to abstract the idea of the one authority of the King or of the Bishop, from the individuality of the persons invested with it, the difficulty is wholly owing to the power of early and habitually confirmed association; for the things, themselves may, certainly, be separated, not in idea only, but in fact. The Roman Consuls, though numerically two, were possessed but of one supreme authority; and when that authority was, occasionally, lodged, whether in one Dictator, or in ten Military Tribunes, it was but one authority still. So if it had pleased our blessed Saviour, or his apostles acting under his direction, to constitute bishops, in all districts, by pairs, such a constitution of the Church would have made no alteration in the force of St. Ignatius's argument. For then, the bishops, who, in respect of personality, were two, would, in respect of spiritual authority and power, have been but one.

We repeat, therefore, that the quibble which Dr. Campbell finds in the words of Ignatius, as explained by that Father's episcopal commentators, is all his own; and we strongly suspect that, by a dialectician of his eminent acuteness, it would never have been found, if the weakness of his argument had not stood in need of even this very feeble support. For no man knew better than Dr. Campbell, that, in all nations and languages, things are viewed and spoken of as, in some respects, *one*, which, in other respects, are exceedingly different; and that physical, or numerical unity is, in fact, but one of innumerable kinds, which are hourly conceived by the human mind, and hourly expressed in human speech. But Dr.

Campbell's conclusion that "the bishop's cure was originally confined to a single church or congregation," required that the words *ἐν θυσιαστηρίῳ* should signify one individual "communion table or altar;" and this signification of them, he thinks, is sufficiently secured by supposing *ἐς ἐπισκοπος* to mean the individuality of the bishop's person: for otherwise Ignatius would be guilty of a quibble. We wonder, indeed, that the very words which he quotes from Dr. Burn's Ecclesiastical Law did not shew Dr. Campbell the danger of building on such unfirm ground. "The cathedral church," says that accurate writer, "is the parish church of the whole diocese." The Bishop, of course, and strictly speaking, is the pastor of the whole diocese. Every altar in it is, therefore, his altar. If we wished to speak with particular correctness, we might say that it is a representative of his altar, meaning the altar of the cathedral church. Or if we choose to adopt a figurative phraseology, we may employ a language exactly analogous to that of the customs, (which calls such a sea-port a branch of the port of London) and say that every altar in the diocese is a *branch* of the bishop's altar.

The reasoning with regard to the unity of all the altars in a diocese is, in a very celebrated sentence of St. Cyprian, applied to all the bishops in the Church. "Episcopatus," says this eminent prelate, "unus est, cujus a singulis in solidum pars tenetur." It greatly surprised us, that our learned author, who, within a few pages of the passage which we have quoted above, gives the words of St. Cyprian; and expounds them properly, did not urge, at once, the principle contained in them, as a full reply to Dr. Campbell's objections from the words of St. Ignatius. Instead of doing this, he, in effect, allows the validity of the objection, by producing, and commenting on, an expression of our Saviour, which, he thinks, is attended with the same kind of difficulty. But, according to our humble apprehension, Bishop Skinner has misconceived the meaning of our Saviour's prayer for his disciples. The words are, *ὡς ὅταν ἐν, καθὼς ἡμεῖς, ἐν ἑσμεν*. If the unity in the last clause be really "essential," while that in the first is "mystical," the things brought together are clearly what the logicians call *disparates*; and no comparison can take place between them: if by the latter unity be meant the unity of essence in the divine nature, the object of the prayer is a physical impossibility. For by no power could the disciples be made one, as the Father and the Son, in that sense, are one. We are therefore decidedly of opinion, that the present text has no relation to the essential union of the persons in the Godhead. The learned prelate will not, we hope, rank us, on this account, among the "Socinian controversialists," from whose tenets we trust that we are as far removed as he himself can be. The unity in both the clauses of this prayer, we are firmly persuaded, is of the "same sort." In both it is, in truth, a *figurative* unity; an unity, as we commonly speak, of *mind*; a coincidence or agreement in sentiment, will, and affection. What our Saviour, therefore, asks in behalf of his disciples, is precisely what St. Paul

Paul, in the words here quoted, asks (for, by the bye, the words of St. Paul are a *prayer*, and not an *exhortation*), in behalf of his Christian brethren at Rome; the *το αὐτο φροσεν βρεδευμαδον*.

The following passage contains a very curious piece of information, which cannot, we think, be too generally known. Bishop Skinner, having observed that the foreign reformers did not, at first, pretend to renounce episcopacy, but; on the contrary, "reckoned it an unjust aspersions to say that they condemned or threw it off, because they were obliged to do without it in Geneva, where they thought it impossible to have bishops, without submitting again to the papal supremacy," and having produced the well-known attestations of Calvin and of Beza in favour of the episcopal form of Church government, proceeds thus:

"Many more testimonies of a similar nature might be produced, to shew how little countenance was given by these leading reformers abroad to their pretended followers in this country, who would be satisfied with nothing less than the entire abolition of episcopacy, as 'being a great and insupportable grievance, and contrary to the inclinations of the generality of the people.' (See *Claim of Right* after the Revolution in 1688.) It were easy to shew how widely they differed in this respect from those whom they considered as promoting the same cause in other countries. One remarkable instance of such difference of sentiment appears from what is recorded of the learned BLONDEL, who is said to have concluded his 'Apology for the Opinion of Jerom' with words to this purpose:—'By all that we have said to assert the rights of the prebiterary, we do not intend to invalidate the ancient and apostolical constitution of episcopal pre-eminence. But we believe, that whereoever it is established conformably to the ancient canons, it must be carefully preserved; and whereoever, by some heat of contention, or otherwise, it has been put down or violated, it ought to be reverently restored.' We are farther informed, that 'as the book had been written at the earnest request of the Assembly at Westminster, and especially of the Scots; when their agents at Paris saw this conclusion of Mr. Blondel's manuscript, they expostulated with him very loudly for marring all the good he had done in his book, disappointing the expectation of the Assembly, and shewing himself an enemy instead of a friend, to their holy covenant; this they urged upon him with such vehemency and unwearied importunity, that they prevailed upon him to put out that conclusion." (Pp. 331-333.)*

What we are now going to subjoin is also very curious; and furnishes a most admirable specimen of the jesuitical pliability of the consciences of these foreign presbyterians.

"We shall only take notice of another testimony, given by a divine of the presbyterian establishment in Holland, who could not be suspected of any prejudice in favour of episcopacy. This is the celebrated Mr. LE CLERC, whose words, as quoted by the present Bishop of Lincoln, are

* This important piece of information is given at full length, in a letter from Dr. P. du Moulin to Dr. Durell, and published in his Appendix to his '*View of the Government and Public Worship of God in the Reformed Churches beyond the Seas.*' p. 339-340.

these:—"I have always professed to believe, that episcopacy is of apostolical institution, and consequently very good and very lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the reformation was practicable without altering it; that therefore the Protestants in England and other places, where there are bishops, do very ill to separate from that discipline; that they would still do much worse in attempting to destroy it, in order to set up presbytery, fanaticism, and anarchy. Things ought not to be turned into a chaos, nor people seen every where without a call, and without learning, pretending to inspiration. Nothing is more proper to prevent them than the episcopal discipline, as by law established in England; especially when those that preside in church government are persons of penetration, sobriety, and discretion.' Yet this same Mr. Le Clerc exhibits a strong proof of the inconsistency of those writers on this subject, who, if they do not halt between two opinions, seem desirous, however, to keep well with both sides: for, arguing in another part of his works against the necessity of episcopal government, he tells us,—'It is nothing to the purpose to shew that *Christ* and his apostles instituted this form of church government, and that the church never had any other kind of government in it for above fifteen hundred years, from our Saviour's days downwards; which, though it has been so clearly evidenced, that the truth of it cannot be denied; yet it is of no weight, nor deserves to be regarded. For those who would make the hierarchy necessary to the constitution of the Christian Church, ought to prove that God instituted Christianity for the sake of the episcopal order, and that the episcopal order was not instituted for the sake of Christianity. For if this order was appointed for the sake of the church (which they cannot deny), they must also acknowledge, that if it be more advantageous to the church, in some places, to have this order abolished, it is not amiss to lay it aside in such places.'" (Biblioth. tom. ix. p. 159.)

To this egregious and childish trifling, Bishop Skinner thus happily and unanswerably replies:

"Now this is an argument for abolishing the episcopal order, which, if carried to its full extent, will equally serve to prove the lawfulness or even expediency of laying aside every 'outward and visible sign' in religion, nay even the scriptures themselves; since it may justly enough be said, that Christianity was not instituted for the sake of the scriptures, but the scriptures were written for the sake of Christianity, that the church might have a certain rule to walk by; and therefore when any church judges it more advantageous to be without the use of the scriptures, there is nothing amiss in laying it aside, as the Church of Rome has done, for what she is pleased to think the greater benefit of Christianity. By the same reasoning, the two sacraments of baptism and the Lord's supper, being instituted for the sake of Christianity, and as outward means of conveying an inward grace, may safely enough be laid aside, when any body of pretended Christians shall feel themselves so inwardly moved by the spirit, as to stand in no need of such outward means of obtaining its grace and influence; and the Church of Rome is the less to be blamed for taking away the cup from the laity, since, according to Le Clerc's argument, she might have deprived them of the whole sacrament, had she thought it more for the advantage of the church so to do." (Pp. 335-336.)

(To be concluded in our next.)

Travels from Moscow, through Prussia, Germany, Switzerland, France, and England. By Nicolai Karamsin. *Translated from the German.* 12mo. 1st p. 864. 11. 1s. Badcock. 1803.

THESE volumes are dedicated to Mr. Reeves, by the translator, as a testimony of gratitude for some acts of kindness and of friendship; a pure tribute of justice to one of the most benevolent hearts that ever gave animation to, or directed the efforts of, a most enlightened mind. The original, it seems, from the author's preface, has entered into a second edition; which affords him an opportunity of making some modest apologies for the inequality of his work. Indeed, it is evident, that his letters are written on the spur of the moment, without previous reflection or study, the sentiments flowing warm from the heart, and intended only for the ear and the bosom of friendship. In a word, Mr. K. certainly sat down to write what he thought, and not, like most modern travellers and tourists, to think what he should write. On this account, we have followed him, with pleasure, and with interest, through scenes not naturally calculated to excite either; and have attended with pleasure to the genuine effusions of his youthful heart, even where we smiled at his simplicity, or censured his judgment. Through the first volume, indeed, strong marks of an untutored, though not uninformed, mind, are constantly visible; and a mawkish strain of *sentimentality*, and *universal philanthropy*, could scarcely fail to excite disgust, were not the sentiment checked by the conviction that it proceeds not from affectation, but is the result of studies, improperly directed, operating upon a lively fancy and an ardent imagination.

At Königsberg, in Prussia, our traveller was introduced, or rather introduced himself, to the philosophising metaphysician KANT, of whom he is an enthusiastic admirer. His account of this interview we shall extract, as calculated, in some degree, to evince the justice of our preceding animadversion.

"I was received by a short slender person of an extremely delicate and pale complexion. I told him I was a Russian nobleman, whose motive for travelling was merely to become acquainted with a few celebrated and learned men; and that this was my reason for visiting Kant. He pressed me to sit down, and then addressed me as follows: 'It is impossible that my works should please every one; but few are fond of the abstruse metaphysical discussions, which have employed my hours.' We first conversed for about half an hour upon various subjects, travels, the empire of China, discoveries of new countries, &c. I was not a little surprised at his geographical and historical knowledge, which alone would be sufficient to fill the whole storehouse of the human memory. We afterwards discoursed upon the moral nature of man, and I have preserved the following observations which I collected from his opinion on that subject.

"Our destiny is activity. Man is never perfectly satisfied with what he possesses, but is continually striving for something more; death overtakes him, while eagerly pressing forward upon the road that leads to the attainment

ment of his wishes. Give a man all that he desires, and even in the very moment he obtains it, he will yet feel that this *all is not all*. As we here see no bounds to our efforts, we presume upon a future state, where the mystery will be unravelled; and this reflection is the more agreeable to the human being, the less proportion there is between joy and sorrow, enjoyment and disgust. For my own part I feel myself enlightened by the reflection, and being already upwards of sixty, the end of my present life cannot be far distant, when I hope to enter into a better. I can reflect on the past enjoyments of life without gratification; but when I contemplate those opportunities which I have embraced of acting according to the moral law, written in my heart, I feel the most pure and sublime pleasure; I call it a moral law, others call it conscience, the sense or feeling of right and wrong; it may be called just what we please, but it exists; for instance, if I affirm falsely and no one knows that I have done so, yet I feel shame within myself. Truly the future life is a probability, but no certainty; however, when we take all circumstances into consideration, reason commands us to believe it. What would become of us were we to see it, as I may say, with these eyes? Should we not in all probability be abstracted through its charms from the proper use of the present? But when we talk of destiny and a future life, we pre-suppose the existence of an eternal creative being who formed every thing for a good purpose. What? how? On this point the greatest, the wisest of mankind must confess their ignorance. Reason extinguishes her torch, and we remain in darkness. Our imagination, indeed can wander in this obscurity and create phantoms.

"Venerable man! Forgive me for having disfigured thy thoughts in these lines!

"He knows Lavater, and has corresponded with him. 'Lavater,' he observes, 'is extremely amiable from the goodness of his heart, but his uncommonly lively imagination dazzles him with illusions, and causes him to believe in magnetism and things of that kind.' I mentioned his enemies, 'you will learn to know them,' said Kant, 'and you will find that both he and they are good men.'

"He wrote down for me the titles of two of his works, which I have not yet read, 'Criticism of Practical Reason,' and 'the Metaphysics of Manners.' This slip of paper I shall keep as a precious memorandum."

When the torch of reason is extinguished, what but the sun of Revelation can light the benighted traveller on his way? But it would be *unphilosophical*, we suppose, to have recourse to that, which must convince the proud philosopher, *man*, of his own littleness, and the omnipotence of his Redeemer. Kant, we are told, is called "the all-crushing Kant;" he certainly may be said to have crushed poor common sense by the weight of his unintelligible jargon, among which may be properly classed that portion of Mr. Karamzin's "precious memorandum" ycleped "the metaphysics of manners."

On his arrival at Weimar, Mr. K. introduced himself to *Weiland*, and to *Herder*, two other German *philosophists*, with whom our readers are tolerably well acquainted. He would have introduced himself also to *Goethe*, but had no opportunity. Herder re-

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ceived him with politeness, and listened to his praises of him with complacency. But his first interview with the libeller of Christianity, *Wieland*, was of a different description. Its singularity will justify its insertion here.

"I called twice yesterday at *Wieland's*, but both times I was told that he was not at home. This morning at eight o'clock I went again, and this time I met with him. 'The desire to see you has brought me to *Weimar*,' said I. 'It was not worth the trouble,' replied he, with a cold air, and a reserved shyness, which I had not expected from *Wieland*. He then asked, how I could have learned the German language so well in Moscow? I told him, that I had sufficient opportunities of conversing with Germans, and such as were perfect masters of their language. On this occasion I mentioned *Leuz*, upon which our conversation turned upon this unfortunate man, with whom *Wieland* was once well acquainted. All this time we continued standing, from which I had reason to conclude *Wieland* did not wish me to stay long. 'Probably,' said I, 'I have come at an inconvenient time?' 'Yes,' replied he, 'besides we usually work in the morning.' 'Permit me then to call again, at any hour you may appoint. I once more assure you, that I have come to *Weimar* expressly for the purpose of seeing you.'

"*Wieland*.—'But what do you want with me?'

"I.—'Your works have excited the wish in me to become personally acquainted with their author. I request nothing more from you, than the permission to see you.'

"*Wieland*.—'You lay me under some embarrassment. Shall I speak candidly?'

"I.—'You will oblige me.'

"*Wieland*.—'I am not fond of making new acquaintance; and least of all with persons who are entire strangers to me. I don't know you.'

"I.—'That I confess; but why should you be apprehensive of me?'

"*Wieland*.—'It has become a fashion in *Germany* to travel with no other view than that of publishing one's travels. Those travellers, whose number is not small, go from one town to another, and endeavour to introduce themselves to celebrated persons, only with the intention of afterwards printing what they hear from them. What is said in private is thus trumpeted abroad to the world; and many have already suffered by these proceedings. I am not perfect master of myself; sometimes I am too frank.'

"I.—'Recollect, that I am not a German, and cannot possibly write for the German public.'

"*Wieland*.—'But for what purpose should we form an acquaintance. Suppose it already formed, and that we should become interesting to each other, must we not soon part? for probably you will not stay here long.'

"I.—'In order to procure the gratification of your acquaintance, I should gladly prolong my stay at *Weimar*; and, at my departure, I should rejoice at having seen you as a father in the bosom of your family, and as a friend among friends.'

"*Wieland*.—'You are very candid: I must therefore be upon my guard, lest you discover my bad side.'

"I.—'You jest.'

"*Wieland*.—'Not quite. I should even make a point of it; if you prolonged

prolonged your stay only on my account. In other German towns, as *Gotha*, you would perhaps find more pleasure and entertainment.'

"I.—' You are a poet, and love poetry. How agreeable would it be to me, if you would permit me to chat with you but for one hour, about this art which gives a zest to life!'

"*Wieland*.—' I scarcely know how to answer you; perhaps you might give me instruction in the art of poetry.'

"I.—' You do me too great honour! Then I must take leave of you for ever."

"*Wieland* (*smiling, and looking at me*).—' I am no physiognomist; but your countenance inspires me with a certain confidence. Your candour pleases me; and I never yet saw a Russian like you. I knew your *Sch*—a man of talents, and connected, by the most intimate friendship, with the spirit of yon veteran, (*pointing to the bust of Voltaire*). Indeed, your countrymen in general imitate the French; but you—'

"I.—' I thank you.'

"*Wieland*.—' If then it should be agreeable to you to spend a few hours with me, call again at half past two o'clock this afternoon.'

"I.—' I fear—'

"*Wieland*.—' What?'

"I.—' That my visit will be troublesome to you.'

"*Wieland*.—' I assure you it will be agreeable to me; and I entreat you to believe, that you are not the only sincere person in the world.'

"I.—' Farewel.'

"*Wieland*.—' At half past two I shall expect you.'

"I.—' I shall come.—Adieu.'

"This is a faithful representation of my first interview with *Wieland*, which in the beginning wounded my self-love most sensibly; the conclusion of which, however, calmed me a little."

At a subsequent interview, however, *Wieland* made our traveller ample amends, by the freedom of his communications, especially on his own works, the translators of which, he said, both English and French, had mutilated them miserably. We were surprised not a little, that Mr. K. who found the abstruse metaphysics of *Kant* admirable, should tell *Herder* that one of his works was *unintelligible*.

In one of the letters in the first volume, we have the following account of an extraordinary impostor named *Schröpfer*, who shot himself in a park, near *Leipzig*:

"He was for a long time waiter in a coffee-house at *Leipzig*, and nobody observed any thing extraordinary in him. He disappeared of a sudden, and it was not till several years after that he again made his appearance at *Leipzig*, in the character of Baron *Schröpfer*. He took a large house, hired a great number of servants, and puffed himself off as a *sage*, to whom all nature, and even the world of spirits, were subject.

"By pompous promises of splendid discoveries he allured a multitude of credulous people, and pupils thronged to him from all quarters. Some actually expected to learn things of him, that cannot be acquired at any university; others were delighted with the excellent table he kept. He frequently received by post large parcels, addressed to Baron *Schröpfer*. Se-

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veral bankers received orders to pay him large sums. He spoke of his secrets, which he pretended to have learned in *Italy*, with a seductive eloquence; and he shewed people the spirits and shadows of their deceased acquaintance. When he had heated the imaginations of his hearers, 'Come and see!' he cried, to all who were inclined to doubt; they came, and actually saw shadows, and various terrible sights, which made the hair of timorous persons stand on end. It must be observed, that his warmest adherents were not men of learning, or such as were accustomed to logical deductions; for people who placed more reliance on their understanding than on their senses, would not at all suit Schröpfer's purpose. Thus his pupils consisted entirely of noblemen and merchants, who were totally ignorant of the sciences. He exhibited the wonders of his art to others, but he taught them to none, and at last, he only performed his miracles at home, in private apartments prepared for the purpose. B. told me the following anecdote of him: A certain M. likewise came in company with his friends to *Schröpfer*, to see his apparitions. He found a great number of guests there before him, who were incessantly plied with punch. M. refused to drink any thing, but *Schröpfer* pressed him very much to drink at least a glass, which M. as firmly refused. At length they were all conducted into a large hall, hung with black cloth, the window-shutters of which were closed. *Schröpfer* placed the spectators together, and drew a circle around them, beyond which he strictly enjoined them not to stir. At the distance of a few paces a small altar was erected, on which burned spirits; this cast the only light that illumined the room. *Schröpfer*, uncovering his breast, threw himself on his knees before the altar. He held in his hand a large glistening sword, and prayed with a loud voice, and with such earnestness and warmth, that M. who had come with the intention of unmasking the impostor and the imposture, felt in his heart a pious awe, and sentiments of devotion. Fire flashed from the eyes of the supplicant, and his breast was powerfully agitated. He was to call the shadow of a well-known character lately deceased. After having finished the prayer, he called the ghost with the following words: 'Oh! thou departed spirit, who livest in an immaterial world, and invisible to the eyes of mortals, hear the voice of the friends thou hast left behind, and who desire to see thee; leave, for a short time, thy new abode, and present thyself to their eyes!' Hereupon the spectators felt in every nerve a sensation, similar to an electric shock,—heard a noise like the rolling of thunder, and saw above the altar a light vapour, which grew thicker by degrees, till it assumed the figure of a man. However, M. observed, that it was not a striking likeness of the deceased. The figure hovered over the altar, and *Schröpfer*, pale as death, flourished the sword above his head. M. resolved to step out of the circle and to go to *Schröpfer*; but the latter perceiving his intention, rushed towards him, holding the sword to his breast, and crying with a terrible voice, 'You are a dead man, if you stir another step!' M. was so terrified at the dreadful tone in which *Schröpfer* uttered these words, and at the glistening sword, that his knees shook under him. The shadow at length disappeared, and *Schröpfer* was so fatigued that he lay extended on the floor. The spectators were conducted into another room, where they were served with fruits. Many of the more sensible people went to *Schröpfer*'s house as to a theatre; they knew that his boasted art was nothing but imposture, yet they were delighted with the serious comedy which he performed.

" This continued for some time; but *Schröpfer* all at once got into debt with several

several trades-people of Leipzig, and unfortunately of that class who did not wish to see his ghosts; but were extremely importunate for their money. He received no more bills. The bankers would not advance him a penny; and the miserable magician, worked up to the highest degree of despair, shot himself through the head in the *Rosenthal*. Nobody knows to this day how he got his money; and for what purpose he played off his phantasmagoria."

His visit to the tomb of *Count Gleichen*, in the Benedictine convent at Erfurth, affords our traveller an opportunity for introducing another singular anecdote.

"When a holy zeal to drive the infidels from the Holy Land had seized all Europe, and the pious knights, bearing the badge of the cross, repaired in crowds to the east; Count *Gleichen* also left his native land, and with his friends and countrymen went to *Asia*. I shall not describe his great and heroic achievements. I shall content myself with saying, that the bravest knights of Christendom admired his prowess; but it pleased heaven to try the hero's faith. Count *Gleichen* was made prisoner by the infidels, and became the slave to a Muhamedan of distinction, who entrusted his gardens to *Gleichen's* care. The unfortunate Count was now employed in watering violets and blue-bells, lilies and roses. The hero long endured the horrors of captivity; but all his sighs and vows would have been ineffectual, if a fair Saracen, his master's lovely daughter, had not begun to regard him with looks of the tenderest affection. Often, concealed beneath the veil of night, did she listen to his melancholy songs,—often did she see him weep whilst praying, and her beauteous eyes were likewise suffused in tears. A modest shame, the peculiar virtue of a youthful female heart, long prevented her from declaring her passion, or from intimating in any manner to the slave, how deeply she sympathized in his sorrows. At length the spark kindled into a flame, shame was silenced, and love could no longer be concealed in her heart, but poured in fiery torrents from her mouth into the soul of the astonished Count. Her angelic innocence, her blooming beauty, and the idea that by her means he might perhaps be able to obtain his liberty,—all this made such a powerful impression on his mind, that he forgot his wife. He swore eternal love to the beauteous Saracen, on condition that she would agree to leave father and native land, and fly with him to *Europe*. Ah! she had already forgotten her father and her country. The Count was her all. She hastens away, brings a key, opens a private door leading to the fields, and flies away with her beloved. The silence of night, which covered them with her sable mantle, favours their flight. They arrive safely in the country of the Count. His vassals joyfully greet their lord and father, whom they had given up for lost, and with looks of curiosity behold his companion, whose face is concealed beneath a veil. On their arrival at the castle, the Countess rushes into his embraces. 'That you, my dear wife, see me again,' said he, 'you have to thank her,' (pointing to his deliverer;) 'she has, for my sake, left her father and her native land.' The Count covers his streaming eyes with his hands. The beauteous Saracen drops her veil; and, throwing herself at the feet of the Countess, exclaims, 'I am thy vassal!' 'Thou art my sister,' replied the Countess, raising and embracing her. 'My husband shall be thine also; we will share his heart.' The Count, astonished at the magnanimity of his wife, presses her to his heart; all these are united in one embrace, and they swear to love each other

other till death. Heaven blessed this threefold union, and the Pope himself confirmed it. The Count's habitation was the abode of peace and happiness, and he, with his two faithful wives, were after their death laid in one grave, in the church of the Benedictine convent. A large stone covers it, on which the child of sensibility has represented them. When beholding this stone, I blessed their memory."

On the road to Frankfort, the stage-coach in which Mr. K. was travelling stopped at a small inn, when he alighted; and, in a philosophical aberration of mind, strolled into a private house, which he mistook for an inn, and called for a bottle of wine, which he drank, and did not discover his mistake till he enquired what he had to pay. His host, in return, only requested his attention to his daughter, who was destined to be his fellow-traveller. This was, of course, promised with becoming gallantry; but the promise was not quite so gallantly fulfilled; for, after asking the young lady, "a pretty girl of twenty," whither she was going, that he "might not trouble her with further questions," he took the *Vicar of Wakefield* out of his pocket, and read. His fair companion, upon this singular display of Russian gallantry, very naturally fell asleep, and did not awake till she reached the place of her destination. Our traveller, having praised himself for his honourable conduct to the lady, which, he says, is "rare, very rare, in this age," observes, that she "did not think it necessary to thank me for my reserve, but took leave of me rather coolly."

A Russian appears to have one advantage over travellers of other nations; for the inclemency of the weather has no effect on him. Writing from Frankfort, Mr. K. says, "I am sitting in my room with the window open; and though I am wet through with the rain, and shivering with cold, yet my hardy Russian breast is apprehensive of no ill consequences; but the son of the iron north laughs at the storms of the climate of Frankfort!" And, in another place, we find him amusing himself, by lying on the wet grass at midnight! At Frankfort, he met with a young physician, who maintained, that "all the evil in the world proceeds from people's inattention to their stomachs;" and, therefore, recommended to all sovereigns, instead of inflicting punishment on criminals, to have them *physicked* into "good men and useful citizens."

In *Switzerland*, our traveller was introduced to Lavater, Bonnet, and other literary characters, by whom he was well received; and his whole account of this delightful country is at once lively and interesting, reflecting equal credit on his understanding and his feelings. The following melancholy event is well related:

"On the southern shore of the lake (of Thun) stands the ancient castle of *Spiez*, once belonging to the family of *Rubenberg*, which was one of the principal and most ancient in the canton of Berne. Several of this family rendered the republic essential services, and shed their blood for their country. The last branches of this house were Leonhard and Amelia. The most illustrious families of Berne sought their alliance; and at length Leonhard chose the beautiful Erlach, and his sister gave her hand to her brother.

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The day appointed for their nuptials arrived, and was hailed with universal joy, as the day that was to unite the first families of Berne in the closest ties. The two equally youthful and amiable pairs were the subject of general congratulation. The festivities in celebration of the nuptials were innumerable. After a splendid dinner, they resolved upon an excursion on the lake. The sky was pure and serene; a gentle breeze cooled the mirthful rowers, and played in the flaxen hair of the beauteous brides. Light waves dashed around the boat, and their soft murmur infused mild melancholy into the hearts of the lovers, who clung trembling to each other, and in vain endeavoured to conceal the violence of their passion, which was betrayed by its reverberation on their glowing cheeks. Evening approached before they thought of returning. The sun set; and suddenly, as if let loose from the depths of hell, the tempest roared, the waves arose, and the steersman was affrighted. He endeavoured to steer for the shore, but the darkness prevented him from discovering it. The oars dropped from the wearied boatmen, and every returning wave threatened to swallow up the boat. Conceive only the situation of the unfortunate lovers. At first they endeavoured to encourage the crew, and even assisted them with their own hands. But at length, perceiving that all their efforts were unavailing, and that death was inevitable, they recommended themselves to the mercy of providence, wiped away their last tears, embraced each other, and thus awaited the close of the catastrophe which quickly followed. A high wave overwhelmed the boat, and sunk them all into a watery grave: one rower only escaped, who fortunately swam to shore, and brought the melancholy intelligence. Thus the ancient family of *Bubenbergs* became extinct, and the family of *Erlach*, at present considered the most distinguished in the canton of Berne, inherited the castle. I viewed it with sorrowful sensations: the wind whistled through its deserted walls."

After passing the winter at Geneva, our author arrived at Paris in the spring of 1790. His descriptions of the different places, and of those objects which naturally attract the curiosity of the traveller, are, at once, lively and concise. His anecdotes are selected with judgment, and the reader is not tired with a long detail of uninteresting matter. We shall extract *his* general description of Paris, and the description of it by the author of "*Paris as it was and as it is*," reviewed last month, when our readers will have an opportunity of comparing the *Russian* with the *English* tourist. We shall begin with the latter.

"Paris has long been termed the epitome of the world. But, perhaps, never could this denomination be applied to it with so much propriety as at the present moment. The chances of war have not only rendered it the centre of the fine arts, the museum of the most celebrated master-pieces in existence, the emporium where the luxury of Europe comes to procure its superfluities; but the taste for pleasure has also found means to assemble here all the enjoyments which Nature seemed to have exclusively appropriated to other climates.

"Every country has its charms and advantages. Paris alone appears to combine them all. Every region, every corner of the globe seems to vie in hastening to forward hither the tribute of its productions. Are you an epicure? No delicacy of the table but may be eaten in Paris.—Are you a
toper?

toper? No delicious wine but may be drunk in Paris.—Are you fond of frequenting places of public entertainment? No sort of spectacle but may be seen in Paris.—Are you desirous of improving your mind? No kind of instruction but may be acquired in Paris.—Are you an admirer of the fair sex? No description of female beauty but may be obtained in Paris.—Are you partial to the society of men of extraordinary talents? No great genius but comes to display his knowledge in Paris.—Are you inclined to discuss military topics? No hero but brings his laurels to Paris.—In a word, every person, favoured by Nature or Fortune, flies to enjoy the gifts of either in Paris. Even every place celebrated in the annals of voluptuousness, is, as it were, reproduced in Paris, which, in some shape or another, presents its name or image.

“ Without going out of this capital, you may, in the season when Nature puts on her verdant livery, visit *Idalium*, present your incense to the Graces, and adore, in her temple, the queen of love; while at *Tivoli*, you may, perhaps, find as many beauties and charms as were formerly admired at the enchanting spot on the banks of the Anio, which, under its ancient name of *Tibur*, was so extolled by the Latin poets; and close to the Boulevard, at *Frascati*, you may, in that gay season, eat ices as good as those with which Cardinal de Bernis used to regale his visitors, at his charming villa in the *Campagna di Roma*. Who therefore need travel farther than Paris to enjoy every gratification?

“ If then, towards the close of a war, the most frightful and destructive that ever was waged, the useful and agreeable seem to have proceeded here hand in hand in improvement, what may not be expected in the tranquillity of a few years' peace? Who knows but the emperor Julian's “*dear Lulia*” may one day vie in splendour with Thebes and its hundred gates, or ancient Rome covering its seven mountains?”

Now for the Russian's account of Paris.

“ Can any one deny that *Paris* is the first city of the world, the centre of all magnificence and grandeur, when he ascends the great terrace, and beholds every where, behind and before, to the right and to the left, the largest and handsomest buildings, palaces, and temples—the fine banks of the Seine—the bridges of granite, across which throng thousands of people and of carriages? But here you must remain, if you will not alter your opinion. On proceeding further, you meet with narrow streets, and the most disagreeable mixture of wealth and beggary. Close to the brilliant shop of a jeweller, lies a heap of rotten apples and herrings; dirt abounds every where; and now and then, even blood streams in rivelets from the butcher's shops. One must stop nose and eyes here! The picture of the most elegant city is lost, and it seems as if all the dirt and filth of the world had been brought to *Paris*, by subterraneous canals; but go one step further, and you breathe the fragrant odours of *Arabia*, for you are in the vicinity of one of those shops so numerous in Paris, where they sell perfumes and pomatum. In short, at every step is a new atmosphere, and new objects of luxury, or of the most disagreeable uncleanness; so that *Paris* may justly be called the finest and foulest, the most fragrant and most stinking city on the globe. The streets are all, without exception, narrow and dark; which, perhaps, originates in the height and size of the houses. The celebrated street, Saint-Honoré, is the longest, most noisy and dirty. Woe to the poor pedestrian, particularly when it rains! He must either wade through

through the dirt, in the middle of the street (for as the pavement slopes on both sides towards the middle, that part of the street is usually full of dirt), or the water pours down on his head from the gutters on the tops of the houses, and leave him not a dry thread. A coach is absolutely necessary, at least for a stranger, for the French understand perfectly how to walk through the dirt, without bespattering themselves; they leap most admirably from one stone to another, and take shelter in a shop from a carriage. The celebrated *Tournefort*, who had travelled almost all over the world, on his return, was crushed to death, by a hackney-coach; because, on his travels, he had forgotten the art of skipping in the streets, like a goat; an art absolutely necessary to an inhabitant of *Paris*."

It may not be amiss to add to this pair of portraits, a third, by Mr. Karamsin, exhibiting a contrast between London and Paris.

"Every where (in London) prevails a cleanliness, which is rarely to be met with in other cities; and people of the lowest rank are well dressed, and a certain degree of order, and regularity pervades every thing, and makes a very pleasing impression on the mind of a stranger, so that he can hardly refrain from exclaiming: London is indeed a beautiful city! What a contrast to Paris! There magnificence by the side of squalid misery; here simplicity and admirable cleanliness; there profusion and poverty; here a general appearance of ease, among all ranks; there palaces, out of which crawl forth skeletons covered with rags; here neat brick houses, out of which step health and content, with a mien expressive of happiness and tranquillity. There a powdered fine dressed beau drives about in a wretched *fiacre*; here even the country farmer sits in a good coach, drawn by two superb horses. There dirt and darkness in the narrow streets; here the way every where dry and clean, and no crowding, notwithstanding the great number of passengers."

Mr. Karamsin must be incorrect in his statement of the population of Paris in 1790, which he makes amount to a million of souls, exclusive of foreigners; for M. Necker, in 1783, made it amount only to 660,000: and by the Republican tables, published by authority, last year, it amounted only to 546,856.

In the comparison between these two writers, if the advantage in one instance be in favour of the Russian, in another it is in favour of the Briton, for while the former lavishes his incense at the shrines of Voltaire and D'Alembert, and censures the authors of the "*Mémoires de Trévoux*" for their attacks on them; the latter duly appreciates their diabolical efforts for the subversion of Christianity, and very properly considers the diffusion of their principles as one of the primary causes of the revolution.

Mr. Karamsin's remarks on the French theatre are generally just, though we think he rates the talents of Voltaire, as a tragic writer, much too high. To many of our readers, probably, the following historical anecdote will be new and interesting.

"I drove to the Isle de Notre Dame, where, in the reign of Charles V. the *Chevalier Maquer*, in the sight of all Paris, fought with a dog—but a dog who might have served as a pattern to many men. The spot, which
was

was the scene of this singular rencounter, is still shewn. The following circumstance gave rise to it. *Aubry Mondidier*, while taking a solitary walk in the neighbourhood of Paris, was murdered and buried under a tree; his dog, which he had left at home, went out at night to search for his master, and discovered his grave in the forest; having remained some days on the spot, till hunger compelled him to return to the city, he hastened to the *Chevalier Ardilliers*, a friend of the deceased, and by his melancholy howling gave him to understand that their common friend was no longer in existence. *Ardilliers* offered the dog food, and endeavoured to quiet him by caresses, but the distressed animal continued to howl, licked his feet, and laying hold of his coat, pulled him toward the door. *Ardilliers*, at length, resolved to follow him; the dog led him from street to street, and conducted him from the city to a large oak in the forest, where he began to howl louder, and to scratch the earth with his feet. Aubry's friend surveyed the spot, with melancholy forboding, and ordered his servant to dig up the earth; in a little time he discovered the body of his friend. Some time after the dog accidentally met the murderer of his master, rushed upon him, barked and attacked him with so much fury, that the spectators could with difficulty extricate him. The same circumstance occurred several times. The faithful animal, which in general was as quiet as a lamb, became like a raging tyger, every time he saw this person who had murdered his master. This circumstance excited great astonishment, and some suspicions having arisen, it was remembered that Maquer, on several occasions, had betrayed symptoms of enmity to Aubry; and various other circumstances being combined, brought the matter almost to a certainty. The King, hearing of the affair, was desirous of being convinced with his own eyes, whether the dog was in the right; and the animal, which fawned upon every body else, attacked Maquer with the utmost fury, as soon as he perceived him. At that period it was customary, when the evidence was not decisive, to determine the fate of the accused by single combat. Charles, therefore, appointed the time and place; the Chevalier entered the list, armed with his lance, and the dog was let loose upon him; a most dreadful contest now took place. The Chevalier made a thrust, but the dog springing aside, seized him by the throat and threw him down. The villain now confessed his crime, and Charles, that the remembrance of the faithful animal might be handed down to posterity, caused to be erected to him, in the forest where the murder had been committed, a marble monument, with the following inscription:—"Blush, hard-hearted wretch! An irrational animal knows and loves gratitude; and thou, perpetrator of crimes, in the moment of guilt, be afraid of thine own shadow." Charles is intitled to the appellation of The Wise—Yes, when the history of mankind, in consequence of the horror excited by the cruel deeds it records, drops from my hands, I will read, by way of consolation, the history of the dog."

That the Parisians excel in that most useful art, the *Savoir vivre*, has ever been acknowledged. Let us not be mistaken, however; we mean not the *Savoir vivre* of Saint James's-street, which might with more propriety be denominated the art of living all the days of our life, in the phraseology of the voluptuary and the epicure; but that art which consists in the knowing how to live where others would starve, by deriving the means of subsistence from sources the discovery of

which requires the utmost exertion of human ingenuity. For instance :—

“ A well-dressed man, of a noble appearance, who, over his dish of *bavaroise**, talks fluently, tells all kind of pleasant anecdotes, and jokes with great ease and freedom, may be seen every day in the *Coffe des Chartres*; and how does he live? By the sale of bills pasted up, which every night, when all others are asleep, he tears down from the corners of the streets, and carries it (them) to the pastry-cooks, who give him a few fous for his trouble. He then lays himself down quietly on his bundle of straw, in some *grenier* (garret) and sleeps sounder than many a Cræsus.

“ Another, who is seen every day at the Thuilleries and the Palais-Royal, and who, by his dress, might be taken for an ecclesiastic, is a farmer; and what kind of a one do you think? He farms the hair pins which are lost in the Italian theatre. When the curtain drops, and the company are leaving the house he makes his first appearance in it; and, while the lights are extinguishing, he goes from box to box in order to search for the lost pins, not one of them escapes his Lynxean eye, let it lie where it may; and when the last candle is extinguished our farmer picks up his last pin, and, with the hope of not dying the next morning with hunger, hastens to the broker to sell him his treasure.”

These are the men to whom the title of *Chevaliers d'Industrie* legitimately belongs; but we must introduce our readers to a character still more extraordinary.

“ In this gallery of remarkable persons, a stoic of this city, known under the name of *Quatorze Oignons*, ought not to be forgotten. He is a real Diogenes, who denies himself every thing, even the most urgent necessities. By profession he is a porter, and his whole property consists of a basket, which he employs during the day to carry any thing for hire, and in the night makes it an alcove, under which he sleeps perfectly sound on the bare ground, or wherever he can. For forty years he has carried his basket, which he patches when necessary, and which is thus, from time to time, renewed, as the human body is, according to the physicians. Fourteen onions form his daily nourishment, to this he is not at all constrained by want; on the contrary, he gives to the poor who ask for an alms, and lends money without ever demanding it back. He earns daily from three to four livres, and by these means can be a friend and benefactor to many. He speaks little, but with energy. He is acquainted with several literati. L——, the chymist, once asked him if he was happy? “ I believe so,” replied the philosopher. “ But in what does your happiness consist?” “ In labour, rest, and want of care.” “ Add also, in beneficence, for I know that you do a great deal of good.” “ In what manner?” “ You give to the poor.” “ I give them only my superfluity.” “ Do you pray also to God?” “ I thank him.” “ For what?” “ For myself.” “ You are not afraid of death?” “ Neither of death nor life.” “ Do you ever read?” “ I have not time.” “ But are you not sometimes dull?” “ I am never idle.” “ Do you envy any one?” “ I am contented with my own lot.” “ You are a real philo-

* A *Bavaroise* is a glass of milk and capillaire, with or without brandy; a *Dish of Bavaroise*, therefore, is nonsense. REVIEWER.

fopher." "I am a man." "I wish to have your friendship." "All mankind are my friends." "But there are bad men?" "I am not acquainted with them."

"To my great regret I did not see this modern Diogenes. He disappeared at the commencement of the revolution, and many are of opinion that he is no longer in existence."

On viewing the monument of our James the Second, who was buried in the Benedictine Church at Paris, Mr. K. remarks, with more humour than truth; "He was undoubtedly one of the most unfortunate of kings, for no one pitied him in his misfortunes." The church of St. Germain, among the tombs of several other distinguished characters, contains that of Monsieur and Madame Dacier, of classical memory, who, our author says, were "united by love—of the Greek language; who, in their wedlock (during their union) caressed each other in the Grecian manner, and never felt themselves completely happy but when they discovered a new beauty in Homer; and, O barbarity! O ingratitude! they have not been honoured with a Greek epitaph!!

There is an old French legend which says that the patron of France, Saint Denis, who first introduced Christianity into Gaul, for which he was beheaded by the barbarians who then inhabited the country, took his head in his hand, after it had been cut off, and walked a league with it; upon which a Parisian lady wittily remarked, "*Cela n'est pas suprenant: il n'y a que le premier pas qui coute.*"

The author was very fortunate in meeting with a servant at Paris of extraordinary honesty; and with his brief delineation of this honest man's character, we shall conclude our extracts from Mr. K.'s volumes.

"Now one word or two of this *Bieder*. He is by birth a German, but has forgotten his mother tongue. He lives at the same hotel with me, in a garret-room, and is as poor as Iru, and as honest as Socrates: every thing he buys for me is as cheap as possible, and he always frowns when I pay any thing too dear. One day I dropt, on the stair-case, a paper with five louis d'ors in it, *Bieder*, who followed me, picked it up, and honestly brought it to me. "Thou art honesty itself, *Bieder*," said I to him. "*Il faut bien, Monsieur, que je le sois, pour ne pas dementir mon nom.*"* answered he.

"Once, I do not remember on what occasion, I spoke to him somewhat harshly. "*Monsieur*," said he, "*des choses pareilles ne se disent point en bon Francois. Je suis trop sensible pour le souffrir.*" I laughed. "*Rien, Monsieur*," continued he, "*je rirai avec vous; mais point de grossièretés, je vous prie.*" On another occasion he entered with tears in his eyes, and handed me a new paper; I took it and read as follows:

"To-day, 28th of May, at five o'clock in the morning, the servant of Mr. N. in the street of St. Mary, shot himself. On hearing the report of a pistol, the door was broke open, and the unfortunate man was found wel-

* *Bieder*, in German, means upright, honest.

tering in his blood; beside him laid the pistol, and on the wall were written these words:

“Quand on n'est rien, et qu'on est sans espoir,
La vie est un opprobre, et la mort un devoir.”

“On the door,

“Aujourd'hui mon tour, demain le tien.”

“On the table lay verses, philosophical thoughts, and his testament.—By the former, it appeared that this youth had almost learnt by heart, the dangerous writings of the new philosophers. Instead of comfort every thought was poison to a mind unprepared for the reading of such books; and thus he fell a victim to his philosophical delusion. He was discontented with his lowly station; and indeed he was far above it, with regard to his mind and his heart. He pored all night over his books, for which purpose he bought candle with his own money, as his strict honesty would not allow him to spend his master's candles for his own use. In his testament he says, that he is a child of love, and describes, in an affecting strain, his affection for his second mother, his good nurse. He bequeaths to her 150 livres; 100 to his country, as a patriotic gift; and 48 to the poor. To debtors in prison 48 livres; one louis d'or to him who buries his body; and three louis d'ors to his friend, the German servant in the *Hotel Britannique*. They have found upwards of 400 livres in his desk.” “To me” said Bieder, with emotion, “he has left three louis d'ors. Ah! we were friends from our childhood. He was an uncommon young man; instead of spending his time like most of his companions in tippling houses, he passed his hours of leisure in the *Cabinets de Lecture*, (reading rooms,) and on Sundays he went to the play. Often said he to me, with tears; ‘Henry, let us be virtuous, let us deserve our own esteem.’ Oh, I cannot repeat to you all the fine things my good *Jacques* said to me. He spoke like a book, while poor I cannot put two words together with propriety. For some time back he was melancholy; he went about hanging down his head, and liked to talk about death. For the space of six days I have not seen him, and yesterday I learnt that *Jacques* is no more, and that there is one good man less in the world.”

“Bieder cried as a child, and I myself was deeply affected. Poor *Jacques*, sad effects of half-learning! “Drink deep or taste not,” says Pope.

“*Epictetus* was also a servant, but he did not lay violent hands upon himself.”

We concur with Mr. K. in thinking, that Rousseau, “the feeling good-natured *Jean Jacques* would certainly have declared, among the first, against the revolution;” and we are led to believe, from this remark, that Mr. K.'s opinion of Voltaire, must have been somewhat changed by the events which occurred at Paris, previous to his arrival and during his residence, in that capital. Of his remarks on England we have little to say; some of them are just and some unjust; the principal defect in them arises from his speaking generally from partial observation. When he says that Englishmen care little about vegetables, and that their principal food consists of roast-beef and beef-steaks, and thence accounts for their phlegmatic and melancholy dispositions,

positions, and their propensity to suicide; we cannot refrain from a smile; and when he tells us that it is "a *Proverb* which is frequently in their mouths, that '*He who is poor, is not deserving of a better fate*;' that the company at Vauxhall "frequently throw money to the fingers, as a sign of their approbation;" and that a ball or a concert is "a rare phenomenon" in London; we cannot but stare with wonder. But when he comments on the scandalous "indications of dissolute morals" in our streets, and on the frequency of infant prostitution, we acknowledge the justice of the remark, condemn the defective police that employs not the means with which it is entrusted for checking this growing evil, and blush for our country.

We now bid adieu to Mr. Karamfin, with thanks for the pleasure which we have received in his company from Moscow to London.—When his mind shall have been more matured, and his judgment corrected, by study and observation, his talents will appear to much greater advantage, and enable him to instruct those readers whom he now only seeks to amuse. Of the translation we have only to observe that it is the work of a foreigner, and as such, wonderfully correct, though it abounds with foreign idioms, and contains some words that are scarcely English.

Russian Tales. By Nicolai Karamfin. Octavo. Pp. 274. 10s. 6d.
Printed by G. Sidney, Northumberland-street, Strand.—*No Bookseller's Name*.

THESE Tales are written by the author of the book reviewed in the preceding article, and translated by the same translator, who here avows himself to be a Dane. The tales are four in number; and are entitled *Lisa*; *Flor Silin*; *Natalia*; and *Jelia*. All but the second are sentimental love tales, and, if they exhibit a true picture of human nature in Russia, it is very evident, that the "hardy Russian breast," as Mr. K. calls it in his travels, contains a very warm and susceptible heart. *Lisa* is a pathetic story, ably told, beginning in seduction and ending in suicide. It is said also to be a true story, the particulars of which were received by the author from the seducer himself, who fortunately lived to acknowledge, and to repent, his crime. The second tale records the virtues of a Russian peasant, which deserve to live in history. On this account, and as a specimen also of the author's style, we shall lay it before our readers.

"Let Virgil sing the praises of Augustus—Genius celebrate merit, and Flattery extol the talents of the great.—'The short and simple annals of the poor,' engross my pen; and while I record the history of *FLOR SILIN*'s virtues, though I speak of a poor peasant, I shall describe a noble man. I ask no eloquence to assist me in the task—Modest worth rejects the aid of ornament to set it off.

"It is impossible, even at this distant period, to reflect, without horror, on the miseries of that year, known in Lower Wolga, by the name of the

Famine Year. I remember the summer, whose scorching heats had dried up all the fields—and the drought had no relief—but from the tears of the ruined farmer. I remember the cold, comfortless, autumn—and the despairing rustics, crouding round their empty farms, with folded arms, and sorrowful countenances, pondering on their misery, instead of rejoicing, as usual, at the golden harvest. I remember the winter which succeeded—and I reflect with agony on the miseries it brought with it. Whole families left their homes, to become beggars on the highway. At night, the canopy of Heaven served them as their only shelter, from the piercing winds and bitter frosts. To describe these scenes would be to harrow the feelings of my readers. Therefore to my tale.

“In those days, I lived on an estate, not far from Simbirk; and, though but a child, I have not forgotten the impression made on my mind by the general calamity.

“In a village adjoining, lived **FLOR SILIN**, a poor labouring peasant—a man remarkable for his assiduity, and the skill and judgment with which he cultivated his lands. He was blessed with abundant crops, and his means being larger than his wants, his granaries, even at this time, were full of corn. The dry year coming on, had beggared all the village, except himself. Here was an opportunity to grow rich! Mark how **FLOR SILIN** acted. Having called the poorest of his neighbours about him, he addressed them in the following manner:

“My friends. You want corn for your subsistence—God has blessed me with abundance—Alist in thrashing out a quantity, and each of you take what he wants for his family.”

The peasants were amazed at this unexampled generosity;—for sordid propensities exist in the village, as well as in the populous city!

The fame of **FLOR SILIN**'s benevolence having reached other villages, the famished inhabitants presented themselves before him, and begged for corn.

This good creature received them as brothers; and, while his store remained, afforded all relief.

“At length, his wife, seeing no end to the generosity of his noble spirit, reminded him how necessary it would be to think on their own wants, and hold his lavish hand before it was too late.

“It is written in the scripture,” said he, “Give, and it shall be given unto you.”

The following year Providence listened to the prayers of the poor, and the harvest was abundant. The peasants, who had been saved from starving by **FLOR SILIN**, now gathered around him.

“Behold,” said they, “the corn you lent us. You saved our wives and children. We should have famished but for you. May God reward you—He only can—All we have to give, is our corn, and grateful thanks.”

“I want no corn at present, my good neighbours,” said he, “my harvest has exceeded all my expectations. For the rest—thank Heaven—I have been but an humble instrument.”

“They urged him in vain.

“No,” said he, “I shall not accept your corn. If you have superfluities, share them among your poor neighbours; who, being unable to sow their fields last autumn, are still in want.—Let us assist them, my dear friends; the Almighty will bless us for it.”

“Yes,” replied the grateful peasants, “our poor neighbours shall have this

this corn. They shall know that it is to you they owe this timely succour—and join to teach their children the debt of gratitude due to your benevolent heart.

"SILIN raised his tearful eyes to heaven—

"An angel might have envied him his feelings!

"At another time, fourteen farm houses were burnt down, in an adjoining village. To each sufferer SILIN sent two roubles and a scythe.

"Some time after, a like misfortune happened at another village. It was entirely consumed, and the inhabitants—reduced to the last degree of misery—had recourse to SILIN. But his former benevolence had impoverished his means. He had no money to help them. What was to be done? "Stop," said he, suddenly recollecting himself, "here is an horse. I do not actually want him. Take, and sell him."

"He set at liberty two female slaves, whom he bought in the name of the lord of the manor—educated them as his own daughters—and when they married gave them a handsome dowry.

"As long as thou continuest*, noble SILIN, to inhabit this world—so long will thy life be spent in acts of generosity and benevolence towards thy fellow-creatures—And, when thou hast exchanged this for a better life—the recording Angel shall proclaim thy virtues in heaven—the Almighty will place thee high, above kings and princes, and thou wilt still be the friend of the comfortless—and a father to the poor and indigent on earth—If ever I revisit that country, whose ornament thou art, I shall approach thy cot with reverence, and pay homage to thy virtues. But, if the Minister of Peace hath removed thee into bliss, I will visit thy grave—sprinkle it with my tears—and place a stone upon the spot, on which, with my own hand, I will write,

HERE REST

THE BONES OF A NOBLE MAN!

There is something unnatural in the story of Natalia, a young lady of rank and virtue, who falls in love, at first sight, with a perfect stranger, and even elopes with him, without the smallest knowledge of his birth, character, fortune, or profession; quitting, too, the house of a father whom she tenderly loves. Here, we see, the daughters of the icy North, giving a greater loose to their passions than the children of the burning South. The conclusion of this story, however, is good; and, though some of the descriptions are objectionable from their warmth, the moral is unexceptionable. The last tale, upon the whole, is the best; the characters are more varied, and delineated with a bolder pencil; and Nature is more attended to.—While our old-fashioned damsels when anxious to receive a lover, content themselves with *setting their caps* at him, the more refined maidens of Moscow, it seems, more openly display their intentions, and seek *literally* to enchain him: for when a young and gallant prince appeared in that capital, we are told "every female wore a

* SILIN is still alive; and a friend of mine read this sketch to him. The good old man wept—and exclaimed—

"No—I am unworthy of this—I cannot deserve such praise."

golden chain, emblematical of her wishes to enslave him ;” and in a note the author adds, “ This is a fact. All the goldsmiths of Moscow were employed in making golden chains for this purpose.” These productions have much sterling merit, though not wholly unalloyed by the tinsel of *Sentimentality*, and the dross of declamation. They betray evident marks of genius ; and shew the author to be a man of feeling and humanity. The translator, too, is greatly improved in his style, and has performed his task with ability.

Lectures on the Elements of Chemistry, delivered in the University of Edinburgh, &c.

(Concluded from Vol. xvi. P. 374.)

DR. BLACK having, in his analytic method, completely explained Lavoisier's Theory of Combustion, proceeds to take a nearer view of the inflammable substances. The most remarkable of these he arranges under seven titles, viz. 1. *Inflammable Air*, now called *hydrogenous gas*; 2. *Phosphorus*; 3. *Sulphur*; 4. *Charcoal*; 5. *Spirit of Wine*; 6. *Oils*; and 7. *Bitumens*. Our limits will not admit of large extracts from this part of his work; but we must pay some attention to what he says of *inflammable air*, on account of the discovery made by Mr. Cavendish, that it is a constituent part of water.

This gas, which is the *gas pingue* of Van Helmont, has been long known, and indeed long troublesome to the workers of mines, by whom it is denominated *fire-damp*, or *wild-fire*. It is also extricated from animal and vegetable substances, when these are decomposed by fire or putrefaction; but it is obtained in greatest purity from the solution of iron or zinc in the mineral acids. When very pure, its specific gravity is not one thirteenth part of the gravity of common air; and this remarkable property of it was known to Dr. Mayhew, who, as we are informed by Dr. Robison, gives very plain hints of balloons filled with it more than a century ago.

In the year 1782, Dr. Priestley having, by electricity, repeatedly fired a mixture of inflammable air and oxygenous gas in close vessels, was surprized to find the two airs disappear, while the friend, who assisted him in his experiments, observed that the inside of the vessel, in which the deflagration had been made, was always moistened with dew. This the Doctor naturally ascribed to moisture, which he supposed to have adhered to the gases employed. Mr. Watt, however, in a letter to Dr. Priestley, suggested, that the moisture observed in his experiments might have arisen from the combination of the two gases; and gave it as his opinion, that water is a compound of vital air and inflammable air deprived of their latent heat. He desired that this opinion might be communicated to the Royal Society; but it was not communicated, because Dr. Priestley thought it contradicted by some other experiments which he had made.

In the mean time, Mr. Cavendish, who had been paying much attention to Dr. Priestley's discoveries, recollected that, in 1781, when he exploded a mixture of oxygen gas and inflammable air, he had observed moisture on the inside of the vessel in which these airs were contained. He therefore repeated his experiments; and in May, 1783, found that when six parts of pure oxygen gas were exploded with one part of inflammable air, the two airs disappeared entirely, leaving a quantity of pure water, equal in weight to themselves. The utmost care had been taken to free the airs made use of from moisture, by making them pass through the dry muriate of lime; and an account of the experiments was published in the Philosophical Transactions for 1784.

Thus to Mr. Cavendish alone is the merit of this great discovery due; or if any man be entitled to share it with him, it is not Lavoisier, nor any of his associates, but Mr. Watt.

"But though Lavoisier had no share in the discovery, he had, says Dr. Black, the still greater merit of seeing this proposition * *in all its importance*. This invited him to undertake the laborious and expensive experiments, which confirmed those of Mr. Cavendish beyond a doubt; and he had also the sagacity to perceive *immediately*, that by means of this proposition, he should extricate his system from difficulties and objections, which I think would otherwise have been insurmountable; and even to convert them into strong arguments in its favour, and to make them the means of extending it to chemical facts, and to the great operations of nature, which seem otherwise inexplicable."

Our author accompanies him through some of these operations with his wonted perspicuity; and, in his examination of the inflammable substances, brings gradually into view all the important doctrines of the pneumatic chemistry, with which they are particularly connected. In this part of the work, however, we are tempted, notwithstanding the authority of Bacon, to say, that he has adhered to the analytic method too closely; and on one occasion, where the manuscript was more than commonly defective, Dr. Robison confesses that he was obliged to deviate a little from that method, and to introduce, as agents or instruments, substances which had not been previously explained.

Towards the conclusion of the section on bitumens, Dr. Black betrays again what we think an undue partiality to some parts of the Huttonian Theory of the Earth; but in his display of that partiality he is not offensive; and, in a note, the editor shews with great plausibility how pit-coal may be derived from vegetable substances, without calling in the aid of that central fire, for the existence of which there is not a shadow of evidence. But we must pass on to the consideration of the *metallic substances*, which constitute the

* Should it not be this doctrine, or this discovery? Nothing that with propriety can be called a *preparation*, has been hitherto stated.

fourth of those classes, under which our author has arranged the objects of chemistry.

The characteristic qualities of metals are,

“ Their excessive weight; the opacity and reflecting brightness of their surface; their being the most perfect conductors of electricity; and their mercurial manner of fusion, as it is called. These are the only qualities which are found in them all, without exception. But we may take notice also of malleability, laminability, and ductility, as among the *general* qualities of the metals; for, though these qualities are not found in all of them, the greater number have them; and metals are the only bodies in nature in which they are found in an equal degree. These qualities are distinct from one another, and do not always go together. Some metals have all the three in a high degree, *e.g.* copper, silver, gold, and platina, when pure. Others have two only, as tin and lead, which are malleable and laminable, but not ductile. Others, on the contrary, as iron, are ductile, but not malleable and laminable. Others, as zinc, are laminable, but not at all ductile, and scarcely malleable.”

Dr. Black, keeping in mind his own definition of chemistry, first explains the effects, which, in a greater or less degree, are produced upon *all* the metals by heat and mixture; and then examines the properties of each metal by itself. Among the phenomena common to all the metals is *calcination*, as it was called by the followers of Stahl, or *oxydation*, as it is termed by the chemists of the French school; and as it is the phenomenon about which these two schools differ most widely, we shall extract the perspicuous view which is here given of their two theories.

“ After describing the calcination of the metals in general, and the reduction of them again to the metallic state, I have been accustomed, says the professor, to mention the opinions which have been formed of the nature of these operations, and the arguments and proofs on which these opinions are founded.

“ The most distinct and plausible opinion, which prevailed among the chemists for a considerable period, was that of Dr. Stahl; similar to that which he entertained concerning the nature of the inflammable substances and inflammation, *viz.* that the metals are compounded substances, consisting of that matter which was called the calx, and of the phlogiston; and that they had their metallic qualities from the principle of inflammability; and that during calcination, this principle was separated from them; and therefore the basis or calx of the metal appeared in its separate state, deprived of the metallic qualities; but that, in the operation of reduction, the calx recovered again from the charcoal, or other inflammable matter, the phlogiston which it had lost, and by this recovery was restored again to the metallic state.

“ This appeared so far a plain intelligible account of the matter; but there was one material fact, which was a very great difficulty in the way of this theory. The fact I mean is, that the quantity of calx is greater than that of the metal,—one hundred pounds of lead for example, producing 110 or 112lbs. of calx. Different attempts were made to get over this perplexing difficulty,—some of them very extraordinary, and almost incomprehensible, *e.g.* that the principle of inflammability was not only destitute

destitute of weight, but that it had the power of diminishing the weight of bodies to which it was added, &c.*

"All these difficulties proceeded from their not having yet studied the part which air performs during calcination. This was not sufficiently done until of late, when the nature and powers of the different airs, or elastic fluids, became so much the subject of inquiry.

"Among the experiments which this inquiry has occasioned, it was soon discovered by Dr. Priestley, Scheele, and Beccaria, but especially by M. Lavoisier, and other French chemists, that when a metal is calcined, it always absorbs and fixes a part of the air, which contributes to its calcination, and is necessary to it: and that the increase of weight in the calx is always equal to the quantity of the air absorbed. Dr. Mayhew, of Oxford, observed this in the cases of antimony and lead, and suspected that it was so in all,—1674."

It has further appeared, from such experiments, that it is always oxygen gas which the metals attract in this manner. It has also been proved, in the clearest manner, that oxygen gas can be extracted from the calces of metals; from some by heat alone, and from others by an electric attraction, assisted by heat.

"Upon these particulars, completely proved by many experiments, M. Lavoisier and his friends founded their new system concerning calcination and reduction totally opposite to that of the older chemists. The new opinion is, that the metal is not a compound, but a simple body,—that the calx is compounded of the metal and oxygen extracted from the vital air,—that the heat and light are no proof of a principle of inflammability. They are extricated chiefly from the oxygen gas, which is supposed to have an extraordinary capacity for heat, and which, as being an elastic fluid, contains a great deal besides in a latent state.

"In reduction again, the new doctrine is, that oxygen is separated from the metal, and nothing else happens, or is necessary to the recovery of the metallic state; and therefore, in the reduction of mercury, silver, gold, and platinum, which have but a moderate attraction for oxygen, heat alone is sufficient to separate it. Other metals cannot be reduced by heat alone, on account of their having a strong attraction for the oxygen; but such are commonly reduced by the action of charcoal, aided by heat; and then the carbon attracts the oxygen from the metal, and forms carbonic acid with it. On the whole, this system is much more directly and plainly supported by facts and experiments than the ancient system of the chemists."

In the application of this theory, or as it is here called system, to the explanation of the various phenomena resulting from the combination of metals with acids, sulphur, phosphorus, &c. Dr. Black shews the immense importance of Mr. Cavendish's discovery of the

* "Nor could any valid objection have been made to this explanation, however unlike our more familiar notions, had not Sir Isaac Newton made experiments on pendulums of all different kinds of matter, metals, and the calces of metals, and found that all vibrated alike, if of equal length. Chemists, however, acquiesced in this explanation by Stahl, because few, if any of them, were mathematical philosophers, and as few of the mathematicians were experienced chemists." EDITOR.

composition of water; and Dr. Robison characterises the theory itself, and pays it, we think, a very high compliment in the following words:

"The hypothesis seems to have nearly the same rank in science with the magnetical hypothesis of *Æpinus*. Both are ingenious and elegant, in the highest degree, and have such a comprehensive resemblance to the phenomena, that the hypothetical principle becomes an excellent principle of arrangement or classification of the phenomena, almost equivalent to a just theory, and, in all probability, extremely near to it."

The metals chemically analysed by Dr. Black are,—1. arsenic; 2. manganese; 3. iron; 4. mercury; 5. antimony; 6. zinc; 7. bismuth; 8. cobalt; 9. niccolum; 10. lead; 11. tin; 12. copper; 13. silver; 14. gold; and 15. platinum. In the analysis of these he gives a concise view of all the operations of metallurgy; and gradually brings forward the most important doctrines of the new chemistry, which have any tendency to illustrate these operations. No part of his lectures will be more diligently studied than this, either by the artist or by the man of science; but it is impossible to make an abridgement of it, because every page teems with facts all connected with one another; and extracts would be little amusing and less instructive to such of our readers as are not chemists. We are tempted, however, to insert a pretty long note by the editor; and, in the name of the public, to claim the performance of the promise which it contains. Dr. Black, treating of the nitrous air procured by the solution of mercury in diluted nitric acid, says, that when it is mixed with atmospheric air or vital air,

"Either of them, by supplying oxygen, changes the nitrous air into nitrous acid, which shews itself in red vapours, and is immediately attracted and absorbed by the water. When these red vapours are formed, a considerable heat is produced in the glass. This heat is supposed by the French chemists to be a part of the heat or matter of heat, or *calorique*, which was contained in a latent state in the composition of the two elastic fluids."

"I confess (says Dr. Robison) that this appears to me to be an inaccurate, or at least an imperfect account of the matter. If indeed it relates only to the heat produced in the union of the nitrous and the vital air, to form nitrous acid, it is satisfactory: but if it be meant to explain the heat which is absorbed in the solution, when the gases are forming, it is surely inaccurate. Indeed this heat has always struck me as a very great difficulty in the whole theory. Mr. Lavoisier unquestionably derives his explanation of the heat produced in combustion from Dr. Black's theory of fluidity and vapour, and supposes that a gas consists of its radical, or distinguishing ingredient, combined with *calorique*, according to the ordinary laws of chemical affinity. This being supposed, the solution of metal in an acid, so far from producing or extricating *calorique*, should absorb it from the materials, and produce a cold incomparably more intense than any of our freezing mixtures. For such solutions, whether the metal be oxydated by the acid or the water, are always accompanied by the eruption of gaseous fumes. Iron, in the diluted sulphuric acid, produces an
immense

immense volume of gas. Those metals which are oxydated by decomposing the acid, produce gases which still contain much oxygen. And it may be remarked that, in general, those solutions which produce fumes most deficient in oxygen produce the greatest heats. This fact is favourable to M. Lavoisier's explanation. The oxygen remaining in its concrete form, does not expend any of the calorique extricated by other circumstances of the process. Supposing that no more latent heat is necessary than for the production of as much watery vapour as should have the same density, the quantity is very great, when compared with that which occasions the cold in our freezing mixtures. It must not be said, that the quantity necessary for this gaseous combination may be small; for, in this case, we should often have gases instead of ordinary vapours; whereas we know that an incomparably greater supply of calorique is required for the formation of a gas. Besides, the Lavoisierian theory of combustion supposes a vast accumulation of heat in oxygen gas; this being, according to that celebrated philosopher, the source of all the heat extricated in that operation of nature. It must also be observed here, that the oxygenous gas gives out this heat, and the oxygen is combined with the inflammable body, in a state very similar to its condition in the present experiment. Therefore we unquestionably have a prodigious quantity to account for, the oxygen in the dissolving or combining substances being unprovided in the quantity necessary for its becoming a source of heat in some future combustion.

" I would now ask, in what state is the calorique contained in the materials of an acid and a metal, when they act on each other? Some of the materials must contain it in a state that is unnecessary for their appearance in the state of a solution, of an oxyd or of a metalline salt. When all this calorique has emerged, the oxygen in nitre still contains a great store of it, seeing that it is extricated from it in deflagration with inflammable substances. This only increases the difficulty. For this great store of calorique must remain in the solution, and in the metallic salt which it produces. Heat is extricated in the solution, and gas containing oxygen is produced. This gas, by uniting with vital air, again detaches calorique, and produces nitric acid. This acid will dissolve metal, and again detach calorique. This may be continued without end. This circumstance alone should convince us, that there is some error in our theory, because this endless generation of heat is impossible in the nature of things. We cannot say, with any well-grounded confidence, whether more calorique is extricated from oxygen, when, in the gaseous form, it causes the combustion of sulphur, or when, as an ingredient of nitre, it contributes to the deflagration with the same sulphur. I grant that *I think* more is extricated in the first case. But it should be an immense deal more. For methods may be found for transferring the oxygen of the sulphuric acid, formed in the first case, to azote, and of thus forming nitric acid, and nitre, which will again deflagrate with sulphur.

" All this is mysterious and intricate. I do not say incompatible; but I am not able to reconcile them by means of any known facts. The same, or greater difficulties, occur in almost all the spontaneous inflammations; in the deflagrations of nitrous acid with essential oils, and in many detonations; and in particular the heat and light, which we call glow or incandescence; especially such as appears on the mixture of sulphur with several metals. I acknowledge that I never was satisfied with the explanations

nations given of this subject. Indeed it is rather kept out of sight by the French chemists. I am informed, that M. Meunier, who was one of M. Lavoisier's chief assistants, tried many experiments, in company with Dr. Sommering, of Muntz, and that they communicated their observations with (to) Lavoisier and the chemists of Paris, and that these gentlemen were so little pleased with the results, that they were never mentioned in the academy. I am disposed to assign a very different source of the heat in all these operations; and should this work have a second edition, I may probably have so far matured my notions on the subject, as to think them not unworthy of the public attention. At present they are by no means in such a state."

The importance of the science of chemistry is so great, and the taste for it at present so general, that there is no room to doubt of a second edition of this work being called for, and called for soon. We trust, therefore, that the professor is prepared to fulfil his promise; for if the difficulties which he mentions can be at all removed from the Lavoisierian theory of combustion, &c. we must look for their removal only to a chemist, who is acquainted with the general principles of physics, and accustomed to think with mathematical precision.

The fifth and last class of substances considered by Dr. Black, comprehends the varieties of water found in nature. These are, 1. rain water; 2. fountain and well waters; 3. river water; 4. water of lakes; 5. water of marshes and shallow pools; and 6. sea water. In this section are given some very plain instructions for detecting the various substances, by which, held in solution, water is contaminated; but there is not much in it to arrest the attention of men of science.

Before we dismiss this article, it may not be improper to lay before our readers Dr. Black's opinion of the present chemical nomenclature; and this we cannot do in more proper terms than those employed by his friend and editor.

"Dr. Black (says he) highly approved of a systematic nomenclature, and thought the French one extremely ingenious, and that its many barbarisms and philosophical incongruities should be overlooked, as something unavoidable, or that they should be corrected. Accordingly he occupied himself a good deal on this subject; but his notes are so imperfect, and, I may say, so *undecided*, that I could not make any use of them. He disapproved, however, exceedingly of the entire substitution of this for all other denominations of chemical substances; and affirmed, that proper names, where they can be had, should on all occasions be preferred. The employment of the scientific names gives only the appearance of knowledge without the reality of science. It is merely an abbreviation of language. There is the same necessity of learning that the muriat of soda is common sea salt, as that sea salt is the muriat of soda. Without the last indeed you are not a chemist; but without the first your chemistry is of no use. He was, therefore, for retaining all the old names that were, strictly speaking, *proper names*; such are kali, muria, soda, natrum, nitrum. He thought air as good a name as gas, and combustion as chemical a phenomenon as oxygenation.

"A de-

"A determination to be the founder of a system and a sect of philosophers, seems to have seduced M. Lavoisier, and made him acquiesce in measures which may be called violent and unbecoming. As for the imitators, *servum pecus*, they boggled at no incongruity with common language or common sentiment; but rather had a pride in it, as a mark of their authority over the opinions of other men. What can be more absurd than to give the name of oxygenation to the formation of tasteless water or charcoal, or of combustion to phenomena where neither heat nor light are observed? No knowledge whatever is acquired by the exclusive use of this nomenclature; and it has introduced into chemistry the same licentious dialectic that the Aristotelian metaphysics introduced into the school of philosophy, and will produce the same bigotry and the same ignorance. It gives the appearance of research to mere technical language; and many pages of modern systems of chemistry "are but the naming of their fools."

"Not only is no acquisition made of knowledge, but if the theory be erroneous in any circumstance (and what philosopher will say that this is impossible?), the error must inseparably adhere to every name, and every phrase, and every opinion.

"But all this is only the licence of literary ambition and vanity. The same principles, and the very same men, formed this nomenclature, and the new kalendar and metrical system of the French. But these inconveniences are not essential to a good systematic nomenclature. Had all the proper names been retained, and had a becoming deference been paid to ordinary language and sentiment, the nomenclature would have been much more intelligible,—would be free from paradox,—and M. Lavoisier's well deserved honours would have been fully secured to him. Newton still stands at the head of philosophers, although they speak of the sun's path round the heavens, and retain the old astronomical language. But Newton had no such ambition; nor did the Royal Society furnish such a *legion of honour* as M. Lavoisier found among his countrymen."

Had not the fabricators of the chemical nomenclature been influenced by the national passion of vanity, we think it impossible that a club of philosophers could have given the name of *azotic* gas to that portion of atmospheric air, which remains after the consumption of oxygen by combustion. There is not one of the gases which is not *azotic*; for there is not one of them—not even oxygen—which, if breathed by itself, would not in a very short time destroy life; whilst some of them, such as carbonic acid gas and inflammable air, are almost as quick in their operations, as the gas which the authors of the nomenclature have exclusively denominated *azote*. This term, therefore, is in direct opposition to the principles upon which they professed to proceed. Yet they might have found for it a scientific name as appropriate as that which they have given to one of the constituent principles of water; for hydrogen is not a more essential ingredient of that fluid, than *azote* is of the nitric acid. Why then was not *azote* called *nitrogen*?

For this deviation from the principles on which the nomenclature was said to be constructed, we can conceive no other reason than that the associates of Lavoisier were determined that, for the future, che-

chemistry should be supposed to have been formed into a science by Frenchmen *only*; and the discovery of the composition of the nitric acid—one of the greatest of the age—was unfortunately made in England! Mr. Cavendish was the author of this discovery, as well as of the discovery of the composition of water; and what is somewhat extraordinary, no chemist of Paris contrived to put in his claim to a share of the honour of it.

Though the same enlightened philosopher discovered the composition of water, Lavoisier first employed that discovery to support his theory of combustion and oxygenation, whilst Meunier, one of his associates, *pretended* to have made the same discovery before he had heard of Mr. Cavendish's experiments. But the composition of the nitric acid was discovered and made public, while the French chemists were endeavouring to ascertain the nature of the gas, to which they had given the *temporary* name of azote; and hence, we suppose, they adopted *hydrogen* for the name of the gas denominated in England *inflammable air*, and retained the absurd name of *azote*, rather than acknowledge their obligations to a foreigner.

Whatever be in this, by their persevering assiduity they have been able to impose their nomenclature upon all the nations of Europe; and so different is it from all other nomenclatures, that to him, who has studied chemistry in the French school, the works of all former chemists must be utterly unintelligible. On this account, as well as for their own intrinsic merit, the Lectures of Dr. Black ought to be carefully perused; for he who has read them with due attention is equally prepared to study the systems of the old and of the new school: they form indeed one of the most valuable elementary treatises that we have ever seen on any branch of physical science; but their value would be greatly heightened by an accurate and copious index. They contain innumerable facts and reasonings of great importance in the arts of life; but from the want of an index, the artist, who has read the book, and laid it aside, will not, afterwards, without some trouble, find the fact of which he may be in quest; and that trouble is necessarily augmented by the analytical form of the investigations, which, though unquestionably the best for conducting youth through a system of science, does not readily furnish the clue that leads to a particular fact when it is wanted.

Statistical View of France, compiled from authentic Documents. By the Chevalier de Tinséau. Large 8vo. Pp. 194. 10s. 6d. Printed for the Author, by W. Spillbury, Snowhill. 1803.

THE "Letter to Napoleone Buonaparté," reviewed in one of our late Numbers, made our readers perfectly acquainted with the principles, and the talents, of the truly respectable author of the publication before us, who is one of the most honourable, the most able, and most consistent of all those unfortunate personages, whom a rooted
attach-

tachment to the altar and the throne exposed to persecution in their native country, and who have preserved that attachment inviolate, in misfortune and in exile. This *Statistical View* is a work of infinite utility, not only to the politician and the statesman, but to every description of persons, at this critical period; as it furnishes a complete and authentic statement of the resources, in point of local situation, of population, and of imposts, of that inveterate enemy, who has resolved on the destruction of this united empire. Truly does the Chevalier observe in his "INTRODUCTION;"

" France is become the principal state of Europe. She maintains her pre-eminence by force and by terror; and in the first moment of general consternation, such is the ascendancy of the French Government over the other sovereigns of the continent, that in its resolutions, that is to say, in the will of Buonaparté, they consider themselves obliged to study their destinies. Nor is this monstrous authority less humiliating to those states in its forms, than fatal in its effects. A *projet* drawn up by Talleyrand, in direct opposition to the most solemn engagements recently entered into at Luneville, annihilates one hundred and fifty sovereigns, displaces an equal number, throws all Germany into confusion, destroys the constitution of the Empire, saps the foundation of its most ancient and most general religion, and despoils thousands of individuals of their most lawful possessions, without even making a provision for their future subsistence. The master of the world causes this scandalous production, in which impudence disputes the palm with injustice, to be read in the presence of that assembly of slaves and cut-throats, to which he has given the mock appellation of *Senate*. Like Jupiter, he expresses his approbation by a nod; and it instantly becomes an immutable decree, a law for Europe: all Germany must consent to it, without discussion or reflexion, and execute it without delay. The Emperor himself, the chief of the Germanic body, and the King of England, one of its principal members, whose possessions are transferred at pleasure, by an adventurer, without any other right or title than the baseness of his countrymen, and the pusillanimity of his adversaries, are not consulted, nor even made acquainted with the resolution. The Diet itself is only informed of it by means of the Consular Gazette, which a vile wretch, of the name of Bacher, throws insolently upon the table of its conferences. It is in the *Moniteur*, now become the book of destiny, and the official register of the supreme will of Buonaparté, that the Deputies of the Empire must learn the fate of their sovereigns. The Princes of Germany are not better treated, than those wandering malefactors whom justice has not been able to apprehend, and has solemnly banished. Like them, too, it is in the public papers, that these unfortunate sovereigns must learn their proscription.

" Since then there is a state imperiously dictating such severe laws to other nations, we cannot be made too much acquainted with its strength and resources. It is not, however, the object of the present performance to consider France in all her military, political, and commercial relations, with the rest of the powers of Europe. As France (without being a stranger to commerce, for which the industry of her inhabitants and the abundance of her diversified productions, so well qualify her) is principally, from the extent of her territory and her vast population, an agricultural and military state, the present work is confined to an exposure of the fundamental ele-

ments

ments of her power, by presenting an exact and fundamental view of her population, and of the manner in which that population is spread over her extensive, fertile, and concentrated territory."

The Chevalier then proceeds to state, that the tables which he has presented to the public were drawn up in the 10th year of the republic, by the command of the government, and under the direction of *Abrial*, the Minister of Justice, to whom they were dedicated by the authors, *Chanlaire* and *Herbin*. He assigns very substantial reasons for his conviction of their authenticity and accuracy, and clearly shews, from a comparison with *Necker's* account of the population of France, in 1783, that they were not framed for the purpose of exaggeration. From this comparison it appears, that the population of most of the great towns have experienced a very considerable diminution since the time when *Necker* wrote;—a diminution for which *Mr. Tinseau* easily accounts.

"For instance, the massacres of the wealthy manufacturers and other inhabitants of Lyons, has occasioned the migration of a vast number of journeymen and others. *Lille* and *Sedan* were likewise manufacturing towns. The Court resided at Versailles. The massacres and the destruction of the navy have thinned *Toulon* of one fourth of its inhabitants. *Rennes* was the capital of an extensive province, the residence of a numerous Noblesse, which has been either murdered or dispersed. *Orléans* contained a vast number of sugar bake-houses, and besides, a capital dépôt of maritime imports, &c. &c.

We have the following concise account of the present territorial division of modern France, and of the motives which influenced its adoption;—motives truly worthy the mind and principles of her present Usurper.

"For a correct acquaintance with the following tables, it will be necessary to present the reader with a short sketch of the present organization of France. This state is divided into one hundred and two *departments*,* being so many totally distinct provinces. Each department, is itself, subdivided into three, four, or five *districts*, called *communal arrondissements*. These districts are, in their turn, subdivided into *cantons*. Lastly, each *canton* is composed of a certain number of *communes*; that is to say, of towns and villages. A commune is sometimes a single town, and sometimes an union of several villages, possessing a mayor and a communal municipality. All the considerable cities are divided into several communes. The despot would consider his precarious authority endangered by the re-union of the discontented inhabitants of an entire extensive city. By means of this refinement upon the maxim of tyrants, *divide and govern*, the inhabitants of the same town have ceased to be fellow-citizens.

"Each department is administered by a *prefect*, and as many sub-prefects as it contains districts. The details of the administration descends from the sub-prefects to the mayors, who are appointed by the despot. Each district has a primary judicial tribunal, and each department a criminal tribunal. Every three departments possess a tribunal of appeal,

* The six Piedmontese departments are not included in this number." which

which takes cognizance, by appeal, of all the causes determined by the tribunals of the districts under its jurisdiction. Lastly, each canton has a justice of the peace. All the tribunals of appeal acknowledge a superior tribunal, called the *Court of Cassation*, possessing the power of annulling the sentences of the tribunals of appeal which appear to it illegal, and of referring the examination of the cause to any other tribunal it shall please to appoint. All these judges are in a state of dependence upon the government; several have been punished for finding innocent, men who had been accused by the government; and when the despot is fearful of an opposition to his vengeance, they are displaced by special commissions.

"The prefects and the gendarmerie are the two great springs of the government. The prefects are appointed by Buonaparté, and can be removed at his pleasure. They enjoy his confidence, and exercise his authority in the provinces. The gendarmerie is composed of about 20,000 men, horse and foot, in twenty-seven divisions. Each gendarme is at once a spy, and a sort of ambulating, armed justice of peace, possessing the power of arresting whomsoever he pleases, and of paying domiciliary visits all hours of the day or night.

"As to the political classification of the French people into departments, districts and cantons, it is altogether unworthy of the smallest attention. They must not be considered as the different classes into which the citizens of a free state are subdivided, for the purpose of exercising their political rights with greater facility and public benefit; but rather as pens in which the master keeps his cattle inclosed, for the purpose of finding and counting them the more readily.

"To all these blessings of French liberty, must be added that of the military conscriptions, which, at the moment when universal peace renders them least necessary, amount to 140,000 men. Never did the Moloch of the Tyrians, nor the men-eating deities of the Mexicans, devour so many human victims.

"Such is the faint outline of that 'wonderful fabric of human wisdom,' which some men, whose patriotism consists only in paying compliments to one another at taverns and public dinners, have dared to propose to the people of England as the *ne plus ultra* of social felicity."

To the Honourable Charles James Fox we will say, "*Here's food for contemplation, ev'n to madness!*"

Of the tables themselves, which for their correctness and consequent utility, we strongly recommend to general attention, our readers may form a competent notion, from the author's brief description of them.

"They are four in number, and the title affixed to each will sufficiently point out their object. I must, however, make my readers acquainted with the geographical measure employed in them.

"Hitherto, the measures adopted by the generality of nations, as well as the subdivisions of those measures, were arbitrarily, or to speak more correctly, accidentally adopted; such are the English foot, the French toise, &c. The yard is divided into three parts, the toise into six, the Rhinish foot into twelve, &c. Instead of those fundamental measures, arbitrarily taken and divided by every nation, the French have adopted one connected with the dimensions of the globe. This measure, which they call *metre*, or

measure *par excellence*, from the Greek term *μετρον*, is the ten-millionth part of the fourth of the terrestrial meridian, which is, every one knows, the distance from the pole to the equator. This primitive measure they have successively multiplied or subdivided by ten, in order to form the greater or smaller measures, by analogy to the decimal system of arithmetic, which is the numeration universally adopted in Europe.

"A *metre*, as we have already seen, is the ten-millionth part of a quarter of the terrestrial meridian. One thousand metres, or a *kilometre*, the geographical mensuration adopted by the French, is the ten-thousandth part of the same quarter of the meridian. In order to find out the proportion between the kilometre and the maritime or Italian mile (of 60 to a degree, which is the geographical measure in most common use), it is to be observed, that the number of miles which the quarter of the meridian contains is 60×90 , or 5,400. The *kilometre* accordingly is to a *mile* in the ratio of 5,400 to 10,000, or of 27 to 50: and the square kilometre to the square mile, as 27×27 to 50×50 ; otherwise as 729 to 2,500; that is to say, very nearly as 7:24. Thus it follows, that 24 square kilometres = 7 square miles. Kilometres accordingly may be reduced into square miles by multiplying the number by 7, and dividing the produce by 24.

"Now, as a quarter of the meridian contains 2250 leagues, of 25 to a degree; a league is to a kilometre, as 10,000 to 2250, or 40 to 9, which is the geographical measure in most common use: consequently a square league is to a square kilometre, as 40×40 to 9×9 , or 1600 to 81; nearly as 79 to 4.

"The third table contains a list of the five hundred principal cities and towns of present France, divided into fourteen classes, according to the number of their inhabitants. The last class contains thirty towns, which, although they contain less than four thousand souls, are too well known to be omitted.

"I have placed, at the conclusion of the work, two succinct tables, relative to the population of England properly so called.

"This work is terminated by some reflexions as to several uses to which these tables may be applied. No pains have been spared to attain the greatest accuracy, the only merit of such a work."

At the end of the tables, is a summary of the population of Great Britain and Ireland; which is, however, corrected, in respect of Ireland and Scotland, in the author's "Advertisement," prefixed to the volume. From these documents it appears, that the united empire of Great Britain and Ireland contains a population of 15,031,338 souls, being about three sevenths of the population of France, which amounts to 33,104,343 souls. If the population, however, of the respective colonies of the two countries were to be estimated, this fearful disproportion would vanish. On the increase of the population of France by recent conquests, and on its comparison with that of other countries, the Chevalier makes the following just remarks:

"If now we deduct 5,114,410 souls for 23,790 square miles, the extent of the conquered countries, we shall find that the population of former France amounted to 27,989,924 souls, over 161,810 square miles of territory, which was little more than 172 inhabitants for a mile; whereas that of the conquered countries gives 215. Thus it appears that the population

of former France amounts, in a square number, to 28,000,000 souls, and that of present France to 35,000,000; that, consequently, its population is increased one-fourth, and most probably its riches and produce in a still higher proportion. If, as it is generally reckoned, the population of Great Britain, Spain, Prussia, Russia, and Austria, amount to 14—10—7—21— and 24 millions inhabitants, that of France is double to and one-half more than that of Great Britain, treble to and one-half more than that of Spain, five fold to that of Prussia: it exceeds that of Austria by two-thirds, and that of Russia by one half. Since France has united this immense superiority in population to so many other advantages which she derives from the concentration of her territory, from the strength of her frontiers, from her situation between the two seas, from the possession of so many navigable rivers, in short, from the abundance and variety of her productions, what is become of the political balance of Europe? But if in the same scale with France are added, Switzerland, Holland, Spain, Southern Italy, and the adjacent parts of Germany, which every one of them are subjected and tributary to that Empire, there will no longer be any balance between France and all the other independent powers of Europe together, if France be permitted to hold her controul over all those countries."

Many other interesting observations are added, relative to the comparative state of population, in the different departments of France; of all which, it appears, Flanders is the most populous.

A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May and June 1803. By George Pretyman, D. D. F. R. S. 4to. Pp. 26. 1s. Cadell and Davies. 1803.

"THE steps of these pretended evangelical teachers," we observed on a former occasion, "should be marked with increasing vigilance and jealousy. We know them intimately, and the object at which they aim. Under the mask of friendship, they are, in truth, most dangerous and indefatigable enemies. Let the friends of the Church come forward, pull off their disguise, and exhibit them in their native deformity, and in open day, as insidious and designing underminers of our establishment."* Having contributed our humble efforts towards the detection and exposure of these wolves in sheep's clothing, it cannot but have afforded us the most heartfelt satisfaction to see the Elders and Heads of our Church stand forward in her defence against her most insidious and most dangerous enemies. This is the third Episcopal Charge we have had occasion to notice within two months, in which the dangerous arts and false pretensions of the self-named *evangelical* preachers have been marked and censured; and the second, in which the modern apostle of Calvinism, and his subordinate co-adjutors and advocates, have had the mortification to see their ignorance exposed, and their tenets condemned, *by authority*.

The Bishop of Lincoln begins by referring to a former charge, in which he briefly mentioned "the mischievous effects of what is mis-called evangelical preaching," and then adds, "but the late progress of the opinions which it professes to inculcate; and the recent attempts of its advocates, seem to demand more full and immediate notice. It is now not only maintained that the doctrines of Calvinism are founded on Scripture, but it is also asserted that they only, who hold those doctrines, have any claim to be considered as true members of the Church of England. The regular clergy, who explain Scripture in another sense, or who support a different interpretation of our liturgy and articles, are represented as not preaching the Gospel of Christ, and are accused of abandoning the faith which they professed at the time of their ordination." In order to refute this unjust and calumnious charge, the bishop takes a short but satisfactory view of the important doctrine of universal redemption, the establishment of which he justly considers as a complete refutation of all the peculiar tenets of Calvinism. Having proved the soundness of this doctrine by the adduction of numerous passages from Scripture, and having shewn its perfect consonance with the character of an all-merciful and all-bountiful God, his Lordship next considers how far it is supported by our *articles* and our *liturgy*.

"Having thus shewn that Universal Redemption is taught in Scripture, and that it is strictly conformable to the attributes of the Deity, I shall detain you but a very short time in proving that it is also the doctrine of our Church. The articles contain not a single expression which can be considered as limiting the redemption purchased by the blood of Christ. They mention indeed the effects of Christ's death only three times. In the second Article it is said, 'Christ suffered to reconcile his Father to us, and to be a Sacrifice not only for original guilt, but also for actual sins of men.' Original guilt belongs to all men, and therefore the actual sins of all men must likewise be understood.—In the fifteenth article, it is said, 'Christ came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world,' an expression taken from Scripture, and too comprehensive to be adopted by those who meant to assert the doctrine of Partial Redemption.—And in the thirty-first article, the doctrine of Universal Redemption is plainly and unequivocally asserted: 'The offering of Christ once made is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual.' Words cannot be more comprehensive than those which are here used, 'all the sins of the whole world, both original and actual.' Can then any one, after reading these words, contend that it is consistent with our Articles to maintain that Christ died for the sins of only a part of the world, and that it is absolutely impossible for the rest of mankind to attain salvation through the merits of his death?

"With respect to our Liturgy, the passage in the Absolution that God desireth not the death of a sinner, but rather that he may turn from his wickedness and live, is perfectly inconsistent with the idea of Partial Redemption, and clearly implies that God has afforded to every man the means of working out his salvation: and in the prayer of consecration in the Communion Service, it is said, that 'Christ, by one oblation of Himself

Itself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

" But without dwelling upon general expressions of this nature, which abound in every part of our public services, there is a passage in the Catechism decisive upon the point in question,—that the compilers of our liturgy intended to inculcate the doctrine of Universal Redemption. You will all recollect that, after the Creed is rehearsed, follow this question and answer: 'What dost thou chiefly learn in these Articles of thy Belief?—First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; thirdly, in God the Holy Ghost, who sanctifieth me and all the Elect People of God.' In the first part of this answer the Father is said to have made all the world;—all things animate and inanimate, visible and invisible: in the second part, Christ is said to have redeemed all mankind,—that is, the whole human species: in the third part, the Holy Ghost is said to sanctify all the Elect People of God,—that is, all who will inherit eternal happiness. The three expressions applied respectively to the Father, the Son, and the Holy Ghost, are, 'all the world,' 'all mankind,' 'all the Elect.' 'All the world,' comprehends the whole creation; 'all mankind' is less extensive, and includes only the rational part of the world; 'all the Elect' is again more confined, and includes only that part of mankind who will be saved. The expression that 'Christ redeemed all mankind,' is of itself sufficiently clear; but, when put in contradistinction to the elect, whom the Holy Ghost sanctifies, it seems impossible to doubt its meaning: it can signify only that Christ died to procure redemption for the whole human race, to enable every individual descendant of Adam to attain eternal happiness: but as many neglect this great salvation, those who accept it are called the Elect People of God, as they alone profit by the gracious offer of our Heavenly Father. This passage of our Catechism proves incontrovertibly that our Church is not Calvinistic. The Calvinist maintains, that 'Christ redeemed only the Elect;' but every member of our Church is taught, before he takes upon himself his baptismal vow, that 'Christ redeemed all mankind.' The Calvinist says, 'I believe in God the Son, who hath redeemed me and the Elect People of God.' Our Catechumen says, 'I believe in God the Son, who hath redeemed me and all mankind.' These two propositions cannot be reconciled.

" After these positive proofs upon this particular point, I must remark a circumstance of a negative kind, which is true, not only of the doctrine under immediate consideration, but also of the doctrines which are connected with it. There is not in any part of our Book of Common Prayer a single expression, which can fairly be interpreted as asserting or recognising any one of the peculiar doctrines of Calvinism. Redemption is never declared to be irrespectively partial: human co-operation is never excluded where the influence of the Spirit is mentioned: Divine Grace is never considered as irresistible or indefectible; good works are never represented as unnecessary to salvation: and sensible impulses of the Spirit are no where acknowledged in our Liturgy.

" But the most extraordinary circumstance of a negative kind remains to be noticed with respect to the Homilies; to which so confident an appeal has lately been made by certain writers, that I request your particular attention to the fact I am going to state. Not one of the peculiar doctrines of Calvinism is mentioned in either of the two Books of Homilies. The

word Predestination does not occur from the beginning to the end of the Homilies. The word Election occurs only once, and then it is not used in the Calvinistic sense. The word Reprobation does not occur at all. Nothing is said of Absolute Decrees, Partial Redemption, Perseverance, or Irresistible Grace. You all know that the former of these books was published in the reign of Edward the Sixth, and the latter in the beginning of Queen Elizabeth's reign, and that both are pronounced by our thirty-fifth Article to 'contain a godly and wholesome doctrine, and necessary for these times?' that is, for the times in which they were published. If our great Reformers, the authors of these Homilies, Cranmer, Ridley, Latimer, and Jewell, had themselves, as is sometimes pretended, held Calvinistic opinions, is it to be believed that they would have composed a set of sermons, to be used by the parochial clergy in their respective churches, for the avowed purpose of establishing their congregations in a sound faith and a right practice, without even mentioning in them any one of these points? And let it be remembered, that the subjects of many of the Homilies are immediately connected with the Calvinistic system, such as Original Sin, the Salvation of Mankind, Faith, Good Works, declining from God, the Nativity, the Passion, the Resurrection, the descent of the Holy Ghost, the Grace of God, and Repentance.

"But though the Homilies contain neither any discussion in support of the Calvinistic doctrines, nor any direct refutation of them, there is a great number of incidental passages which plainly shew that the authors were not Calvinists. The little notice taken of these points proves, that when the Homilies were written and published, Calvinistic opinions had made very little progress in England. For, if they had been generally prevalent, or even if they had been embraced by any considerable number of persons, the framers of the Homilies would have thought it "necessary for the times" to have entered more fully into these subjects, and to have offered a confutation of what they manifestly considered as erroneous doctrines: they would have exposed the new errors of Calvinism in the same manner as they have exposed the old errors of Popery. The fact is, that the introduction of Calvinism, or rather, its prevalence in any considerable degree, was subsequent to the beginning of Queen Elizabeth's reign, when all our Public Formularies, our Articles, our Liturgy, and our Homilies, were settled as they now are, with the exception of a few alterations and additions to the Liturgy, not in the least affecting its general spirit and character. Our Reformers followed no Human authority—they had recourse to the Scriptures themselves as their sole guide. And the consequence has been what might have been expected, that our Articles and Liturgy do not exactly correspond with the sentiments of any of the eminent Reformers upon the Continent, or with the Creeds of any of the Protestant churches which are there established. Our church is not Lutheran—it is not Calvinistic—it is not Arminian—it is Scriptural. It is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone*."

* "By a reference to the XVth Volume of our Review, p. 12, et seq: the reader will perceive a coincidence of sentiment, and conformity of argument, between his Lordship of Lincoln and ourselves on this important subject.

Our readers will have perceived, by this ample quotation, that the Bishop's style is at once nervous and perspicuous, and that his arguments are strong, connected, and conclusive. We trust that the example thus set by the heads of our Church will be followed by all its ministers, and that the hideous features of Calvinism, which, of late, have been so boldly and so frequently obtruded on our sight, will be stripped of their disguise, and exposed in all their native deformity.

A Plain Answer to the Misrepresentations and Calumnies contained in the Curfory Remarks of a Near Observer. By a More Accurate Observer. 8vo. Pp. 84. 2s. 6d. Stockdale. 1803.

NEVER was the truth of the adage, "an injudicious friend is the worst of enemies," more fully exemplified than in the person of the *Near Observer*, whose misrepresentations, perversions, and falsehoods, have drawn more obloquy and disgrace on those whom he meant to defend, and more honour and praise on those whom he meant to expose, than any studied attacks on the one part, or laboured panegyrics on the other, could have produced. Of all the able answers to this wretched pamphlet which have hitherto fallen under our cognizance, none exceeds in ability the "*Plain Answer*" before us, which is brief but satisfactory, firm but temperate. The *Curfory Remarks*, this sensible writer assures us, would not have become the subject of his animadversions,

"If they had not been ushered into public notice with a degree of solemn and confident assertion, upon delicate and interesting points, well calculated to make an impression, and if these misrepresentations, glaring as they are, had not received a sanction, likely to induce the public to give them credit. It is true, they are the assertions of an anonymous writer; but let it be recollected that some of them relate to transactions of a confidential nature, in which the Ministers took a principal part; and when those in his confidence, assist in the circulation of the work, they by that act lend their name and authority to the principal statements which it contains, and express their sense of the propriety of its publication.

"When the *Near Observer* thinks (most mistakenly) that it would have been so easy for Mr. Pitt, to have controuled and guided the parliamentary conduct of Mr. Canning, it will not be thought unreasonable in me to suppose that Mr. Addington may have some influence over the conduct of the *Secretaries of the Treasury*; and when I am told that Mr. Addington has been neutral, that he has even expressed his disapprobation of the pamphlet which I am noticing, I ask whether neutrality is justifiable upon such an occasion? I ask in what school that morality has been learnt, which teaches us to permit others to promote that, which our own conscience obliges us to disapprove and to condemn?"

By a reference to the last number of our Review, (p. 412), our readers will find a perfect coincidence of sentiment on this subject, between the *More Accurate Observer* and ourselves. On the absurd supposition, which nobody but the "*Near Observer*" ever harboured for

For a moment, that "despondency and apprehension" were the motives which influenced the resignation of Mr. Pitt and his associates, than whom men of firmer souls and loftier spirits exist not on the face of the globe, his opponent thus forcibly comments.

"What? Is it probable that Ministers, who had seen Jacobin principles gaining daily strength in Britain, Ireland in open rebellion, the fleet in a state of mutiny, the bank supposed to be insolvent, the kingdom threatened with famine, and a people murmuring against the load of taxes, and the war by which they were occasioned? Is it probable that Ministers, whom these evils could not appal, should have yielded to feelings of despair, and begun to be apprehensive of our danger, at the moment when the malignant principles of Jacobinism had been almost eradicated from the country which gave them birth; when they had accomplished a measure which they considered as the best hope of the future tranquillity of Ireland: when our fleets were triumphing in every part of the world (and at that instant preparing a dreadful stroke for a new foe); when public credit was completely restored; and the nation reconciled to the exertions which the state of Europe called for at their hands."

This is a true statement of the situation of the country at the period alluded to, justly opposed to the false statement of the Ministerial Champion, advanced in order to magnify the merits of his patron, at the expence of honour, decency, and truth. The further discussion of this topic, in the subsequent pages, places his fraud and his folly in so clear a point of view, that no one, whose stupidity and prejudice are not equal to his own, can possibly shut his eyes against them.—His *folly* is exhibited in the proof that his censures, if well founded, are equally applicable to those whom he defends as to those whom he attacks; since the present ministers all openly approved or tacitly acquiesced in those very measures to which he imputes the calamities which he affects to deplore. It would be utterly inconceivable how so obvious a fact could elude the penetration of even the most superficial and inexperienced writer, if we had not, almost daily, reason to witness the scandalous sacrifices which are made at the shrine of interest, and on the altar of revenge.

The "Near Observer" having, with equal *truth* and *decorum*, accused the late ministers of having chosen the period of his Majesty's illness for the resignation of their places: a charge, which, if it were true, would fix an indelible stigma on *their* characters, but which, being false, reflects infamy on him who prefers it; his "more accurate" assailant again corrects his statement.

"Aware of the delicacy of this topic, I cannot listen without indignation to the insinuation, that at such a moment his Majesty's late Ministers thought proper to retire from his service. They had laid their offices at his Majesty's feet, days and weeks previous to this most alarming and distressing event. But my observation, *which is not very distant*, has deceived me much, if Mr. Pitt, at the time of doing so, *did not make a distinct offer to retain his situation, until the war should be concluded, and the country relieved from its most pressing difficulties*, provided that he could be assured that no attempt would be

be made in the mean time to prejudice the important question, the difference of opinion on which, had led to his resignation. Although this offer was not accepted, his resignation was nevertheless suspended, by the event which immediately followed, of his Majesty's unfortunate illness. Until his Majesty's recovery, he not only remained nominally in office, but continued to act during the whole of the period, as Minister, and retained as much as ever the chief direction of affairs.

"These facts require no comment. The public will not hesitate to decide, whether there is the slightest ground for the intimation of 'apprehension and despondency,' and whether the circumstances which I have mentioned are not a sufficient answer to all the misrepresentations respecting the period of the resignation."

In respect of the unqualified promise of support so confidently asserted to have been given by the late ministers to their successors, all that we have said upon that subject is fully confirmed by this writer, who proves that a *qualification* was specifically annexed to the promise, not merely in private, but in *parliament*, where Lord GRENVILLE represented the present ministers as men "who had both publicly and privately professed their intention of continuing to act upon the same general system which had been adopted by their predecessors;" and, *as fact*, his Lordship declared they should have his "constant, active, and zealous support." There was also an *express* limitation to the promise of Mr. PITT; "and Mr. Addington could tell 'The Near Observer' that out of the *three points* which, Mr. PITT, upon this occasion, selected as *essential conditions* of his support, *two* are those upon which he has expressed his disapprobation of the measures of the present government." We call upon every man of honour and honesty in the kingdom, now to say what credit is due to a writer, who thus stands convicted of the most wilful and deliberate falshood? The "More Accurate Observer" very pertinently reminds the accuser of Mr. Pitt, that the conduct which he censures as *unkind* to Mr. Addington, that is Mr. Pitt's absence from parliament during the discussion of some important questions, might, with greater propriety, be considered as *kind*. "With respect to the confirmation of the promise of support, which is stated to have been given "with some form and solemnity" upon her Majesty's birth-day, the ceremony took place only in the fertile imagination of the Near Observer. Mr. Addington was not unacquainted, at that time, with Mr. Pitt's disapprobation of his general views and statements of finance, and of his management in several points of our foreign relations."

The next point of discussion is the negotiation, as it has been termed, for bringing Mr. Pitt into office, with a view to strengthen the administration of Mr. Addington; for that such was the view, no man who considers either the known circumstances of this transaction, or the invariable conduct of the present premier can, for a moment, doubt. The author of this pamphlet expressly declares that he has no intention of stating all the facts of which he is in possession, [and, indeed, if our conjectures be right as to the gentleman by whom it

it is written, he must be restrained, by motives of delicacy, and of honour, which *he* has ever held sacred, from publishing all that he knows upon the subject,) nor could he have been induced even to notice it, "if it had not been for the purpose of correcting misstatement, and refuting and exposing calumny." He then calls, in a tone of conscious integrity, upon Mr. Addington and his friends to correct him, if, in any part of his statement, he has fallen into error. The transaction is then related in the following terms.

"Towards the end of March, or at the beginning of April, upon the eve of war, after it was distinctly known to Mr. Addington that Mr. Pitt strongly disapproved of some of the leading measures of his Government, and after an overture had been made on the part of Mr. Addington, too foolish, I had almost said, too insulting to be noticed, a distinct proposition, (originating, not, as has been insinuated, with Lord Melville, but entirely with Mr. Addington himself,) was made to Mr. Pitt, the object of which was his return to the official situation he formerly held in the Administration; and, as I understand, the arrangement was to have taken place whenever the negotiation then pending with France, should have been brought to a conclusion. It was also signified, that vacancies would be made for the purpose of admitting Lord Melville into the Cabinet, and some other of Mr. Pitt's friends into different official situations. To this proposition Mr. Pitt replied, that he would not enter upon the question of arrangements, until he was distinctly informed by a message from the highest quarter, that his services were thought essential; that if so called upon, in spite of the precarious state of his health, he should not decline the offer of his best advice and assistance; that he was fully aware of the great and increasing difficulties of the country; and that he saw the necessity of a *strong, vigorous, and efficient Government*. That if called upon by his Majesty, he should feel it to be his duty to propose an Administration consisting principally of the members of the present and of the late Government; that in the general arrangement which he should submit for his Majesty's consideration, he should, if they assented, include the Lords Grenville and Spencer, but that he should prefer no person whatever upon his Majesty, only reserving to himself the power of declining the undertaking altogether, if he could not form such a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of success. No *sine qua non* was insisted upon, as the "Near Observer" alleges with respect to the admission of Lord Grenville or of any other person into the Cabinet. All that Mr. Pitt required was, that he should be at liberty to submit to his Majesty whatever he thought best for his Majesty's service, unfettered by any previous condition, and he positively declined committing himself upon the question of particular arrangements until his Majesty's pleasure had been distinctly signified to him.

"Such, I may venture to assert, was the substance and spirit of Mr. Pitt's conduct, through the whole of the transaction. What was that of Mr. Addington? In bringing forward the proposition of which I have spoken, he endeavoured to make it a preliminary, that Lord Grenville should not, in the first instance, be included in any arrangement whatever. On the grounds already stated, Mr. Pitt refused to listen to such an exclusion, or to any other particular stipulation previous to laying his ideas before his Majesty. How far, after knowing Mr. Pitt's determination upon this

this point, Mr. Addington, for a time, felt, or expressed, a disposition on his part to accede to it, I will not take upon me to assert; but it is, I believe, pretty certain, that after an interval of deliberation, and after consulting with his colleagues, he declared ultimately, that nothing could induce him to afford even the chance of admitting Lord Grenville into the Cabinet, and that this determination would allow of no change. His Majesty of course was not advised to send to Mr. Pitt, and Mr. Addington's proposition fell to the ground.

"If this be a correct statement of this transaction, (and if it be not, I again call upon Mr. Addington or any of his friends to contradict any part of it) I ask what ground is there for describing it as "*a negotiation set on foot by Mr. Pitt for his return to office?*" What pretence is there for calling it "*a scramble for place?*" What foundation for the base insinuation, that to the disappointment occasioned by the failure of this negotiation, not to fair and honest opinion upon public grounds, is to be imputed the disapprobation which Mr. Pitt has at any time shewn of any of the measures of the Government? Mr. Pitt was *invited*, (without any previous step taken on his part) to a negotiation, the professed object of which was, to place him at the head of the Government; instead of impatiently grasping at office, he declined the proposal, because it was coupled with conditions inconsistent with what he felt due to his public situation, and with his views of the public service. With respect to the motives for his subsequent conduct, I have sufficiently answered all unworthy insinuations on that head already, by mentioning a fact which will not be contradicted—that Mr. Addington knew of Mr. Pitt's decided disapprobation of some of his principal measures, before this overture was made.

"Mr. Addington evidently wished for the assistance of Mr. Pitt to strengthen his government, and this desire increased with the difficulty of his situation. It is equally evident, that Mr. Pitt had no inclination, whether from disapprobation of their general measures, from objection to any of the steps taken in the negotiation with France, or from any other cause, to agree to take office merely as an *accession* to the present Administration. Amidst the difficulties with which we are surrounded, many persons may naturally wish, that Mr. Pitt had lent his assistance to the Government in any manner in which it would have been received; because the insufficiency of the present Administration, in our critical state, is very generally felt, and because Mr. Pitt would have infused energy and vigour into their councils, and would have been a "*tower of strength*" to them at this perilous moment. But surely it was for him to appreciate the talents and qualifications of those with whom he was to risk his character, and to consider upon what terms he could return to office, consistently with his own credit and with the public interest. None can question his right to determine upon this point for himself."

The author then examines the grounds of objection to those respectable noblemen who, it was justly supposed, Mr. Pitt would wish to have for his associates in power, provided HIS MAJESTY should please to express a wish for his services; and provided those noblemen would consent to act with him; and shews that the sentiments which they expressed on the subject of the *peace*, so far from affording any just grounds for their exclusion from office, gave them every additional claim which political sagacity and penetration could supply. It is
now

now too notorious to be contested that all the predictions of Mr. Addington, and his friends, respecting the effect and the permanence of the *Treaty of Amiens* have been completely *dis*lified, while those of Lords Grenville and Spencer; Mr. Windham, and *their* friends, have been as completely verified. Our readers, too, will do us the justice to recollect, that our sentiments respecting that treaty, perfectly corresponded with those of the noblemen and gentlemen in question, and were declared before *they* had an opportunity of making *their* sentiments known to the public. It may be proper to add, that there was but one other periodical writer * in the kingdom who coincided with us in opinion. We will now ask that public who, has been so confidently appealed to by the *Near Observer*, whether, if the whole nation had adopted Mr. Addington's sentiments respecting the peace, the present war would not have experienced a greater opposition than it does? and whether they (the public) are not more indebted to those statesmen and political writers, whose object was to raise a salutary mistrust respecting the views and designs of our great enemy, and to prepare them for a speedy renewal of the contest, than to those Ministers who could order a prosecution against an unfortunate emigrant for aiding us in those efforts, and to that Judge who could say to the Jury, "Gentlemen, I trust your verdict will strengthen the relations by which the interests of this country are connected with those of France?"† The direct tendency of the opinions and the endeavours of one party was to excite the most necessary and beneficial apprehensions; while those of the other went immediately to the inspiration of a false security, a ruinous confidence. The event has, fortunately, decided the question between them. It is but just, however, to except Mr. SECRETARY YORKE from the imputation here cast upon his colleagues; for that Gentleman, far from deceiving either the nation or himself, as to the nature, effect, and probable duration of the peace of Amiens, never spoke of it in any other terms than as "*a hollow armed truce*," a designation perfectly correct, and sufficiently explanatory of *his* view and conception of this important subject. If we be led, from hence, to suppose, that Mr. Yorke really differed from his colleagues on the question of concluding this *Peace of Experiment*, as it has *lately* been found expedient to term it—a supposition that is by no means a necessary consequence of the exception which we have marked—his continuance in the Cabinet, after the manifestation of such difference, might be fully justified on the very same grounds on which the "*More Accurate Observer*" has justified Mr. WINDHAM for observing a similar line of conduct under similar circumstances.

* Mr. Cobbett.

† See ANTI-JACOBIN REVIEW, Vol. XVI. P. 91. The *relations* by which these interests were then connected were, soon after, proved to be continued *insult and aggression* on the one part, and *clemency and concession* on the other!!

The *uncivil* treatment experienced by the Premier from LORD GRENVILLE having been, strange to say, urged by the "Near Observer" as a sufficient ground for excluding his Lordship from the Cabinet, the charge is thus retorted on himself.

"But Lord Grenville is accused of using harsh and uncivil language; and the "Near Observer" tells us that "*absurd, incapable, and grosser epithets, were liberally applied to his Majesty's Councils and Ministers, and by no Member of either House more frequently than by his Lordship.*"—The use of expressions more harsh and severe than the occasion justifies, on which they are applied, is always objectionable. It often manifests ill humour, and always bad taste. But it is an evil which carries its own remedy along with it; for it tends more to defeat than to forward the purpose it is meant to promote. I with the "Near Observer" had profited by his own admonition, and that he had refrained from the still harsher and more calumnious epithets which he has thought fit so profusely to bestow on the conduct of Mr. Pitt, Lord Grenville, Mr. Windham, and Mr. Canning. He would tell me, perhaps, that he has only paid Lord Grenville, in his own coin; but he has paid him with most usurious interest, and with base metal. But are harsh expressions in debate quite unpardonable? Has Mr. Addington always been so unforgiving and implacable? A Right Reverend Prelate, who has never concealed his indignation at the peace, or his opinion of the Ministers themselves, was the first whom they promoted. It cannot have escaped Mr. Addington's observation, how nicely, while he was *fighting for office*, (to use his own expression) Mr. Tierney regulated his forbearance by his chance, and how correctly they varied together. I could point out occasions on which hope seemed to have deserted him, and on which, in the House of Commons, he expressed himself towards Mr. Addington in the harsh and unqualified language of despair; yet he is not only forgiven, but rewarded. What shall I say of another new convert? If the terms *absurd* and *incapable* are thought very opprobrious and quite unpardonable, how has Mr. Addington been induced to forgive the still harsher and coarser language of Mr. Sheridan? Is it that Lord Grenville is supposed to desire an office which is already occupied, and that Mr. Sheridan *says* he will not take one? or is it that a different rule is to be applied to Lord Grenville, and to every other person, and that the public are to be deprived of the official services of an able Statesman, from the effect of private pique and personal resentment?

Having, most successfully, vindicated Lord Grenville, our "More Accurate Observer" proceeds, with the same ability, the same regard to truth, and the same support from the evidence of facts, to the vindication of Mr. Windham and Mr. Canning from the foul aspersions

* "When an election committee is formed, the watchword is to shorten the business by *knocking out the brains*, that is, by striking from the committee list the names of those gentlemen who may happen to understand the subject. In this sense Mr. Pitt now has knocked out the brains of the Administration." Vide Mr. Sheridan's speech in the House of Commons, 16th Feb. 1801. Vide, also, Mr. Sheridan's speech 14th May, 1802, in which he represents the present Administration as the *sitting part* of the former.

of the ministerial calumniator. In his justification of Mr. Windham generosity is blended with justice, for he evidently differs from that Gentleman as to the mode of delivering his opinions upon particular points; and thinks that his honourable nature sometimes outstrips his political prudence and discretion.

"Of Mr. Windham, who, it is well known, objected strenuously to the Treaty of Amiens, it is said, that since he quitted his office, 'he has made the important confession that he had always disapproved the project offered by Lord Grenville to the French Directory.' It is then asked, 'Is it consistent to conceal opinions as a Minister, and promulge them at the head of a party?' Certainly Mr. Windham can seldom be reproached for *concealing opinions*; and I had always believed that his disapproval of the attempt to treat at Lisle had been very generally known, even while he was in the Cabinet: but I have no difficulty in saying, that it may be justifiable to conceal opinions as a Minister, which there may be no impropriety in avowing publicly when that restraint is removed, which is imposed upon a Member of the Administration differing from his colleagues. It cannot be supposed that the Members of the Cabinet Council are unanimous upon every question which is there decided, and it would be unfit that each Member should retire because he may disapprove of the particular measure which is adopted. If he really thinks, that by continuing a Member of the Cabinet, under such circumstances, he is more likely to forward his general public purposes, than by quitting it, every consideration of conscience and of honour calls upon him to remain, and it is his duty to resign his opinion upon the particular question on which he differs.

"But the great inconsistency of Mr. Windham, and of those whom the *Moniteur* had termed the 'War Faction,' is considered as arising out of their objection to the peace, and their hesitation to assent to the necessity of the renewal of the war, when they found it had been declared. 'When we see the Right Hon. Gentleman (Mr. Windham) in full fruition of his vow, and the kingdom replunged into war, shall we find him consistent then?' What pretence is there for representing the renewal of the war as the fruition of Mr. Windham's vow? He gave as one of his reasons for objecting to the peace, that its consequences would put us out of the condition to renew the war, which he thought would soon be necessary. He disapproved of dismantling our fleet and disbanding our army, because he thought much time would not elapse before it would be necessary to equip the one, and recruit the other. There is no inconsistency in endeavouring to avoid peace, when we had large naval and military establishments on foot, and to hesitate in declaring war when those establishments had been let down. As little inconsistency is there in objecting to the immediate ground of war, and in thinking that many occasions had been passed over, on which Ministers had been called upon to have taken up arms. I give no opinion here upon these views of the subject: they may be erroneous; but they are not what they are brought forward to prove; they are not inconsistent.

"I should have thought that even those who objected most to the opinions of Mr. Windham, would have seen in him much to admire. His courage and his manliness; his acquirements as a scholar; his manners as a gentleman; the acuteness and ingenuity of his mind, and the general disinterestedness of his conduct.—A 'Near Observer' might easily have discovered that an aversion to every thing that is mean is a striking feature of his character.

character. Yet he is represented as a 'man of place, a man of time, a man of circumstances, a man of convenience.' He is accused of that which, at such a moment as the present, would be little short of treason. He is charged with impeding and obstructing the national defence. Shall we behold him, it is asked, arraying the forces, balloting the militia, calling out the volunteers? Yes; I reply; we shall behold him *among the foremost in arraying the forces*, not certainly in balloting the militia, or in calling out the volunteers; but why? because he does not consider those to be the *most efficient modes* of arraying the forces: but in objecting to the measures brought forward by the Government, he proposed others which appeared to him better calculated to attain the object which was in view; and he did not leave a shadow of pretext for the foul detraction of the 'Near Observer.' Are we really to think that Mr. Windham did not wish to put forth the best energies of the state for our safety and preservation, because he did not approve the plan of the Ministers; or because, perhaps, he might not think that they knew very well how to carry their own plan into execution?"

In his justification of Mr. Canning, the author justly remarks: "It is a novel doctrine which pervades the whole of the 'Cursory Remarks,' that if a person supports the administration, he is supposed to act from the purest and most disinterested motives; but, if he opposes their measures, he is looked upon as the instrument of others, or as acting under the influence of the meanest and the basest passions." This is not the place for entering into such a discussion, or we could easily shew, what we think would be a complete answer to those who are disposed to confound *all* opposition to ministers in one common censure, and to include *all* support to ministers in one general panegyric, the *radical difference*, in principle and action, between the opposition to the late administration, and the opposition to the present.

With whatever virulence the "Near Observer" has calumniated the characters of Lord Grenville, Mr. Windham, and Mr. Canning, he has, as his opponent truly observes, reserved "his most poisoned arrows for Mr. Pitt;" and, accordingly, he is here traced through all his turns and windings, his shifts and subterfuges, his perversions and falsehoods, and held up as a just object for contempt and derision. What can be so ridiculous, in fact, as the assertion that Mr. Pitt's partial opposition to Mr. Addington is the effect of *envy*, generated by the *success* of the minister's measures! It is indeed here the place to ask, *Risum teneatis amici?* The ideotcy of the man is shewn in a proper light.

"But let us hear the 'Near Observer' himself upon this subject. 'If,' says he, 'there really exists an individual *who ever did confide in the duration of the late peace*, I would counsel him to keep his own secret. It would be in vain to charge his drivelling as a crime upon other men. He is *Nature's fool*, and not Mr. Addington's.' So that the peace, *which was beyond the hopes of the wisest and most sanguine of Mr. Addington's well-wishers*, the success of which so galled, vexed, and irritated Mr. Pitt, as to incline him to hostility to the Minister, was a peace, in the *duration of which none but a driveller ever confided*. It would be a waste of time to comment farther upon this point."

So far from Mr. Pitt having felt, as the *Near Observer* falsely and impudently states, any disappointment at the failure of the negotiation for his return to office, the fact is, upon good authority, shewn to be very different; and, instead of the false reasons for his opposition to the minister, *invented* by his assailant, the *true* reasons for such conduct are here rather hinted at, than assigned, by his able defender.

"A person not blinded, like the *Near Observer*, by his aversion to the late Ministers, may perhaps think that it is *just possible* that some difference of opinion with Mr. Addington upon the general subject of finance; that some difference as to the management of our foreign affairs; that some difference in particular, as to the conduct of Ministers in the negotiation with France, may have operated on Mr. Pitt's mind. He may have thought the representation of our financial resources on the 10th of December last was not *perfectly correct*; though afterwards he may have thought it of little avail to revise or to comment upon a statement made in contemplation of peace, when war had been declared. He may have thought that the necessary steps to conciliate foreign powers had been omitted, that alliances had been neglected. He may have thought that though the hostile spirit of the First Consul of France was sufficiently manifest, yet that from the treaty of Amiens to the breaking out of the war, that spirit had been met in a manner more likely to invite and encourage, than to counteract and resist it. He may have communicated these opinions, or at least some of them, to his Majesty's Ministers, and he may have found that they were either rejected as ill founded, or unattended to altogether."

Mr. Pitt's conduct, on Mr. Patten's motion of censure upon ministers, is next considered and justified, in a manner to us, at least, perfectly satisfactory.

"Upon the particular motion brought forward by Mr. Patten, other courses were suggested at the time, as those which it would have been more becoming in Mr. Pitt to have pursued; but the objection to all of them is, that they begin by asking of him a complete sacrifice of opinion. If 'popularity' had been his object, it did not require his sagacity to discover that he could not attain that end by forbearing to deliver his opinion. A conscientious feeling of duty to his King and country could alone determine him to withhold any judgment upon the question; but no party-views whatever could possibly enter into such a decision. Mr. Patten's friends, confident that he could not approve the irresolute and inconsistent measures which Ministers had adopted in their whole intercourse with France, and particularly in the late negotiation, and strongly urging the fatal effects to the empire, of want of system and of firmness displayed on that occasion, contended that he should have given a direct vote of censure; while the Ministers, convinced that they had excited a feeling of resentment against the First Consul of France, incompatible with all fair and just investigation of their own conduct, called loudly for examination and decision. They were not deceived in their expectations; all other considerations, their own errors and inconsistencies, were lost in the contemplation of the insolence, ambition, and perfidy of France*. They obtained the favourable decision of a
great

* In this debate Mr. T. Grenville delivered a very able speech, in which he examined very fully and very critically the different proceedings.
- of

great majority, rather the effect of inflamed passion than of calm reason; they obtained it (perhaps in the way most agreeable to themselves) without any examination of the measures which had led to the rupture with France."

Another part of Mr. Pitt's conduct, which has been most grossly and industriously misrepresented, and, *therefore*, very generally misunderstood, is here satisfactorily explained. And thinking it of consequence, that the public should be rightly informed on this subject, long as the passage is, we shall extract it.

"Mr. Pitt's parliamentary conduct is represented, as 'calculated, in a peculiar manner, to embarrass the administration of the finances', and this charge is supported by an assertion that he 'raised a cry, that the faith of Government was violated, by including the stockholder in the Income Tax, with every other species of proprietor.' Is this, on the part of the Near Observer, ignorance and mistake, or is it wilful misrepresentation? It never was asserted that the faith of Government was violated, by including the stockholder in the Income Tax *with every other person*: what Mr. Pitt contended for most forcibly was, *that the stockholder should pay EQUALLY with every other proprietor whatever*; whereas, as the plan was originally introduced by Mr. Addington, it was proposed that his income, as well as that of the landholder, should be taxed (in cases of income of small amount) at a *higher rate* than certain incomes of the same amount, derived from other sources. 'I am compelled, as a Near Observer, to a remark upon this occasion, that the arguments of Mr. Pitt did not appear to have to much weight as his authority, in obtaining exemptions for the indolent capital of the stockholder,

of the Government with respect to France; and he condemned very severely the inconsistency of those proceedings. The Minister suffered the attack to pass not only without an answer, but almost without an observation.

"* The Near Observer has the following note in proof of this assertion: 'So early as the 25th of February, Lord Grenville had disputed Lord Auckland's statement of the finances, asserting, that instead of a surplus of *nine millions* in the revenue, there was a deficit of *four*. On the 26th of July, however, the whole of the *six millions and a half surplus of the consolidated fund*, were voted for the supplies of the year, upon the motion of Mr. Addington, and in the presence of Mr. Pitt, who made no objection to the statement of the Chancellor of the Exchequer; nor has any motion been made by Mr. Gregor, who had given notice. If then, gentlemen are acting properly at present, as I do not deny, how will they justify their previous conduct?' Nonfensical confusion! Our author supposes the surplus calculated by Lord Auckland, the deficit asserted by Lord Grenville, and the sum voted by Mr. Addington, to refer to the same thing. Whereas the first is, a calculated surplus of revenue, after payment of the interest of the national debt; the second, the supposed deficit of revenue after paying interest of debt, civil list, and all our establishments, calculated upon peace; and the third is the estimated surplus of the consolidated fund, at a subsequent period after the payment of the interest of the debt and civil list, but without any reference to our establishment. Mr. Pitt and Mr. Gregor were of opinion, that Mr. Addington's statements of the 10th of December were erroneous, and I have never heard it attempted to be proved that they were correct."

while every other species of annual income is liable to the just exigency of the state.' Here is an insinuation, that Mr. Pitt obtained for the stockholder some favourable exemption, which was denied to other proprietors; whereas he contended (as I have said) that the income of stockholders should be liable to the just exigency of the state, in the same degree as all other incomes; that if exemptions from the tax were granted to small incomes derived from trade, or from any other source, it was not only an injustice, but a *breach of faith* also, to deny the same exemptions to the stockholder, which would be, in fact, to tax him higher than those to whom the exemptions were granted.

"If any person still doubts the force of Mr. Pitt's objection, let him look into the Loan Act of the last, or of any former year, he will there find a clause, by which the faith of Parliament is pledged not to tax the dividends of the public creditor. Surely I am not putting a harsh construction upon this engagement, when I say that at least it is stipulated by this enactment, that incomes arising from those dividends (even if the exigency of the state requires a tax upon *all income*, and this description of income is included with the rest) shall not be taxed in a higher proportion than other species of income: to have taxed them higher, then, would evidently have been a *breach of national faith*, yet such would have been the effect if Mr. Addington's suggestion had been adopted*.

"The day after the debate upon this question, the Chancellor of the Exchequer was weak enough (as the Near Observer thinks it) to give way upon this point, and he consented to put the stockholder upon the same footing with respect to the tax as every other proprietor.

"It is painful for me to recollect with how ill a grace he yielded upon this occasion. After stating a few flimsy pretexts for so sudden a change of opinion, (the principal of which was, that the *yeomanry* of the country had expected the tax to be laid in the manner which Mr. Pitt proposed), he solemnly declared that none of Mr. Pitt's arguments had induced him to make this concession. He surely might have spared himself this useless attempt to treat that reasoning as futile, which he had upon so many occasions con-

"* The total misconception of the Near Observer upon this point, he has himself elucidated by the following note: 'No person can be plainly absurd enough to contend, that an hundred pounds in a man's pocket is not equally contributable, whether he has received them from his steward or his stock-broker. The only question is; Whether it be a breach of faith to take the tax without expence and inconvenience at the Bank, instead of running after the public creditor, when he has carried his dividends to his closet? This cry, however, of Mr. Pitt, has cost us one million and a quarter from the annual resources of the war.' Mr. Pitt stated his opinion distinctly, that the sum received from the steward, the stock-broker, or from any other source, *should be equally contributable*. It was Mr. Addington who proposed the *inequality* against the steward and stock-broker in favour of other classes. The *breach of faith* was never represented as depending upon the circumstance of whether the stockholder's contribution was paid at the Bank or at his house, (a misrepresentation most industriously propagated by the friends of the Ministers), but upon his being required to pay a *larger proportion* upon his income than other individuals."

"† Vide Woodfall's Debates 13th and 14th July 1803."

considered as convincing and irresistible. Did he think that he could persuade the Members of the House of Commons, that Mr. Pitt's opinion was well founded, but that the arguments by which it was enforced were weak, inapplicable, and unavailing? This was trying the credulity of his friends a little too severely, who were upon this occasion entitled to his favour, if not to his respect. He should have gratefully remembered the vote they had given; he should have considered that they were about to take as short a turn as himself; that they had lifted their voice in favour of the question on one day, and were willing to *declare against* it without a murmur on the next. To refuse them any ground for either one vote or the other, was not treating so much pliancy and obedience with all the fostering kindness which it so much deserved at the hands of a Minister*. Mr. Pitt, whose conduct on this occasion is represented as full of 'asperity, rancour, and malevolence;' whose arguments, even at the moment of yielding, Mr. Addington thought fit to slight and to decry, received this reluctant and peevish concession, with no other comment than that he rejoiced that the improvement in his measure which he had suggested had been made, and that he would not canvass the grounds upon which it had been adopted.

"As the line that Mr. Pitt took upon this question seems to be the ground upon which the charge is founded, of 'rancour and malevolence,' it must be permitted to me to say that he had taken great pains to apprise Mr. Addington, through the channel of some of his intimate friends, of the view which he had taken of this question, several weeks before it was proposed in Parliament, in the hope that Mr. Addington might have been induced to make the alterations which were suggested without any public discussion; and Mr. Pitt only brought forward his objection when he found his remonstrance, in the shape I have mentioned, totally disregarded.

"It is unnecessary to ask, whether this proceeding be a proof of ill-will towards Mr. Addington; or whether, when an attempt was made to depreciate his arguments, in the manner I have described, his conduct evinced any thing of rancour? It is likely that this attempt excited in Mr. Pitt's mind a feeling which partook more of compassion than of anger; he felt probably, no disposition to take advantage of a powerful weapon which a weaker adversary had placed in his hand†."

After his successful defence of those whom the present minister evidently regards as his most formidable opponents, the author, with the

* "One hundred and fifty Members of Parliament voted against Mr. Pitt's proposal on 13th July; and on the 14th resigned their opinions without giving a single reason for the change."

† "It may fairly be doubted, whether, in its effect, the public have derived all the benefit from Mr. Pitt's interference in this measure which it was intended to produce. Mr. Addington had conceded once, and on that account he seemed determined to concede no more. Mr. Pitt was not allowed to improve the measure by any further suggestions, and it was sent forth to the public in the state of *perfection* in which it now appears. If it be still resolved not to adopt any improvement which originates with Mr. Pitt, it is to be hoped that the Ministers themselves will, in the course of the present session, propose such alterations as will at least render the measure intelligible to those who are to *pay*, and practicable to those who are to *act*."

same candour and temperance, avows his opinion of the administration.

"The nation, we are told, 'governs itself under the present Ministers, and for them.' That the nation governs itself in a great measure is but too true; that it governs itself for the Ministers, is a position which I do not comprehend. Differing as I do with 'the 'Near Observer' as to their rare merits, I am ready to admit that some of them possess eminent talents; and certainly I have no desire to brand any of them as 'perfidious, corrupt, unprincipled, or profligate.' I believe they deserve those stigmatizing epithets as little as those persons to whom the 'Near Observer' has thought fit to apply them. But, collectively, I do not think they possess sufficient ability to direct successfully the complicated affairs of the nation; and unless recently they have much changed their opinion of their own powers, or think the circumstances of the nation have become less difficult and embarrassing, there is scarcely one of them, I believe, who does not agree with me in this opinion. For some of those Ministers I entertain a very high consideration; and of the private character of Mr. Addington in many respects I think well. But truth compels me to add that, as a public man, he has disappointed the expectations which were formed of him, and has not proved himself qualified for the arduous duties he has to fulfil. The habits of his life have led him to the consideration of subjects totally different from those which now occupy, or rather harass, his mind. In the Speaker's chair he had great merit, but *complaisance* and *management* did much, and often assumed the appearance of higher qualifications; but the difficulty of the present day is neither to be managed nor compromised, it is to be met alone by vigour, firmness, and decision; qualities in which he appears to be peculiarly deficient. Considering his means and resources, and the state and circumstances of the nation, never did any man appear to me to stand in a situation of such tremendous responsibility.

"It is one of the first duties arising out of that responsibility, to represent things and persons in a true and faithful light, in that quarter in which much must necessarily be learnt from such representation. No man is more courteous than Mr. Addington; no man takes so much pains to recommend himself universally. We cannot suppose that he has been deficient in every dutiful attention (so justly due from all) in the quarter alluded to. It is to be hoped that in recommending himself, in advancing his own pretensions, he has been careful not to depreciate those of others; but it is alarming and unaccountable to see the great talents and experience of the country excluded from a share in its Executive Government, in this hour of general anxiety."

It is most truly "alarming and unaccountable" indeed, to see this; and at a time, too, when the ministers themselves explicitly avow the imperious necessity for an union of all the influence, talents, and integrity, which the country can afford, to direct our councils, to invigorate our hearts, and to guide our hands at this momentous and most awful crisis of our fate! The author concludes with a just and lively picture of the contest in which we are engaged, and of the fate reserved for us, should the enemy succeed in his design. He steers, however, a middle course between false confidence, and unmanly despair. He wishes us to proportion our means of resistance to the magnitude of

our danger: he calls for wisdom to conceive, and courage to execute; and in this call, we are confident he will be joined by every true, impartial, and enlightened friend of his country.

We shall transcribe but one other passage from this valuable tract, and that for the purpose of making a few observations on the *habitual* inconsistency of the *reported* author of the "Cursory Remarks."

"To represent the expeditions to Egypt and to Copenhagen as 'hopeless,' when speaking of the *late* Administration, and to consider them as glorious and triumphant, when he has appropriated them to the *present*: to tell us that the peace was 'beyond the hope of the wisest and the most sanguine of the well-wishers of Ministers;' and to treat every man as 'a fool' who ever confided in its *duration*: to accuse Mr. Pitt of being 'perfidious,' 'corrupt,' 'unprincipled,' 'profligate,' 'malevolent,' 'rancorous,' as guilty of the basest treachery,—as possessing nothing but 'the mere gift of eloquence,' and to represent 'his abilities as calculated to sustain the essential interests of the empire,' and to wish that he had a seat in the Cabinet: to censure him for *supporting* the Ministers, which he calls 'officious,' and for *opposing* them, which he deems 'factious': to call loudly for unanimity, while he is himself throwing the apple of discord: these, surely, are gross inconsistencies; they are, indeed, so glaring, that I should have felt it unnecessary to have pointed them out. But when I observe that good will towards Mr. Addington, is not so powerful an incentive with this writer as rancour and hatred towards others; when I see him inconsistent to serve the worst purposes; when I detect him mistaking facts, misrepresenting opinions, and deducing from his own misrepresentations, conclusions which are injurious to the reputation of the ablest and most upright men in the country; men to whom the nation looks up in this hour of peril as its best hope: and lastly, when I see these calumnies countenanced by those who ought (if not from higher considerations) from the mere regard to decency and truth, to have suppressed them; I confess I feel that I am discharging a public duty, in endeavouring (however inadequately) to expose the baseness and malignity of this attack, and in vindicating from foul aspersions some of the most illustrious characters in the nation."

Surely such a mass of self-contradictions as this is not to be found in the works of any other writer; but, by referring to our *First* Volume, our readers will perceive that this writer, admitting him to be the person whom he is generally stated and believed to be, has always been in the habit of contradicting himself. In our very first Number we reviewed a work of his, entitled, "Considerations upon the State of Public Affairs, at the beginning of the year 1798," and we there referred to a work with a similar title, substituting only 1796 for 1798, on which we made the following remark:

"In that, as indeed, in every production of his pen, the author is betrayed, by the want of a fixed principle, into the most palpable contradictions. In proof of this assertion, we shall quote two short passages on the very point in question, (the causes of the late war). 'In the course of these inquiries, it will become necessary for me to *connect the war with the principle of the French revolution*; and that I may do so with more accuracy, I shall first treat of them separately,

and afterwards combine them together, as far as they appear to me to *act upon one another, and to be reciprocally causes and effects of our present dangers, apprehensions, or difficulties,*' p. 6. 'It is in pursuance of the plan I have laid down, that I am thus careful, to *separate the principle of the French revolution from the cause of the war*, though I have no scruple to assert, that nothing but the war could have turned the course, and eluded the violence, of the revolution,' p. 15. And he declares in p. 46. that if he did not believe that *the principles of the French revolutionary system* were very generally and effectually exploded in France, he 'would never advise nor consent to a pacification with that country, in any case short of an absolute necessity?.'

We will here just ask this *consistent* gentleman, whether he really believes, that *the principles of the French revolutionary system* were effectually exploded, when the *peace of Amiens* was concluded? If he do believe it, he must contradict one of the French prefects, who had certainly a much better opportunity of knowing the fact than himself, and who, in complimenting Buonaparté on the conclusion of that peace, made this the ground of his compliment: That he (Buonaparté) had thereby *completed the triumph of the revolutionary principles*,—a compliment which the First Consul received as just and well deserved; and, if he do not believe it, he must, since he justifies that peace, admit the existence of a *case of absolute necessity*, by which he will contradict the object of his panegyrics, Mr. Addington, who again and again denied in Parliament the existence of any such necessity. *Utrum horum mavis accipe.* But we have more inconsistencies than these to reproach him with. In 1798, he insisted that a peace, founded on the *status quo* of 1789, could alone secure the tranquillity of Europe; but in 1803, forsooth, a *peace* which left France in possession of all her conquests, and which was utterly destructive of the balance of power, is praised by the same man as a peace, "*which was beyond the hopes of the wisest and most sanguine of Mr. Addington's well-wishers*;" though, it must be clear to every one, who has attended to the course of political events, that circumstances were infinitely more favourable to us, when the peace of Amiens was concluded, than in 1798!! Our readers have seen, that he condemns Lord GRENVILLE with an air of triumph, for disapproving the peace of Amiens, when he approved of the *projet*, as it is called, of Lille. Now, Lord Grenville has sufficiently proved in Parliament, to exempt

* ANTI-JACOBIN REVIEW, vol. I. p. 25, 26. In a subsequent Number of our work, where we reviewed another publication by the same writer, were exhibited other gross inconsistencies, and palpable contradictions, which extorted from us this remark: "The palpable inconsistency of this writer's sentiments with each other, and his numerous contradictions of himself, convince us that he is destitute of any clear, settled, and definite notions upon the important subjects which he discusses." Ibid. p. 266.

† See "*Les Cinq Promesses*," by Sir Francis D'Ivernois.

us from the necessity of proving here, that the terms proposed at Lille, considering, too, the circumstances under which they were proposed, were infinitely more honourable to this country, and more safe for Europe, than the conditions acceded to at Amiens. But we must resort upon the *Observer*, and ask him, in our turn, how he, who could condemn so violently the proposals at Lille, could panegyrtize so strongly the terms concluded at Amiens? Referring to those proposals, he called "the public piety and gratitude to Providence, for the deliverance which we have experienced from the great and imminent dangers to which we were daily exposed, during the negotiations for a peace at Lille." (p. 2.) And he considered the escape from that projected peace as an escape from "ruin and infamy;" asserting, that "a general peace would not have exempted us from a single danger to which we are now exposed, and that it would have exposed us to a thousand dangers from which we are exempted."* And is not this description strictly applicable to the late peace? If the King's ministers of that day, as he asserted, "*projected* the ruin of their country;" he ought, in order to preserve his consistency, to have maintained, that his Majesty's present ministers had *completed* the ruin of their country, unless he were prepared to prove, that the terms of the peace of Amiens were more advantageous to this country, than those prepared at Lille, the very reverse of which is notoriously the fact. But tempora mutantur, et ille mutatur in ipsis. He then thought, and said, that sacrifices should be made of the "salaries of placemen," for the purpose of carrying on the war; whereas now he does not scruple to retain a *salary* himself without a place; he included two *sinécures* in the number of his requisite sacrifices; but he now recollects, we suppose, that the office of *Clerk of the Pells* is a *sinécure*!!! Appropos, to this said office, to the honour of Mr. Pitt, whom this driveller reviles, it was refused by him (at a moment when he had the strongest motives for accepting it, and when his acceptance of it would have been approved by the whole nation), that he might have an opportunity of diminishing the public burthens, by offering it to Col. Barré, in exchange for a pension for life of 3000l. which was, in consequence, saved to the country! What a comparison does this noble act of disinterestedness suggest! One word more with this ministerial champion, and we have done with him. *We* have not forgotten, if Mr. Addington has, the illiberal and unfounded abuse which he *then* lavished on his sovereign, with the same profusion with which he now lavishes the same kind of abuse on some of the best friends of his sovereign and of the country. He told us, most falsely, in allusion to the voluntary contributions, that "the generosity of the people was nipped and chilled in the bud, by the penury of that royal stream, which should have fed its roots, and made it spring and blow." On which we then observed, and *proved*, that "a more

foul, false, and malignant assertion never proceeded from a democratic pen."* All the first characters in the kingdom were abused at the same time with *equal* justice; and the *vices of the great*, and the *virtues of the poor*, were made the subject of a contrast by this doughty champion of the present ministry!

Of the "Plain Answer" we can only say, that in point of style, manner, and argument, it is inferior to no controversial pamphlet, which ever fell under our inspection; it is written with the temper and language of an accomplished gentleman, and at the same time with the spirit and firmness of one who writes from the *heart* as well as from the *head*. And it is the union of these qualities which leads us to believe, that it is really the production of the gentleman to whom it has been publicly imputed. Nor let it be supposed, that the perfect coincidence of sentiment, which subsists between the author and ourselves, has had the smallest effect on our critical decision. It is the result of conviction proclaimed by the voice of truth. As to the "Curfury Remarks," we were utterly astonished to find *that* which we had truly represented as a pamphlet *clumsy in construction*, and *inaccurate in language*, praised by our respectable coadjutors, the *British Critics*, for the ability with which it is composed. We are willing to rest our claim for critical judgment, and honest decision, on this point, and we leave it to the determination of any impartial and competent judge. Indeed, this author never published a work, which was exempt from the faults and inaccuracies which we have imputed to his last production. One of his former publications, indeed, was proved by us to "abound in grammatical errors, in inelegant expressions, and in violations of the most common rules of composition;" and, after exhibiting our proofs, we added, "a fear of castration would preserve a school-boy from such false concords---such scandalous inaccuracies."† Similar passages we had marked in the "Curfury Remarks," but we considered the *matter* of that pamphlet as so much more important than the *manner*, that we did not think the errors of composition worthy of particular notice. Yet with all these vices, and with every thing in it that must disgust men of principle and honour, has this miserable production been forced through eight editions!

A View of the Moral State of Society, at the close of the Eighteenth Century, much enlarged, and continued to the commencement of the year 1804. With a Preface, addressed particularly to the Higher Orders. By John Bowles, Esq. 8vo. Pp. 144. 2s. 6d. Rivingtons. 1804.

WE noticed, very much at length, but certainly not more so than the immense importance of the subject of discussion, and the ability with which it was discussed, required, this *moral view*,

* ANTI-JACOBIN REVIEW, vol. I. p. 135.

† Ibid, p. 268.

on its first appearance, when it was joined with a *political view* of society.* We are pleased to see that the author has published it separately, and has so considerably enlarged it, that it may justly be considered as a new work; the fresh matter, including the preface, making one half of the whole publication. It is a truth, which none but infidels will be disposed to deny, that a period of extraordinary danger is a due season for self-examination, either for individuals or for nations;—and for this obvious reason, that GOD being our only hope, and our only refuge, in times of great peril, our expectation of his assistance must be proportioned to our habitual attention to his commands; of course it follows, that if a nation be habitually irreligious and immoral, it has little reason to rely on the success of Infinite Perfection, or to expect that *success* will be the reward of *disobedience*. It is therefore of the greatest consequence to ascertain the real state of society, in respect of religion and morals, at a moment when a violent and implacable enemy threatens to overthrow our altars and our throne, and when we are called upon, by the voice of authority, to offer up supplications to the Throne of Grace, for pardon, for mercy, and for divine assistance. Truly did that most excellent Christian, and upright man, Mr. BOWDLER, observe, that REFORM or RUIN was the only alternative held out to us; and the period is now very fast approaching, when we shall be put to the test, and when our ruin or deliverance will prove whether we are reformed or not. Light and airy as this prospect may appear to some, it is one of most serious consideration to every rational and pious mind. In contemplating it, all political and party concerns dwindle into paltry insignificance; and are only worthy of attention, inasmuch as they can be rendered instrumental to the promotion of that state of things, which could alone dispel doubt, and create confidence.

There are, we know, many who regard the accusation of extraordinary depravity, when applied to the present times, as the mere echo of past ages, and who think they can overturn all the arguments adduced in proof of its existence by the adduction of passages from writers of former times, who preferred the same charges, and denounced the same consequences. But depravity may be considered either as *positive* or *comparative*; when a moral writer asserts, that the times in which he lives are more depraved than any preceding times, his assertion may be strictly true, though the consequence which he deduces from it may prove erroneous; but it by no means invalidates a similar assertion at any subsequent period;—and indeed the natural progress of society, in countries where commerce produces wealth, and wealth generates luxury, tends to create a general, gradual, and progressive relaxation of religious and moral principle. As to *positive* instances of depravity, when they are adduced, the reasoners to whom we allude do not attempt to dispute their existence or their enormity,

but content themselves with advancing the gratuitous supposition, that they are not worse than the depravity of past times. If the observation, indeed, were true, it would be of no avail against the arguments advanced on the necessity of Reform or the probability of Ruin. For that positive vice will, sooner or later, without the intervention of repentance and reform, incur positive punishment, is as certain as any of the divine denunciations contained in the Scriptures. And none but a madman or an idiot could think, when called to account for his sins, of alledging, by way of excuse, that there were others as sinful as himself. Admitting then, for the sake of argument, that former times were as vicious and sinful as the present, still such admission would not, in the smallest degree, invalidate the arguments and deductions of those who contend that the present times are worse than any former times; those arguments and deductions being founded on the existence of actual positive depravity, and their strength and justice not at all depending on any *comparative* degree of wickedness.

We are, however, decidedly of opinion, that, viewing society in all its branches, it is infinitely more corrupt, sinful, and profligate, than at any former period of our national existence. Even in the licentious reign of Charles the Second, when the monarch, forgetful of his *first duty*, set a vicious example to his subjects, the number of profligate characters in the kingdom was much smaller than it is at present, when the throne is filled by a sovereign, who performs that duty with the most scrupulous attention, and sets the best possible example to his people. But if only the same degree of depravity existed at present, we should, with such an example before our eyes, be doubly criminal. It is chiefly, however, where an increase of profligacy is least subject to general notice, and least exposed to public animadversion, that profligacy has increased of late;—among the middle and lower classes of society, but especially among the latter. Our own observation and experience have, unhappily, furnished us with such a multiplicity of facts on which we found this conclusion, that we have no hesitation in asserting its validity. Considering, then, the state of society to be such as we have here represented it, we cannot but concur with Mr. Bowles in the absolute necessity of an immediate and general reform; and in calling most earnestly the attention of those who have power to give effect to their endeavours, to unite in promoting this only sure means of national salvation.

“When the Princes and Nobles of the earth promote, among their inferiors, the practice of religion and virtue, they are, in the highest possible sense of the word, the benefactors of mankind; but when, by their own profligacy, they induce others to disregard the sanctions of religion, and the obligations of morality, they are the heaviest scourges of the human race, and the cause of more real injury to their fellow creatures, than it is in the power of the most ferocious, sanguinary, and desolating conquerors to produce.”

The justice of this observation will scarcely admit of dispute. The author then adverts to the admirable pattern supplied by the monarch on

on the throne; and draws, from the neglect of it, the same inference that we have drawn above. His attention is next, by a natural progress, directed to the Heir Apparent, who will certainly feel and applaud the commendable zeal, and dignified truth, which are so conspicuous in the following remarks.

“ In contemplating, however, the manners of the highest ranks, it is impossible not to look with peculiar solicitude to that illustrious personage, who, in the course of nature, and in the order of succession, is one day to ascend the throne of this kingdom. The example of that personage is no less important, nay, in some respects, it is still more so, in regard to the morals of the country, than that of his Royal Sire. But one degree removed from the throne, he is so elevated as to be an object of universal and constant attention; but possessing, at the same time, in common with all his inferiors, the character of *subject*, he can mix in society in a manner which would be incompatible with the dignity of the sovereign. He becomes, of course, the attractive centre of that brilliant circle, which is usually denominated fashionable life; and his attractive powers are greatly increased by the disposition, which mankind have ever displayed, and ever will display, to worship the rising sun.

“ For such reasons, the conduct of an Heir Apparent must have an effect upon the public morals, which it is difficult adequately to describe. Whatever he does must promote the general interests, either of virtue or of vice. Even actions, in themselves indifferent, derive an importance from the station of such an agent, and operate upon the manners, which have a powerful influence upon the morals of the community. What an ascendancy then, upon those morals, must belong to the aggregate of his character, and to the tenour of his life! If, by a regular and devout attendance upon divine worship, he displays a sincere and ardent piety towards that great and awful Being, who placed him in his high station for the benefit of millions of the human race—and to whom he is responsible for the use he makes of his rank and influence; if he exhibit to the countless multitudes, who are ever gazing upon him, a pattern of filial duty, of conjugal fidelity, of paternal care, of domestic virtue, of personal regularity, temperance, and self-command; if he avail himself of the high authority, which must be attached to his sentiments, by manifesting his abhorrence of every species of vice, and by discountenancing the profane and the dissolute; if he promote that respect for the nuptial tie, which, next to religious principle, is the main bond of society; if, in short, he invigorate, by all the means in his power, those principles, dispositions, and habits, which are inculcated and prescribed by the sacred rules of Christian morality; then must he be a blessing of inestimable value to his country and to the world; a luminary of the brightest and most benign radiance; an object of admiration to all, whose admiration is of any value; then will he best provide for the security of that throne to which he is so nearly allied, and of which, virtue is the only solid support: then will he most effectually contribute to the deliverance of the people, whom he expects hereafter to govern, from that unexampled state of danger; to which, in common with the whole civilized world, they are now exposed.

“ It would be injurious to the illustrious personage, who is more immediately interested in this general description of a pious and a virtuous Prince, to suppose that he can be displeased at such a description being presented to his view.

“ That

"That illustrious personage, if a recent publication has any just claim to authenticity, seems to be fully apprized that *he has most solemn obligations imposed on him by his birth*; and that more than ordinary circumspection and correctness of conduct are now required of him, in consequence of the extraordinary circumstances of the times. For in that publication he is reported to say, with no less elegance than truth, that—*in these unhappy times, the world examine the conduct of Princes with a jealous, a scrutinizing, and a malignant eye*. To which most appropriate description of the disposition of this levelling age, he is pleased to subjoin a resolution, which reflects honour on his exalted rank—'No man is more aware than I am of the existence of such a disposition, and no man is therefore more determined to place himself above all suspicion.' There can be no reason, then, to apprehend his displeasure on account of the expression of sentiments, which are congenial with those of his own heart, and which are in perfect unison with the wise determination, that he has so nobly avowed. He possesses, moreover, too sound an understanding, and too manly a mind, not to discover and to feel, that it is impossible to give a stronger proof of affection for his person, and of anxious solicitude for his honour and happiness, than by humbly submitting to his consideration, and by earnestly recommending to his immediate adoption, the means which are in his power, of providing for the security of the throne, which is his lawful inheritance. A very little reflection will suffice to convince him, that there cannot be a more indubitable test of faithful attachment, than the boldness of such representations; since they point out the path, in which alone he can find true glory, and by the pursuit of which he may shed a lustre, that no military achievements can bestow, on that character, which he has declared to be *more valuable to him than the throne, and far dearer than even life itself*.

No comment of ours could add to the force of these remarks. Our extracts were formerly so copious from this work, and the account which we gave of it so particular and minute, that we have nothing new to add, in respect of its general character, than that the opinion which we then gave of it, is strictly applicable to it in its present enlarged state. It contains a multiplicity of striking facts, a train of judicious reasoning, a series of great and impressive truths, and is, in all respects, what we heard it called by a sound, able, and excellent divine, "An awefully instructive tract." The reflections on the too-prevalent vice of *Adultery*, and on the recent efforts of modern philosophers to remove the odium formerly attached to it, are among the best in the book.

"The obvious and indissoluble connection, which Providence has been pleased to establish between female chastity and the welfare and safety of civil society, has induced mankind to guard the above-mentioned virtue with extraordinary fences of moral sentiment. Hence it is that, among all civilised nations, the woman who has been known to deviate, in a single instance from the path of virtue, has been invariably condemned to endless infamy, and to a hopeless exclusion from the intercourse of social life. Hence it is, that all of her own sex, who had any regard for their character, were obliged to shun all communication with such a woman, and to appear, at least, to hold her in utter abhorrence. Hence it is that, of all criminals,

the

she alone was considered as beyond the reach of pardon; that her stain was not to be washed away by all the tears which could flow during a life of penitence; and that, by the sentence of the world, she was doomed to carry her guilt with her to the grave.* The extreme mischievousness of her offence, the certainty of destruction to social order, which that offence involves, if ever it be considered as *venial*, gave rise to this apparent severity; a severity, which by affording the strongest possible protection to female chastity, was, in truth, the most friendly guardian of the fair sex; but which, powerful as it was, has ever been found insufficient to prevent numbers of that sex from passing those bounds, which formed the rubicon of their honour and happiness.

"But modern liberality has substituted a milder code for those austere laws. According to that code, crime is no longer sentenced to misery. Virtue is no longer protected by that dread of suffering, which has hitherto been the known and inevitable consequence of vice. The loss of female chastity is no longer deemed an unpardonable offence, an indelible stain. To compensate the harsh treatment which female frailty sometimes receives from those, who persist in judging of actions by ancient rules, the unfortunate sufferer is now solaced with the balm of pity, and this system of amiable indulgence is most assiduously inculcated in the new school of morality.† Nor is the change thus produced, in consequence of the discoveries lately made in the hitherto *terra incognita* of morals, confined to sentiment. Manners partake of the effects resulting from such discoveries. Virtue is now seen publicly to associate with vice. Females, who have no pretensions to chastity, are become companions for some of the most immaculate of their sex. Adulterers and adulteresses are permitted, in recompence for their offence, to enter together within the holy pale of matrimony, and thus to encourage others to gratify passions, which might else be considered as hopeless. And, that nothing may be left undone to complete the conquest of prejudice, fashion is labouring, and apparently with great success, to obtain a general sacrifice of that modesty, which is the appointed guardian of female chastity."

These are, indeed, alarming symptoms; and the more so, when we consider the polluted source whence these abominable practices were derived. After tracing the cause of our moral depravity to the want of a religious education, and a general relaxation of religious

"* If strongly charm'd, she leave the thorny way,
And in the softer paths of pleasure stray,
Ruin ensues, reproach, and endless shame;
And one false step entirely damns her fame;
In vain with tears the loss she may deplore,
In vain looks back to what she was before,
She sets, like stars that fall, to rise no more.

Rowe."

"† The Theatre, which should ever be a school for virtue, is, by being made subservient to the inculcation of such systems, converted into a most dangerous school for vice; and while its stage is thus perverted to the worst of purposes, almost every other part of it abounds with scenes of such gross indecency and licentiousness, that it is no longer a fit resort for modest women."

principle

horror. On that occasion, the utmost zeal was displayed, by all descriptions of persons, to sound the alarm, and to stop the flight of their lawful sovereign. Nay, such was the treasonable ardour which had been inspired by revolutionary principles, that a gentleman, M. de Dampierre, who happened to be on the road when this horrid transaction attracted his notice, was actually murdered by the mob of furies, who surrounded the royal carriage, merely because he sought, unarmed, to approach their Majesties, and to testify, by his looks, his loyalty and his grief! But to bring the comparison between ancient fidelity and modern revolutionary treachery to a still narrower point. See the *friend to mankind*, la Fayette, who, when he discovered the departure of his royal master with his Queen and children, instantly dispatched an *aide-du-camp*, with orders to give public notice of their flight, and to obtain the assistance of all "*good citizens*," to obstruct it; a measure which, by preventing the rescue of the royal fugitives by M. de Bouille, made its author the cause of their being again brought within the power of their enemies, and, of course, subjects him to the guilt of their subsequent murder. With treachery like this, compare the heroic fidelity of Capt. Mackenzie, who, when the ill-fated Charles Edward was endeavouring to conceal himself from his numerous pursuers, was overtaken by a party engaged in the pursuit, and perceiving that he was mistaken for his master, to whom he bore a strong resemblance, stood gallantly on the defensive. The conjectures of his antagonists being confirmed by his desperate resistance, they shot him; when, firm to his purpose of turning them from the pursuit, he cried out with his expiring breath, "VILLAINS, YOU HAVE KILLED YOUR PRINCE."

A statue of gold should have been erected to the memory of this brave, this heroic, victim of loyalty! It would have served, in after ages, as a rallying-point to good and faithful subjects, and as a reproach and a warning to rebels and traitors.

In a note to p. 106, the author makes some pointed remarks, in allusion to Sir Robert Peel's bill, for regulating the treatment of apprentices in cotton mills, (on which we offered some observations at the time,) on the misconduct of the Legislature, in affording encouragement to "any other mode of worship than that of the Established Church." And we very much wish that he had bestowed a greater share of attention on this very important subject. It will scarcely be credited, that a Government, bound by duty and by oaths to protect the Established Church, should devote 25,000*l.* annually to the support of dissenters, in a single province of Ireland—Ulster. This is *conciliation with a vengeance*! Some people, indeed, may be disposed to consider it as an act of *suicide*, and, as such, with the liberal charity of a coroner's jury, to impute it to *insanity*. But let this conduct be coupled with the indifference to "external forms of worship" displayed in one of the prayers on the Fast-day, and then say whether a spirit of relaxation, or something worse, (so radically different from the spirit of good old times) be not rapidly increasing, to the great danger of our Establishment, and consequently of religion itself; for surely experience

experience has sufficiently convinced us, how nearly the security of the one is connected with the preservation of the other.*

DIVINITY.

Christian Zeal: A Sermon, preached at the Scots [Scotch or Scottish] Church, London-Wall, May 30, 1802, before the Correspondent Board in London, of the Society in Scotland, (incorporated by Royal Charter), for propagating Christian Knowledge in the Highlands and Islands. By Joseph Hughes, A. M. Second Edition, corrected. For the benefit of the Religious Tract Society. Williams, Button, and Conder, London; and James, Bristol. 8vo. Pr. 42. Price One Shilling. 1802.

THE ingenious author of this sermon observes, that "character is not usually formed and developed on a sudden," and that "it often involves a long process of inquiry and trial," (p. 6.) The truth of these positions he illustrates by the examples of Hazael, of Joash, and of the churches planted in Galatia by St. Paul, from whose epistle to these churches (iv. 18.) his text is taken. While the apostle continued with them, they gave him every token of affection and attachment; but no sooner had he departed, than they yielded to the seduction of officious and intruding teachers, who sought to revive their former prejudices in favour of Jewish observances, and for this purpose found it necessary, by a shew of affected zeal for their interest, to supplant the apostle in their esteem. This circumstance roused the dignified sensibility of St. Paul to assert his just claim to the apostolic character, and to expose the artifices of these time-serving instructors. "They zealously affect you," says he, "but not well," (v. 17.); that is, they court your approbation, but they do it disingenuously. The meaning, therefore, of the text, "But it is good to be zealously affected always in a good thing," (or by a good person, says our author,) is thus well explained:

* As a singular proof of the toleration of these modern *liberalists*, we mention the singular fact, that the near relative of a bishop, who has lately been promoted to a living, in a most important situation, has ceased to take in our Review, because we have presumed to differ in opinion from the venerable person who wrote the passage in question, and to avow our fixed attachment to the doctrine and discipline of our Established Church!!! Not one of the liberal congregation at the *Peasants Tavern* could have displayed, in a stronger point of view, the greatness of his respect, and the ardour of his attachment, to religious and moral principle. But we may have occasion, at some future period, to treat this subject more at large. Meanwhile our readers may rest assured, that no consideration of favour or of interest shall ever make us swerve from the right line of our duty; we are not, thank heaven, *time-servers*; whatever we feel to be right, we will openly inculcate, and whatever we feel to be wrong, we will as openly reprove; without considering for a moment whom we may please, or whom offend. Nullius in verba magistri, we will preserve the honest independence of our minds, and the constant integrity of our principles, as well against pretended friends, as against decided enemies.

* You ought to consult the *characters* of those who claim you, and toward whom you feel a rising regard; having ascertained who are worthy, reckon it your privilege to be the objects of their *constant* approbation, to be always zealously affected by them; avow this when they are absent, as well as when they are present; when they are depreciated by folly and malice, as well as when they are extolled by wisdom and candour," (Pp. 8, 9.)

This is certainly the real and definitive import of the apostle's words, who is, consequently, "to be considered as hinting to the Galatians, though in the most delicate manner, *his* title to their revolted affections," (p. 9.) But the preacher thinks that our translation allows us to take the original phrase, *ζῆλος ἐστὶν χάρις*, in a more general sense; since it exhibits that phrase in the form of an abstract sentiment, applicable to the great and important cause of Christianity itself. He therefore takes occasion, from the words of his text, to discuss the subject of Christian zeal; concerning which, in general, he justly remarks, that "they are grossly mistaken who imagine it to be a mere constitutional peculiarity,—a mere ferment of the blood. When stated as the result of corporeal temperament, or as a confused and fleeting passion, it is degraded from its proper dignity; yet it claims to be considered not so much a distinct principle, as a fervent emanation of the soul, indicating the vigour that accompanies the exertion of *all* our principles." Our author then comes to the division of his subject, in which he is sufficiently neat and accurate. "In this view the *object* of zeal must be defined,—its *characteristics* must be specified,—its *recommendations* must be urged,—its *field of exercise* must be described and laid open," (p. 11.)

Of M. H.'s style and manner of writing we know not that we could give a fairer specimen than the following paragraph, which introduces the second head of his discourse:

"Let us now attend to the characteristics of zeal, that so we may neither deceive nor mistake; but, discriminating between true zeal and false, may, with the divine blessing, be incited practically to illustrate the former, and to guard against all the mischiefs generated by the latter. That we should analyze the properties of our zeal, as well as be careful in the selection of its object, appears from the nature of zeal in general. It is the warm temperature of the moral air; it exhibits the soul in full life, and bounding on with energies which constantly renew their youth; it implies forcible action; it is that state in which the eye of attention is fixed, the various affections glow, and the whole mind is borne forward from achievement to achievement, and from acquisition to acquisition. Hence it is necessary to watch, as well as to encourage it, to bring it under the empire of principle, as well as to commission it to go forth, a commander and a conqueror. Zeal is to our mental constitution, what fire is to the material world; kept in its proper place, and duly regulated, it ministers advantage; otherwise, it rushes abroad, the sport of shifting winds, the dread of a thousand spectators, the desolation of all which it approaches. Zeal, thus abandoned, is injurious, in proportion to ~~the~~ strength, and to the magnitude of its object; just as the larger fragment of rock, precipitated from the higher promontory, threatens with vaster ruin the multitude trembling beneath it," (Pp. 13, 14.)

This passage is, undoubtedly, creditable to the talents of the preacher. It displays great vigour both of thought and of expression; yet we are not, we must own, altogether pleased with it. It apparently discovers too studied an ambition in the language of sententious point, and, in the sentiment of variegated imagery. The whole sermon, indeed, bears testimony

to the author's abilities; but we cannot praise it for correctness of taste. It is elaborate, but not natural; energetic, but not easy. We cannot help figuring to our minds, the writer, as standing in an attitude of painful exertion, and straining to produce some effect which shall overpower the spectators with astonishment. But such efforts generally fail of success. When Mr. H. for instance, had finished the following paragraph, he probably regarded it with some complacency, as not only fine and elegant, but sublime. To us, on the contrary, it seems to be in a very bad style of composition, and to border on the confines of inflated bombast. The author's object was evidently to inspire a lofty and elevated feeling of pure and fervent Christian zeal. But the affected splendour and brilliancy of his diction counteract the impression which he wished to communicate. Instead of reaching the heart, he only tickles the fancy. Instead of glowing with the sentiment of ardent zeal, we admire the pretty things which are said of it. And thus the preacher has contrived to divert our attention completely from the subject, and to fix it on himself: the most unfortunate mistake of which an orator can be guilty.

"Finally, false zeal is *uncertain* and *mortal*,—it must be fanned by the gale of adventitious circumstances, it is merely occasional, it intermits, it is a meteor which streams through the sky with momentary beauty—now it sparkles, now it expires. Not so pure and undefiled zeal; it is permanent;—kindled by the breath of the Almighty, it shines like the glory of the day, but is destined to shine when that glory is turned into gloom; destined to soar above pyramids, and hills, and clouds, and stars; destined to survive the catastrophe of the earth and the visible heavens, and then to mingle with the flames of devotion, which blaze eternally around the throne of God," (p. 18.)

What colouring it may be necessary for preachers among the dissenters to give to their sermons, we cannot be supposed much qualified to judge. Perhaps they may find themselves obliged to aim at somewhat more of what the French call *onction*, than the clergy of the established church. We, however, certainly should not begin an address from the pulpit, in the manner that Mr. H. has done, which, by a congregation of well-educated people of the Church of England, would be thought, we are convinced, not only abrupt, but meagre and trifling.

"MY BRETHREN,

"If you deem it of importance to know by what spirit you are actuated; if you allow that there is any danger of self-deception; if, instead of drawing back into perdition, you wish to persevere and obtain the prize of the high-calling of God in Christ Jesus—see that you repose not on a bare profession of Christianity; that you make not purity of system a substitute for purity of heart; that you confound not every solemn feeling with devout reverence, every mournful recollection of sin with godly sorrow, every petitionary sentence with the spirit of supplication, every strong and serious impulse with evangelical and approved zeal. I trust you have so far profited by what you have heard, and seen, and experienced, as to acknowledge that the Scriptures, with abundant reason, exhort you to consider your ways, to ponder the path of your feet, to examine yourselves, to commune with your hearts, and to keep them with all diligence," (Pp. 5, 6.) This might do for the peroration of a sermon; but it very ill accords, we think, with the exordium,

With regard to our author's system of faith, he appears to be one of those liberal-minded Christians in whom the present age so much abounds, and who think it bigotry to prefer any one particular set of religious opinions before another. "False zeal," he says, "is *bigoted* and *tyrannical*; it claims dominion over a brother's conscience; it prescribes to him his faith; it exacts, sometimes from a particular congregation, sometimes from all the subjects of an empire, perfect uniformity of religious sentiment, broad assertions are its proofs; anathemas, dungeons, racks, gibbets, and flaming piles the eloquence with which it enforces them," (p. 15.) For such proofs and such eloquence, we entertain, we can assure the ingenious preacher, as little predilection or partiality as himself. But, "uniformity of religious sentiment," however by numbers lightly regarded, we cannot consider as of small importance; for we cannot forget the uncommon care with which it was guarded by the primitive church, and the earnestness with which it is inculcated in scripture. For "the faith which was once delivered to the Saints," it is clearly every one's duty "to contend," and, although in these degenerate times, a perfect unity is rather to be wished and prayed for, than hoped or expected, we can never look on that man as wise or well-instructed in the Gospel, who, under the pretence of extensive charity, would totally annihilate the value of what our Saviour himself has made the peculiar characteristic of his true disciples. Before we can contemplate *schism* as innocent, we must throw aside our Bible, which represents it as a sin of a very deep dye; and we surely need to observe to our author, that no sin whatever becomes less sinful by becoming more common.

Mr. H.'s candour is, indeed, unbounded. True zeal, he says, "is decidedly averse to a *sectarian* and exclusive system;—it keeps the unity of the Spirit in the bond of peace, and wonders and mourns that any should withhold one token of sacred fellowship, on account of differences which infer no diminution of piety; and, therefore, consist with the clearest hope of being for ever with the Lord," (p. 16.) On this, as on almost every other subject, it is easy to declaim with great plausibility, when the orator deals in general only. In the present instance, we would ask our author, Whether he comprehends among "*sectarian* systems," the faith of the "holy Catholic church," the *quod semper, quod ubique, quod ab omnibus*? Whether those can be said to "keep the unity of the Spirit in the bond of peace," whose supreme delight is to rend in pieces the body of Christ? And what are those specific "differences" of opinion, (if, in his estimation, any such there be,) "which infer a diminution of piety?" Till all these questions are ingenuously and satisfactorily answered, this part of his eulogium on genuine zeal must go for nothing. To speak frankly, the characteristics here given are not those of ZEAL, but of INDIFFERENCE.

In describing what he calls the "zeal of censoriousness," Mr. H. writes thus: "It is a theological sycophant publishing tales, credible and incredible, of FOREIGN ATHEISM, that a licentious patron, perhaps a licentious kingdom may be first soothed in to self-satisfaction, and afterwards stirred up to the exercise of that cardinal virtue, generosity to the heralds of their excellence," (p. 16.) We will not incur the imputation of censoriousness, by hinting a suspicion that, in this place, our author glances at the noble and manly opposition of our clergy to the detestable doctrines of the new philosophy. We have, indeed, a more honourable opinion of his heart as well as of his head, than to suppose him capable of being the friend of so sense-

less and destructive a system. It is obvious, however, that his language there might be easily construed both into an attempt to palliate the enormity of French infidelity, and into a sneer at the principles and motives of those by whom it has been so ably exposed in its native colours. We assuredly do not believe that such was the preacher's intention : for nothing but positive unanswerable proof shall ever have power to prevail with us to believe, that any man who calls himself a minister of the Gospel can be guilty of such depravity, as to become the abettor and advocate of those who have openly denied the existence of their God, and proclaimed the Saviour of the world an impostor. Yet we cannot but wish that a sentence, thus liable to misconstruction, had been expunged.

If our author should be thought to lay too little stress on rectitude of faith, it must at least be allowed that he is very strict with regard to morals. He reprobates those who "can listen to the ribaldry of the stage, and mingle in the promiscuous dance," (p. 37.) They certainly are entitled to no commendation who can listen with pleasure to *ribaldry* any where; and it is beyond controversy, a serious evil, that our theatres are not under better management. But, undoubtedly, the stage, if properly regulated, is neither an irrational nor an immoral amusement. And, with regard to the "promiscuous dance," if persons of different sexes are to mingle together at all, we see not in what sort of recreation they can mingle more innocently. A dance may become, it is true, the occasion of vice; but so may every situation to those whose propensities are vicious. We did not expect, indeed, from such a preacher, addressing such an audience, this grave condemnation of a very harmless and healthy exercise. Among the better sort even of dissenters, we imagined that the puritanical demureness of the 17th century had been wholly exploded.

We are happy to learn from Mr. H. that "the finances of the society, on whose behalf he appeared, present a *healthy* aspect," (p. 40.) Yet, "with all their resources, the Directors are often obliged to reject petitions for schools, where they are greatly wanted." They cannot, however, surely be accused of want of economy; for "the average of annual salaries allowed to those industrious and valuable men, the schoolmasters already employed, falls under thirteen pounds," (p. 41.)

On the whole, we can see much to praise in this production, though we think that the author has formed a false idea of what is called good writing. We are inclined to suppose him a very young man; and to this supposition we are led not only by the general turn of his style, and his marked attachment to gaudy ornament, but particularly by the circumstance of his introducing into the body of his discourse two poetical quotations. None but a young man, we presume, would do this. The passages are, in themselves, unexceptionable; but they are out of place. *Non erat his locus.* Let Mr. H. read carefully our best writers of English sermons, particularly Tottie, Sherlock, and Secker. Let him study to imbibe their dignified gravity, and elegant simplicity. He cannot form his taste on better models. Let him only discard all affected and tinsel finery, which in writing, as in life, is the bane of beauty. If he take for his motto *SIMPLEX MUNDITII*, he can hardly fail, with his evident good sense and respectable abilities, to become a distinguished preacher.

The Christian Faith: Or, the Catechism of the United Church of England and Ireland, briefly proved and explained from Scripture: Addressed principally to Parents, Masters of Families, and Instructors of Youth. By the Reverend Samuel Turner, A. M. Chaplain to the Earl of Scarborough, Rector of Rothwell, Lincolnshire, and Vicar of Allenborough cum Bramcote, in the county of Nottingham. Small 8vo, Pp. 62. Cadeil and Davies, 1803.

"THE design of this work is to point out to the young and ignorant the nature and obligation of that vow which their godfathers and godmothers at their baptism undertook for them, the doctrines [which] they are required to believe, and the duties [which] they are bound to perform." (pref. p. 7.) This design the pious author, we think, has very successfully executed. His exposition of the Church Catechism is uniformly judicious, and very concise. It conforms exactly to the spirit of the compilers, who, in drawing up a summary of the Christian faith for the use of its young and unlearned professors, abtained, with great wisdom, from agitating any intricate points of controversy: a circumstance which gives the catechism of our church an unrivalled pre-eminence above every other manual of the same nature with which we are acquainted. In this particular Mr. Turner has faithfully followed their footsteps; and we heartily recommend his book to all who are anxious that their children and dependents should be rightly instructed in that "form of words" which is able to make them "wise unto salvation." As a specimen of the author's plain and practical mode of expounding the catechism, we shall insert the first question, together with the complementary.

"Question. What is your Name?

"Answer. N. or M.

"The Catechism of our United Church, which is a summary of the Christian doctrine, is not designed for the spiritual edification of children only, but is, as the title sets forth, '*An instruction to be learnt of every person before he be brought to be confirmed by the Bishop:*' and as the Jews usually gave names to their infants when they were received into the Church by circumcision, to which Baptism is a correspondent sacrament, so it begins with this short and familiar question, 'What is your Name?' to remind us of our religion and of those obligations [which] we lie under; and the answer made by our Christian name, of the Christian profession which we took upon ourselves at the time [when] that name was given, '*for as many of you as have been baptised into Christ, have put on Christ,*' Gal. iii. 27.; and to call to our remembrance, that in our baptism, we have, as it were, enrolled our names and enlisted ourselves as Christ's soldiers, to fight under his banner, as the captain of our salvation, against sin, the world, and the devil; '*that the body of sin might be destroyed, that henceforth we should not serve sin,*" Rom. vi. 6.

The Anniversary Sermon of the Royal Humane Society, &c. preached in 1802. By R. Valpy, D. D. F. R. S. &c. &c. With an Appendix of Miscellaneous Observations on Resuscitation, by the Society. The Fourth Edition. To which is added a Preface, containing some Observations on Criticism. 8vo. Pp. 96. Rivingtons. 1804.

HAVING, on a former occasion, expressed, and certainly without prejudice or partiality, our opinion of the merits of this sermon, an opinion which

which we have found no reason to alter, we have now only to announce this new edition, and to observe that it contains a preface, in which are examined certain objections, which were made to some parts of the discourse by a writer, in the *British Critic*. The principal ground of objection, urged by the critic, was the assertion of Dr. Valpy, that the prophets Elijah and Elisha, employed human or secondary means in their miracles, *subservient to the great interposition of Almighty Power*. That assertion is here supported with equal ability and skill; and, at the same time, with that temper and diffidence, which ought invariably to be displayed in the discussion of doubtful points of Scripture. We have read the arguments with great attention, and have no hesitation in declaring our opinion, that the critic in question will find considerable difficulty in the endeavour to confute them.

A Sermon, preached on Wednesday, October 19, 1803, on occasion of a General Fast, at the Parish Church of Chestnut St. Mary, County of Herts. By the Rev. W. A. Armstrong, A. B. F. S. A. And published at the request of the Parishioners. 8vo. Pp. 28. Hatchard.

THIS is an animated and seasonable discourse, in which, from the words of the Prophet Micah, as set forth in the 8th and 9th verses of the viith chapter, the preacher takes an opportunity to explain the true causes of national calamities, and the grounds of confidence in the protection of the Almighty. He justly appreciates the nature of the contest in which we are now engaged, and shews a correct picture of the consequences that must ensue in the event of our defeat. Earnestly exhorting us to follow the example of our ancestors, he says, "It is now a fit season to read with zeal the histories of our British Worthies, and to inflame our spirits with the same dauntless vigour which has immortalized the British name in the records of every country upon earth." To this exhortation we devoutly say AMEN.

A Sermon, preached at Chatham Church, October 19, 1803, on the day appointed for a General Fast. By the Rev. James Lynn, M. A. Curate of Chatham, and Minor Canon of Rochester Cathedral. 4to. Pp. 28. 2s. Wilkie.

"THE present posture of the affairs of this globe," says Mr. Lynn, at the beginning of his sermon, "lays before the considerate observer as awful and perplexing a maze of providential dispensations as can be found in any one period of its great and diversified history. The nations of the earth have forgotten their usual policy, and divine vengeance seems to have long slept over the great workers of iniquity." Most true it is, that the period is awful, and that the nations of the earth (with the single exception of France) have forgotten their usual policy. At the end of his discourse, the preacher compares the anxiety visible in every countenance we meet, with the indifference and carelessness of the moral world. The contrast is humiliating, but it is just. The whole sermon is strong in language, correct in sentiment, and sound in principle.

A Sermon, preached in the Parish Church of St. Mary, Newington, Surrey, on Sunday, October 16, 1803, before Lieutenant-Colonel Gaitskill, of the First Regiment of Surrey Volunteers, &c. By Robert Dickinson, Curate. 4to. Pp. 20. 1s. Potts, Newington-Butts; Rivingtons, London.

THIS sermon is dedicated, by permission, to his Majesty; and the sentiments of piety and of patriotism which it contains, render it worthy of such

a distinction, and do credit to the principles and the feelings of the worthy preacher.

The Strength of Britain, a Sermon, preached July 31, 1803. 8vo. Pp. 16.
No Bookeller's name.

IT is somewhat extraordinary, that one of the best sermons which we have read for a long time, whether we consider the arguments, the precepts, or the language, should be printed without the name either of the preacher or of the publisher. It appears, however, to have been printed at *Eton*, the seat of learning, of ability, and of good principles. In a strain of energetic impressive eloquence, the preacher enforces the necessity of *union* at this awful crisis of our fate.

"We should be unworthy of the name and honour in which we stand pre-eminent among the nations of the earth; unworthy of the laws and liberty secured to us by the wisdom and virtue of our ancestors, and debased even below the envy and hatred of our inhuman foe, if we were less firmly united in spirit, less valorous of heart, less ready in action to take signal vengeance on him, who shall dare to place an hostile foot on this beloved soil, to which our affections are, as our deep-rooted oaks, fast bound by the private endearments of our families, by the public blessings of our constitution in church and state. The shock of arms from which our fields have been so long free, would not dismay us; animated as we are in defence of objects valuable beyond all price, dear beyond all expression: We fight for the preservation of the choicest gifts of Heaven, the rights of our persons and possessions, the independence of our government, and the pure faith of Christ. While a thirst of blood, rapine, and devastation, which God abhors; envy, malice, and revenge, passions of the fiends of hell; instigate the foe to battle. In such a struggle we may confidently intreat the God of Hosts to be with us, in the contest of religion against infidelity; of moral rectitude against unprincipled profligacy; of just laws against capricious tyranny; of patriot loyalty against regicide usurpation: through God we shall do valiantly."

A Sermon, preached at the parish church of Hurley, in the county of Berks, on Sunday, July 10, 1803, by the Curate of Hurley. 8vo. Pp. 16. 1s. Rivingtons.

WE have perused this discourse with much pleasure, and considered it as calculated to promote, in a high degree, the important object for which it was designed. The style is clear and impressive, and the doctrines contained therein are sound and ably enforced, both by reasoning and a happy application of scripture.

From the example of the Israelites, and more particularly of the inhabitants of Jabesh-Gilead, when attacked by Nahash, the Ammonite, at the head of a powerful army, as recorded in the first book of Samuel, the writer takes occasion to inculcate, in the strongest manner, the duties which we owe to our country, more particularly at the present important crisis.

There are many passages we could willingly extract from this discourse, but in so short a publication our limits will not allow of it, and we shall therefore only select the following, as a specimen of the author's manner. He reasons thus: "The same Divine Being who says, 'Love your enemies,' says likewise, 'Whatsoever ye would that men should do unto you, do ye also unto them.' Some amongst these men (alluding to the inhabitants

tants of Jabez-Gilead) had doubtless aged parents, beloved wives, and helpless children, whose weakness called loudly for protection against the intolent invader, and who must have wished for and expected assistance from those whom God had blessed with courage and vigour equal to the task."

To such of our readers as may be inclined to distribute in their parishes a short publication on the present awful crisis of public affairs, we know of none that we can recommend as better adapted for the purpose than the present; for although peculiarly applicable to the circumstance of raising the Volunteer Corps, it must continue to be in the highest degree appropriate to the times, so long as we continue to be threatened with invasion by a powerful and implacable enemy.

Sennacherib defeated, and his Army destroyed; a Sermon, preached at Wanstead, Essex: by the Rev. S. Glasie, D.D. F.R.S. 8vo. Pr. 20. Rivingtons. 1803.

THE approach of *Rabshakeh*, the Assyrian General, to Jerusalem; his denunciations of vengeance against its sovereign and his subjects; his vain boasting and his impious blasphemy; exhibit a strong similarity to the conduct of that Corsican usurper, who now threatens our Jerusalem with destruction. May the fate of him and his followers be the same as that of *Rabshakeh* and his army! Nor does the character of the good and pious king, *Hezekiah*, remind us less forcibly of that of our own gracious sovereign. Dr. Glasie has pointed these resemblances with his usual ability, and derived from them some admirable rules of conduct, grounds of hope, and lessons of courage. Most justly does he observe, that so far are piety and courage from being incompatible with each other, that the latter is the legitimate offspring of the former; and he holds up to the detestation of every pious mind a sentiment which cannot, we should think, have proceeded from the mouth of a *Christian*.

"We have heard of a most profligate sentiment, that it is more desirable to hear a soldier profane the name of his God, than to see him worship God in prayer. How little, alas! do such scoffers at religion know, that the only sure foundation of true courage is a well-grounded confidence and trust in God: that real fortitude is no single virtue, but the happy assemblage of many virtues united: it is the offspring of *humility*, which, whilst it produces a proper, but not an enervating, diffidence in ourselves, increases in us a just dependence upon God: it is the genuine effect of an humble *hope* of the divine favour, founded on a conscience purified by repentance, and void of offence towards God and towards men: it is the natural result of a due sense of his almighty power and mercy, who is able and willing to save such as put their trust in him: lastly, it is the natural fruit of a true faith, assuring us, that under all the circumstances of our lives, there is nothing can befall us, which is not under the supreme controul and disposal of infinite wisdom and goodness: that in all our concerns, whether temporal or spiritual, we are constantly to persevere in the use of the best means of ensuring success, and then to rely on the mercy of God, our Saviour and our Redeemer, for the acceptance of our endeavours, to secure the blessings of the present world, and the salvation of our souls in the world to come."

This discourse is "*intended to be the soldier's manual*," and a most excellent manual it would be.

The National Defence: a Sermon, preached in the parish churches of Wainfleet, All-Saints, and Thorpe, in the county of Lincoln, on Sunday, the 7th of August, 1803, by the Rev. Peter Bulmer, Vicar of Thorpe, and Chaplain to the Right Hon. Lord Muncafter. 1803. Pp. 16. 8vo. Rivingtons, London. Price 6d, or 5s. per dozen.

THIS sermon, we are told, was preached on the day on which that very excellent pamphlet, "Important Considerations for the People of this Kingdom," was distributed amongst the inhabitants of the parishes named in the title. The author, in his advertisement, observes, that "The object of the ensuing discourse was to impress the minds of the hearers, especially those of the lower class, with a just sense of the present critical state of the country; and, by pointing out the wisdom and necessity of the measures which have been sanctioned by the legislature for the general defence and security of the realm, to animate them to prompt and vigorous exertions, in assisting to carry such measures into execution. Its effect, at the time of its delivery, was such as to induce a wish that its usefulness might be farther extended by means of the press. Its seasonableness, therefore, may be considered as constituting its principal merit." The design of the preacher was in every sense good, and we are happy to learn that it was effectual: indeed, had it not been so, the fault must have laid with the hearers, and not with the preacher; for a better application of that inspired and inspiring text—"Be not ye afraid of them; remember the Lord which is great and terrible; and fight for your brethren, your sons, and your daughters, your wives, and your houses," we have never read. The concluding passage we extract with pleasure, and we think our readers will share our gratification. The union of scriptural expression with the language of the preacher gives peculiar energy to the whole.

"In the name of the Lord God of Hosts, we have set up our banners; and who is this self-confident apostate, this undaunted blasphemer, that he should thus dare to defy the armies of those who trust in the living God? Vain are thy threats, thou proud usurper! and vain the vaunted prowess of thy mercenary legions! 'Who ever hardened himself against God, and prospered?' 'The Lord is our strength and our shield, of whom shall we be afraid.' If we 'fear the Lord, and serve Him in truth with all our heart, we have his word to rely upon, that he will deliver us out of the hand of all our enemies.' He will not suffer the Heathen to come into our inheritance; our temples they shall not defile, nor lay our cities in heaps, neither shall they give our dead bodies, as they have threatened to do, to be meat for the fowls of the air, and the beasts of the field. Our God, who will not forsake his people for his great name's sake, will fight for us, and save us. This our most inveterate foe shall then no longer be able to do us violence, the son of wickedness shall not again have power to hurt us. Our kingdom shall be established for ever; and all the world shall know and confess, that verily there is a reward for the righteous; that, doubtless, there is a God that judgeth in the earth. Peace and plenty shall, thenceforth, reign in our borders; and the voice of joy and health shall be heard in our dwellings. Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."

Such efforts are at this time peculiarly requisite and efficacious; and as churchmen, attached with all our hearts and souls to the establishment both in church and state, we feel the greatest gratification at witnessing the piety and patriotism which the British pulpit at this momentous

mentous crisis displays. The faithful Christian pastor and subject are alike manifested in the eloquent, spirited, and (spiritual) effusions which have been recently delivered by our national priesthood. And, in no one of these does there exist stronger proof of this than in the present article, which those who heard it delivered seem thoroughly convinced of, as a letter, addressed by the parishioners to the writer (which we happened to see) abundantly testify. To the strong testimony conveyed in that letter, so just to their pastor, so creditable to themselves, we have only to add, that in every point of view the discourse is deserving of it.

POLITICS.

A Vindication of Mr. Pitt, for having moved the Previous Question on the Motion of Colonel Patten; with a view of the Conduct of that great Statesman, from that period to the present. 8vo. Pr. 4s. 1s. 6d. Rivingtons. 1804.

THERE is no part of Mr. Pitt's conduct which has been more violently, and, in our opinion, (as we have repeatedly declared,) more unjustly, attacked, than that which is the subject of the present "Vindication." We are free to admit, that many of these attacks originated in a misconception of the question; and we are, therefore, much gratified at seeing that question now placed in so clear and perspicuous, and, at the same time, in so true a point of view, as must reduce the assailants of Mr. Pitt to the necessity of supporting their attacks by very different arguments from any which they have hitherto employed. The reasoning of this intelligent writer is so close and connected as to preclude the selection of detached parts; we must therefore refer our readers to the tract itself, which, we venture to assure them, will amply reward them for the trouble of perusing it. After defying the proof, that Mr. Pitt has, in any instance, refused his support to *all measures of energy and vigour*, the author, very pertinently, adds, he will keep his promise to the last—"but then ministers must *act*—not, indeed, rashly do, and then as rashly undo; nor, with a timid desire to offend no one, listen to every proposal which is made to them. Politeness and flattery from a minister may indeed gain a vote, but will not protect an empire! It is not candour and courtesy which will save the country, but promptitude and actual preparation: it is not debate but decision, which the exigencies of the state require. Montezuma would not, if he had been in the field when he was in the council, have been the prisoner of Cortes: 'Feeble men and temporizing measures,' says the historian, 'will ever be the result, when men assemble to deliberate in situations where they ought to act.' Even so, and, we will add, that similar effects will ever be produced by the want of ability to form a *system* of conduct suited to the times, and the want of vigour to carry into effect any proper system suggested by others.

There are two circumstances resulting from Mr. Pitt's parliamentary conduct, during the last sessions, of so extraordinary a nature, (one of them particularly so), as to excite the astonishment (not unmingled with indignation) of every man whose reason is not obscured by prejudice, and whose intellects are not blunted by party. The first occurred on the discussion of the General Defence Bill, "When the bill was introduced, Mr. Pitt supported it in principle, watched its provisions, and suggested several improvements,"

provements, through every stage of its discussion: the ministers also must bear the like testimony to the quality of his exertions upon that occasion, or they form the most inefficient body of men that ever pretended to direct the affairs of government. The amendments and modifications proposed by Mr. Pitt were for the benefit of the country; or they were not; if they were, it is the consummation of absurdity to assert, that he presented an opposing aspect to the government of his country; if they were not, the ministry, either from fear of him, or from their inability to discover the mischief of the proposed arrangements, consented repeatedly to plans inimical to the interests of the public; and thus the indiscreet friends of Mr. Addington perceive not, that, in accusing Mr. Pitt of not supporting the government, they fix upon the object of their praise the stigma of abject apprehension, or confirmed incompetency!"

A circumstance still more extraordinary, and, we believe, unprecedented in the annals of parliament, occurred during the progress of the Property Bill through the House of Commons. "When the Income or Property Bill (I care not which it is called) was brought forward, he supported the general principle of it, as he did of the Defence Bill; but, in one stage of its discussion, he proposed, upon a principle of public faith, an amendment, of which it was reluctantly confessed by Mr. Addington—and not till after a compelled reminiscence—that he had been previously apprized by Mr. Pitt. This amendment the minister thought fit most stoutly to resist: a division took place upon it, and the question was carried against the amendment by a majority in the proportion of three to one. On the next night was presented for the first, and it is to be hoped the only, time, a most remarkable exhibition: the minister proposed the very amendment, which, on the previous night, he had opposed, affirming that his former opinion still remained. What a moment for an orator, in the exultation of success, to have darted and fastened upon this anomaly of a minister; to have exposed this unparalleled instance of ignorant obstinacy, yet most ungracious concession? To have declined the opportunity would in common minds have been most forbearing—to have accepted the triumph would have degraded the lofty spirit of Mr. Pitt; he, therefore, with a serene and compassionate good-nature, expressed himself contented with the boon, and not disposed to quarrel with the mode in which it was conferred. On the merits, however, of the question, what shall, what can, we say for Mr. Addington? The same alternative, which has before presented itself, occurs again: the amendment was right or wrong; if right, Mr. Addington should have been able to apprehend its propriety, and, apprehending, he should have admitted it; besides he had time to reflect on it at his leisure, and might have made the provision as from himself; and that it was right, his new friend Mr. Tierney, or even Mr. Vansittart, would have assured him, if he had referred himself to either of them: and thus he lost both the opportunity and the grace of proposing a just and popular arrangement: if, however, the amendment were wrong, he was bound to have persevered [to persevere] in that resistance, which most probably would have been successful: but to persist in maintaining its impropriety, and yet to promote its adoption, is, I believe, an unprecedented and *unique* instance of political or ministerial fatuity."

And yet these two instances of Mr Pitt's conduct, in which he displayed not only penetration but magnanimity, have been selected as subjects for censure, by the ministerial writers, so hurtful is zeal when unsupported

ported by talent or untempered by discretion. This tract is written with ability and temper; the arguments and facts adduced in defence of Mr. Pitt are decisive; and though the author condemns the weakness of the present ministry, he specifically exempts from the charge of incapacity, Lord Hawkebury and Mr. Yorke.

Two Letters from Satan to Bonaparte. Edited by Henry Whitfield, M. A. Fellow of King's College, Cambridge. 8vo. Pr. 8. 3d. Highley. 1803.

THE Editor of these letters has been guilty of one grand mistake, which, we fear, will be considered as vitiating the whole of his plan, and as impeaching the authenticity of his M. S. S.: for he has made the *Father of Lies* utter the *Words of Truth*. Ex. Gr.—Satan loquitur:—"To do justice to your character you are more ambitious than ALEXANDER, more wanton of your cruelties than NERO, more intemperate than CALIGULA, more crafty than OLIVER CROMWELL—Terror has preceded your triumphs, rapine and carnage have followed the wheels of your chariot." Such of our readers as are disposed to overlook this fundamental defect may derive amusement from these productions of his Satanic Majesty, of the effects of whose advice and the value of whose communications we shall offer them the following specimen.

"By my advice, you are able to feast on hot *Prussian* cakes, eat *Parmesan* cheese, nibble sweet *Naples* biscuits, extorted from the fearful inhabitants, drink smuggled *Rhenish*, and indulge in *Port* wine.—Aided by me, you can demand labourers from *HELVETIA*, and ships from the *BATAVIAN* Republic. Grieve not, that the *RUSSIAN BEAR* should growl, and endeavour to save the *Westphalian* ham. The fact is, he begins to be alarmed for the safety of his own *bacon*! Grieve not, that the *English Porter*, *Sirlain*, and *Yorkshire Pudding*, are out of your reach. The very dregs of the English *MALT* spirit, as it ferments at present, would not suit your extraordinary constitution. You will do well to follow my advice, and let the French dance on the Continent to the tune of *Ca-ira* and *Drops of Brandy*! You may lead them a dance into *SPAIN* over the *PYRENEES*, if my scheme meets with your idea. I know for certain that the Spanish Monarch has still quantities of doubloons and pistoles left in his coffers, however they may be impoverished.

"I do not choose that you should remain ignorant how my friends live in these infernal regions. *MARAT* is still the Butcher of Swine. *ROBESPIERRE* is the intimate friend of *DRACO*, that Grecian, who is said, figuratively, to have written his laws in human blood. *EGALITE*, *ci-devant* Duc d'Orleans, climbs up a ladder, and vainly endeavours to reach the Crown of his Brother for whose death he voted: an attendant, one of the party with whom he lived on earth, mocks him, and holds a pitcher to his thirsty lips, through whose porous bottom the waters of oblivion discharge themselves. The philosophic *CONDORCET* raises airy bubbles from soap and water, through a tobacco-pipe. *JACK CADE* cries the last dying speeches and confessions of great men. *WAT TYLER* once more handles the *trowel*, and *OLIVER CROMWELL* sits ashes for our fire. Many Frenchmen are obliged to make *black* clothes; and, whether they are bad workmen, or their needles are too sharp, they constantly prick their fingers till they ache, and stream with blood."

A Few Plain Thoughts, from a Well-wisher of (to) his Country. 8vo. Pp. 26. Debrett. 1803.

SUCH a political hodge-podge of truth and falsehood, of good and bad principles, has seldom fallen under our cognizance. To the author's statements of the danger to which the country is exposed, and to his assertion of the necessity of extraordinary efforts in order to meet and to repel that danger, we subscribe most heartily; but then he tells us that the present ministers are "weak and inefficient", and yet exhorts them never to resign their places to the late ministers who, he asserts, were "wicked and unprincipled," thus indirectly expressing his wish that a new ministry may be formed out of the *Whig Club* or the *London Corresponding Society*, or, perhaps, out of both; and that there should be "kept up no blind distinction of religion," and that "no man should be deprived of his rights because he professes a different creed," adding, "Let toleration universally prevail;" thereby insinuating, that blind distinctions of religion are kept up, that men are deprived of their rights because they are not of the Established Church; and that toleration does not universally prevail; we stare with astonishment, and ask whether the writer is talking of England or of some other country? If he apply these observations to England, he must submit to be charged with either incorrigible ignorance, or wilful misrepresentation. And when he farther asserts, that "no country is ever factious, rebellious, and conquerable, but when its government is unjust, cruel, and tyrannical," we cannot refrain from telling him that history gives the lie to his assertion, and from desiring him to consult *her* page before he takes up the pen again.

Serious Considerations addressed to British Labourers and Mechanics, at the present Crisis. 8vo. Pp. 29. Debrett. 1803.

THESE are the serious considerations of an upright and well-informed mind, and much it is to be wished that they were read by every cottager in the kingdom. Fanciful notions of equality are here placed in a proper point of view; and the benefits of our constitution, and the evils of a change, displayed in a manner so clear as to be intelligible by the commonest understanding. The object of the author is to shew that the poor as well as the rich are materially interested in the event of the present contest, and, consequently, in repelling the brutal attempts of the French.—He concludes, by observing;

"It is not in human nature, that men, proudly and justly conscious of their own superior advantages over all other nations, should stand by as unconcerned spectators, while murder, rape, rapine, and plunder, stalk through the land which gave them birth; or, if fire-arms should be wanting, that indignant freemen would hesitate to wield their scythes and pitchforks, in order to prevent their houses and property from being plundered and burnt; their wives and children from being dishonoured; their present subsistence, and future projects, from being desolated and swept away."

We trust the event will be found fully to justify the confidence of this truly patriotic writer.

The important History of the Atrocious Life and Actions of Napoleon Buonaparté, having been completed in the British Neptune, on Sunday, October 23, 1803. A Summary of the whole is here offered to the Public. 12mo. Pp. 16. 2d. Ginger. 1803.

THE *British Neptune* has stood foremost among the English newspapers, in exposing the crimes and the vices of this Corsican monster in their native colours. A Life of Buonaparté, extended to some length, appeared in its pages, of which this little publication is a *Summary*. It is needless to say that all such tracts are useful at this crisis.

Reason Why. In answer to a Pamphlet, entitled, "Why do we go to war?" To which is affixed a Reply to the Reply of the Author of, "Why do we go to war?" Second Edition, with Additions. 8vo. Pp. 114. 2s. 6d. Stockdale. 1803.

WE noticed this pamphlet on its first appearance, with that commendation to which it was justly entitled; and we are glad to find that the public have concurred with us in our opinion of its merits. To the present edition an appendix is added, in which the author ably combats, and successfully confutes, some additional assertions advanced by his adversary in opposition to his arguments. We have lately heard the pamphlet, entitled, "Why do we go to war?" which, we understand, has been translated into French, ascribed to Horne Tooke, but with what justice, we pretend not to decide.

POETRY.

Clifton Grove, a Sketch in verse; with other Poems. By Henry Kirke White of Nottingham. Dedicated (by permission) to her Grace the Duchess of Devonshire. Vernor and Hood. Small 8vo. Pp. 111. 3s. 6d. 1803.

IT is with much pleasure that we notice the effusions of youthful genius. The volume before us has many claims to our approbation; and, when it is known to be the production of a youth of seventeen, and that a considerable portion of its contents were written at the still earlier age of thirteen, unjustly fastidious must be the critic, who, with a view to censure, would analyze its numbers with severity. *Clifton Grove*, though not possessing all the polish and harmony of Pope, has many beautiful passages, and affords a pleasing earnest of future excellence. Several of the smaller poems exhibit a neatness and point which we frequently look for in vain among the works of poets of maturer years.

The following introductory stanzas will enable the reader to form some estimate of Mr. White's poetical powers:

TO MY LYRE.

AN ODE.

"Thou simple lyre,—thy music wild,
Has served to charm the weary hour;
And many a lonely night has 'guil'd,
When even pain has own'd, and smil'd,
Its fascinating power.

" Yet, Oh my lyre ! the busy crowd,
Will little heed thy simple tones;
Them, mightier minstrels harping loud
Engross,—and thou and I must shroud,
Where dark oblivion thrones.

" No hand, thy diapason o'er,
Well skill'd, I throw with sweet sublime:
For me, no academic lore
Was taught, the solemn strain to pour,
Or build the polish'd rhyme.

" Yet thou to *sylvan* theme can'st soar;
Thou know'st to charm the *woodland* train;
The rustic swains believe thy pow'r;
Can hush the wild winds when they roar,
And still the billowy main.

" These honours, Lyre, we may yet keep,
I still unknown may live with thee;
And gentle Zephyr's wing will sweep
Thy solemn string, where low I sleep
Beneath the alder-tree.

" This little dirge will please me more,
Than the full requiem's peal:
I'd rather than that crowds should sigh
For me, that from some kindred eye
The trickling tear should steal.

" Yet dear to me the wreath of bay,
Perhaps from me debarr'd;
And dear to me the classic zone,
Which snatch'd from learning's labour'd throne,
Adorns th' accepted bard.

" And Oh! if yet 'twere mine to dwell,
Where Cam or Isis winds along,
Perchance inspired with ardour chaste,
I yet might call the car of taste,
To listen to my song.

" Oh! then, my little friend, thy style
I'd change to happier lays;
Oh! then, the cloister'd glooms should smile,
And thro' the long, the fretted aisle,
Should swell the note of praise."

Mr. White, we understand, is intended for the church, and the present volume is published for the purpose of assisting him in defraying his college expences. We sincerely hope that it may answer his expectations.

We must hint to our young author, however, that, in a future edition of *Clifton Grove*, he will do well to be less lavish of the word "*career*," as a *verb active*: it occurs very frequently indeed. The following couplet also exhibits a want of euphony, which we could wish to see rectified:

" That blasted yew, that mouldering walnut *bare*,
Each bears mementos of the fated *pair*."

Syr Reginalde, or the Black Tower; a Romance of the Twelfth Century: with Tales, and other Poems. By Edward Wedlake Brayley and William Herbert. 18mo. Pp. 168. Plates. 5s. Vernor and Hood. 1803.

THESE poems are as various in their degrees of merit, as in their kinds: some of them are serious, and others ludicrous; many of them exhibit strong marks of genius and of taste, and some are deficient in both. The romance of *Syr Reginalde*, which appears to be the joint production of the two bards, is a tale of terror well told, in which, as in similar stories in the novels of Mrs. Radcliffe, supernatural appearances result from natural causes. "The Devil and the Lawyer," by Mr. Brayley, is destitute both of wit and of point, and has, in fact, nothing to recommend it. "The Exciseman's Blunder" is little better. "The Cambridge Scholar," and "The Flitch of Bacon," display a considerable portion of humour. "The Bloody Hand" is much too long, and too full of repetition, but the *point* and *moral* are excellent; indeed the thought is peculiarly happy. Of the *Odes*, that "To Superstition" is the best; though the martial ode has great merit, and breathes a truly patriotic spirit. That our readers, however, may have an opportunity of forming some judgment for themselves of the talents of these poets, we shall select three specimens of different kinds. 1. "Fair Ellen, or the Maniac," by Mr. Herbert; 2. "Address to a Spider," by Mr. Brayley, in imitation of modern sonnets; and 3. "The Cowlip Girl," by Mr. B.

FAIR ELLEN, OR THE MANIAC.

STRANGER, if sight of human woe,
Thy gentle bosom swelling,
E'er taught soft pity's tear to flow,
'Twill stream for lovely Ellen!
Yonder wood conceals the maid,
Tenant of the rural shade,
A fairer nature never made,
Than beauteous love-lorn Ellen!

Her tale would melt a heart of stone;
Sad it is—ah! past expressing;
Insanity usurps the throne
Of reason, heav'n's supremest blessing.
O death! thou dreadful, sad alloy
Of human bliss—thou foe to joy,
How could'st thou, cruel, thus destroy
The hopes of blooming Ellen!

The day was fix'd, the village throng
With pipe and tabor hail the dawn;
But ah! the sprightly nuptial song
With funeral plaints, too soon they mourn.
How near is grief to mirth allied!—
The cup of bliss was dash'd aside,
For that same morn young Henry dy'd;
The joy, the hope of Ellen!

E'er since distracted doth she roam,
All human habitation scorning;

ORIGINAL CRITICISM.

The field, the wild wood is her home
 There lone she wanders night and morning.
 Her sad employ is still the same—
 She weaves the garland's poppy'd flame,
 Or wildly calls on Henry's name;
 Distracted, crazy Ellen!

And oft she doth the darkness brave,
 While mortals rest so sound and weary,
 To strew fresh flow'rs o'er Henry's grave,
 Beneath the yew-tree, black and dreary;
 And waits her sorrows to the moon,
 Queen of the night, the maniac's noon!
 Fix'd, gazing on that heav'n, where soon,
 Shall end the cares of Ellen!

Yes, hapless maid, thy woes e're long,
 Death shall destroy, thy cares allaying;
 And thou Elysian fields among,
 With peace and Henry shalt be straying.
 Remov'd from every mortal ill,
 Eternal love thy cup shalt fill,
 For thee each heav'nly joy instil,
 And make thee blest, oh! Ellen.

ADDRESS TO A SPIDER, THAT HAD TAKEN REFUGE IN THE
 POET'S GARRET.

"Thou busy Reptile, wherefore dost thou ply
 Thy nimble feet? Why spin a web so mazy?
 Is it to snare an inconsiderate fly?
 Or, by example, animate the lazy?—
 Poor wretch, begone! I'll prove in either case
 That thou hast made a most egregious blunder;
 Here WANT so long hath dwelt with haggard face,
 That no wing'd insect ever seeks for plunder;
 And dire Necessity, that nipping quean,
 So plays the devil with thy hungry Poet,
 That never Indolence can step between
 Him and his rhymes, but all his bowels know it.
 Nay, even ~~now~~—so dooms the goddess cruel—
 He has nought to eat, but SPRATS and WATER GRUEL."

THE COWSLIP GIRL.

"Near yonder grove, within the dell
 Where birds their nestlings feed,
 Beneath a lonely cot blooms Nell,
 The cowslip of the mead.
 The flower that in the garden grows,
 The blossom on the tree,
 The snow-drop, pink, and budding rose,
 Are all less mild than she.

But cruel fate her youth o'ercaſt,
 And Fortune blew ſo rude a blaſt,
 That ſhe is forced, no aid being nigh,
 To get her living by the cry
 Of, ' Sweet and pretty cowſlips,
 Come buy my ſweet cowſlips,
 Three bunches a penny.'

" Behold where, o'er the dewy vale,
 The maiden trips along,
 And, ſweeter than the morning gale,
 Breathes; ſoftly breathes a ſong;
 But, ſee! Why does the damſel ſtart?
 Ah, why her footſteps turn?
 Kind Heav'n reward her tender heart!
 She fears to crush a worm!
 But cruel fate, &c.

" Yet, why ſhould we her fate lament,
 Why wipe the tearful eye?
 Her guileleſs boſom feels content,
 Nor ever heaves a ſigh.
 She knows, though ſhe has felt the ſmart,
 Which cheerleſs want has given;
 That thoſe who act a virtuous part,
 Will happy be in heaven.
 But cruel fate, &c."

The plates are five in number, and are well executed.

Advice to the Advised; or the Philoſopher confuted: In a Poetical Dialogue between William Shuttle, the Weaver;—Thomas Thimble, the Tailor;—and his Wife Peggy. Never before made public. By Theophilus Criſpin, a Northumbrian. 8vo. Pr. 12. Charnley and Son, Newcaſtle; Wilkinſon, Morpeth; Longman and Rees, London. 1803.

THIS is a ſatyrical attack upon ſome points advanced by Mr. Burdon in his "*Advice addreſſed to the Lower Ranks of Society*," reviewed in one of our late Numbers. The chief object of the cenſure of this poetical monitor, appears to be that part of Mr. Burdon's advice, which relates to the marriage of the lower claſſes, where he cautions them not to marry too early, nor before they have made ſome provision for a family. We confeſs we perceive nothing ſo very deſerving of cenſure in ſuch a caution. Some other paſſages are alſo ſelected for the ſame purpoſe, but nothing is more eaſy than to detach paſſages from what precedes and follows them, from a work, and to make them appear either ridiculous or cenſurable, when, if viewed in connection with the other parts of the work, they may be perfectly harmleſs, or even praiſe-worthy. We certainly have found nothing in theſe pages to induce us to retract the praiſe which we beſtowed on Mr. Burdon's publication, though we give the author the full eſt credit for goodneſs of intention, and ſoundneſs of principle.

St. Guerdun's Well, a Poem. By Thomas White, Master of the Mathematical School at Dumfries. Second Edition, greatly enlarged. 4to. Pp. 40. 2s. Robinsons, London; Creech, Edinburgh; Braith and Reid, Glasgow; and Clugston, Dumfries.

THIS Poem was originally published before the establishment of our Review; it would therefore be to deviate from an established custom, without any of those extraordinary reasons, which could alone justify such deviation, to enter into an elaborate critical account of it. The story is simple, founded on popular tradition, and having for its moral, resignation to the will of God. A better moral could not be chosen. Mr. White has displayed, in his narrative and illustrations, a poetical genius, and, which is much better, a feeling heart and a religious mind.

L A W.

An Essay on the Law of Patents for new Inventions: to which are prefixed Two Chapters, on the General History of Monopolies, and on their Introduction and Progress in England, to the time of the Inter-regnum. With an Appendix, Copies of the Caveat, Petition, Oath, and other Formulæ, with an arranged Catalogue of all the Patents granted from January 1, 1800, to the present Time. By John Dyer Collier. 8vo. Pp. 332. Longman and Rees. 1803.

MR. COLLIER has rendered a very acceptable service to the public, by supplying them with a clear, and compendious Digest of the Law of Patents, with such explanations and illustrations, as render it intelligible to the plainest understanding. The previous chapters on monopolies are written with spirit, with elegance, and with the strictest regard to historical truth. In short, he has most successfully accomplished the scheme of his work, as explained by himself in his preface. "1. To arrange the subjects of enquiry with accuracy.—2. To detail the leading principles applicable to them in the respective divisions where they are proposed.—3. To illustrate and confirm those principles from the highest judicial authorities." This, and much more, has he done;—thus, bringing into a comparatively small compass, a mass of useful, and valuable, information, which, before lay scattered through a number of ponderous volumes, unknown to many, and attainable by few.

The Trial of Edward Marcus Despard, Esquire; for High Treason, at the Session House, Newington, Surrey, on Monday, the 7th of February, 1803. Taken in short hand by Joseph Gurney, and William Brodie Gurney. 8vo. Pp. 272. M. Gurney, Holborn Hill. 1803.

THIS volume contains a full and accurate account of one of the most important trials which have occurred since the middle of the last century. The list of the Jury, the speeches of Counsel, and the charge of the Judge, are given at length. The events of the trial are too fresh in the minds of our readers to render any summary of them necessary from us.

The Trial of William Colling, Mariner; John Reid, Mariner; William Macfarlane, Merchant; and George Easterby, Merchant; for wilfully and feloniously destroying and casting away the brig Adventure, on the High Seas, within the jurisdiction of the Admiralty of England; at a Session of Oyer and Terminer and Gaol Delivery for the Admiralty of England; held at Justice Hall, in the Old Bailey, on Tuesday, the 26th of October, 1802. Taken in shorthand by Joseph Gurney and William Brodie Gurney. 8vo. Pp. 260. 5s. M. Gurney. 1803.

TWO of these prisoners, Colling and Reid, were tried for the actual destruction of the ship; and the other two, Easterby and Macfarlane, for procuring it to be destroyed, with an intent to defraud the insurers. They were all convicted, but an objection was taken by the counsel for the two last, on the ground that the offence with which they were charged having been committed on land, the Admiralty had no jurisdiction. Accordingly a case, founded on this objection, was reserved for the opinion of the Judges, who, of course, confirmed the objection, as Easterby and Macfarlane received a free pardon. The course observed, on this occasion, was such as we hope always to see observed on similar occasions—that is, whenever a great crime has been committed, but doubts arise as to the adequacy of the existing law to meet the case, not to extend that law by forced constructions, but to let the criminal escape, and to pass a new law for the purpose of removing the doubts, and of securing the punishment of future offenders.—On the 13th of May last, Lord Ellenborough brought a bill into the House of Lords, which passed into a law, for remedying the defect in the statute of Geo. I. on which these men were tried, and also for extending the powers of an act of Henry the Eighth, relative to murders, accessaries to murders, and to manslaughters. Every law which removes doubts, and introduces certainty into our criminal proceedings, is a benefit rendered to public justice.

EDUCATION.

English Grammar, adapted to the different classes of Learners. With an Appendix, containing Rules and Observations, for assisting the more advanced Students to write with perspicuity and accuracy. By Lindley Murray. The Eighth Edition, with considerable Improvements. 12mo. Pp. 302. Longman and Rees, London; Wilson and Spencer, York. 1803.

THE number of editions through which a book runs is no *absolute* proof of its intrinsic merit; but, in the case of Mr. Murray, it must be considered as a general acknowledgment of the ability and judgement with which his Grammar is composed, and of its consequent utility. The additions and alterations in the present edition are numerous, and such as experience suggested. Of these, a different and better disposition and arrangement of the prepositions and conjunctions, and the alteration of some of the references, are the most striking and useful.

English Exercises adapted to Murray's English Grammar, &c. Designed for the benefit of private Learners, as well as for the use of Schools. With a Key to the Exercises. By Lindley Murray. *The Seventh Edition, with considerable Improvements.* 12mo. Pp. 368. Longman and Rees, London; Willon and Spence, York. 1803.

THE Principle on which all the publications of Mr. Murray, for the instruction of the rising generation, are founded, is such as give him an unquestionable claim to public protection. The man who blends religion and morals with the elements of scientific knowledge, renders an eminent service to society: and where ability of execution is added to excellence of design, as in the present case, the claim becomes irresistible.

The Power of Religion on the Mind, in Retirement, Affliction, and at the approach of Death; exemplified in the Testimony and Experience of Persons distinguished by their Greatness, Learning, or Virtue. By Lindley Murray. *The Eleventh Edition.* 12mo. Pp. 268. 3s. 6d. bound. Longman and Rees, London; Wilton and Spence, York. 1802.

THE force of example is well known to operate much more powerfully on many minds than the energy of precepts. The examples which Mr. Murray has here selected, and the judicious reflections which accompany them, are such as can scarcely fail to make the best impressions, and to produce the best effects, on all who read them with attention. The consolations of hope, which can only be derived from a sense of religion, have the power to blunt the dart of affliction, and to deprive adversity of her sharpest sting. To shew, then, where and how such causes have to operated, is to direct the mind to religion, as the source of all relief, as it is of all true happiness. The present edition of this excellent publication, which has been long known and commended, is enlarged, by the addition of twenty-two new characters, filling nearly one hundred pages.

Elegantia Latinæ; or Rules and Exercises illustrative of Elegant Latin Style, intended for the use of the Higher Classes of Grammar Schools. 12mo. Pp. 240. Smart and Cowllade, Reading; Pridden, Law, &c. London. 1803.

THESE rules and exercises, given to the world by Mr. E. Valpy, are the combined result of theoretical knowledge and practical observation. If duly studied, they will greatly facilitate the acquisition of a pure, correct, and elegant style of Latinity, after the elementary principles of the language are fully understood. We have examined them with attention, and, though we take to ourselves no share of the compliment paid to the magni et docti viri of the critical world, we have no hesitation in pronouncing them to be well calculated for the purpose which they are proposed to accomplish.

Latin Dialogues, collected from the best Latin Writers, for the use of Schools. Second Edition. 12mo. Pp. 100. Smart and Cowllade, Reading; Pridden, Law, &c. London. 1803.

THE nature and object of the publication before us, will be best explained in the Editor's own words: "The principal use of this little work is to supply the classical student with the best phrases on the common occurrences of life, from Plautus, Terence, Virgil, Cicero, Juvenal, &c. an object which will

will be acknowledged to be of considerable importance in a Latin education. With a view of leading the scholar to a familiar knowledge of the purest writers, by storing his mind with elegant expressions, rather than furnishing him with the most proper style of conversation in the Latin language, the poets have been made to contribute a considerable share of the phrases. It has been a principal object in the Latin part, to point the attention of the learner to classical allusions and customs, explained in the English, by corresponding manners in modern times.

To these Dialogues is added an useful table of the Roman and Grecian money.

NOVELS AND ROMANCES.

The Cave of Cosenza, a Romance of the Eighteenth Century. Altered from the Italian. By Eliza Nugent Bromley. 2 vols. 12mo. Pp. 680. 12s. Robinsons. 1803.

THE production here announced, is graced with a respectable list of subscribers, and is inscribed to H. R. H. the Duke of York. To neat and correct expression, the fair author has added ingenuity of arrangement, so that the *denouement* is judiciously protracted to the conclusion of the work, which, from the various turns of fortune, and the multiplicity of well-supported characters that are introduced, will, in our opinion, contribute greatly to amuse an idle hour.

Daphnis and Chloe, a Pastoral Novel, now first selectly translated into English, from the Greek of Longus. 12mo. Pp. 265. Vigurs, Penzance; Verner and Hood, London. 1803.

THIS little novel, supposed to be an imitation of the Ethiopics of Heliodorus, has undergone more translations than almost any production of ancient Greece, to say nothing of the various forms in which it has been printed in the original language, from an octodecimo to a folio. The most splendid of the translations is that in French, printed, a few years ago, by Didot, in quarto; and, of the Greek editions, the folio, printed at Parma, and of which only five-and-twenty copies are said to have been struck off, is indisputably the most elegant. By "*selectly translated*," which is not good English, by the bye, the present translator evidently means, that he has purposely omitted certain passages of the original. As far, however, as we can judge, without comparing the translation with the original, the omissions are not to be lamented; and the reader, at all events, is made ample amends for them, by the addition of notes, many of which contain very judicious critical observations, and genuine humour.

MISCELLANIES.

The Pic Nic. 12mo. 2 vols. Pp. 521. 10s. Hughes, Faulder, &c. 1803.

THE contents of these interesting volumes filled twelve numbers of a weekly publication, which appeared under the same name, and which was then dropped, or rather merged in the *Cabinet*. When these papers are

are compared with those fashionable publications of the day, which boast most loudly of the extent of their circulation, they appear as wit to dullness, as sense to folly, and as knowledge to ignorance. In the preface we have the following brief account of the *Pic Nic Society*, which made so much noise during the last winter, and which was, with equal perseverance and stupidity, so unmercifully abused by most of the daily prints.

"In the early part of the year 1801, Colonel Henry Greville proposed, with the assistance of M. Texier, to give a little theatrical fête to a select party of his acquaintance. It was, indeed, intended to be a very confined exhibition; but the applications for admission were so numerous, that the expence became an object of serious consideration. To lessen this inconvenience it was proposed, that the supper should be *Pic Nic*, that is, each person invited was to send a dish. According to this regulation, the fête took place, and every person present acknowledged the satisfaction of passing an evening of such rational amusement, and divested of the monotony of a rout. In short, so much cheerfulness was seen, and so much honest pleasure enjoyed at this entertainment, that it was proposed to renew it in the following winter, on the plan of a regular establishment, which was to be limited to a certain number of subscribers among persons of the first fashion; to meet once a fortnight, to enjoy the amusements of acting, music, and dancing, and to conclude with a supper, and catches and glees. Every member was to pay six guineas for his admission ticket for the season, and to send to the cellar six bottles of wine or a guinea. Ladies of high rank were to become patronesses, that persons in the habit of living together might belong to their books, and, at the same time the eligibility of the subscribers be secured.

"The design proceeded with a success that was naturally to be expected from it, and was soon composed of 230 persons, among whom were many of the first rank and distinction in the kingdom. A little theatre was erected at the Old Concert-rooms in Tottenham-street; a few French and English pieces were got up by some amateurs, and the orchestra was filled with gentlemen performers. At nine the curtain drew up; at eleven, or sometimes a little later, the performance concluded; supper was immediately served; and, after a few catches and glees, the party dispersed. No lady was among the actresses, nor were cards or dice introduced. The surplus that might remain at the conclusion of the season, was to be presented to the fund for decayed actors and actresses.

"The ladies and gentlemen who accepted the office of Lady Patronesses and Managers were,

THE DUCHESS OF DEVONSHIRE.
 THE MARCHIONESS OF SALISBURY.
 THE COUNTESS OF CHOLMONDELEY.
 THE COUNTESS OF BUCKINGHAMSHIRE,
 COUNTESS MOUNT EDGUMBE.
 VISCOUNTESS MELBOURNE.
 VISCOUNTESS DUNGANNON.
 LADY TEMPLETON.
 HON! MRS. DAMER.
 MRS. CREWE.

MANAGERS.

THE EARL OF CHOLMONDELEY.
 THE EARL OF MOUNT EDGUMBE.

HON.

HON. P. LAMB.

WILLIAM SPENCER, Esq.

T. SHERIDAN, Esq.

WILLIAM MADDOX, Esq.

Director for the whole Establishment,

HENRY FRANCIS GREVILLE, Esq.

R. BULLOCK, Secretary.

Adverse, as we are, to the principle of private theatrical exhibitions in general, we cannot but acknowledge that, in the present instance, every possible care was taken to obviate every possible objection. But notwithstanding these pains, and notwithstanding, also, the rank and character of the members of this society, nearly all the morning papers, and the whole tribe of paragraph writers, immediately attacked them with the most rancorous abuse. Any person who has considered the conduct of these papers in general, and has witnessed the perfect apathy, and profound silence, observed by them in respect of scenes of the most flagrant immorality, which too frequently disgrace our regular theatres,* and render them unfit for a virtuous and modest woman to frequent, would, at first, be extremely astonished at finding the sensibility of their respective conductors so suddenly roused, and all those gentlemen become, in one and the same moment, as if the electric fluid of morality had been conveyed to them as they stood hand in hand, such stern, rigid, and irritable moralists, that they were shocked at the bare idea of a private theatre, however guarded, however chastened, and however purified. A little reflection, however, would suffice to make such astonishment cease, by convincing him, that the *silence* in the one case, and the *clamour* in the other, proceeded from one and the same cause. In short, Mr. SHERIDAN, who, as a Member of the House of Commons, did not blush to oppose a proposed tax upon theatres, during the administration of Lord North, because it would be prejudicial to his interests, as the proprietor of a theatre, and who did not, at a subsequent period, hesitate to impose on the public a tax of double the amount of the tax proposed by the government, which he said would ruin the theatres, conceived that the interests of Drury-lane might be affected by the establishment in Tottenham-street; and therefore authorized his son to tell Colonel Greville, "that he would use all the means in his power to crush the undertaking." The very next day, after this communication, "the newspapers in a body commenced an attack on the club, which, for its indecency, scurrility, and falshood, and it is saying all that can be said as to its inveteracy, is not to be equalled in the pages of the London newspapers." Here Mr. Sheridan proved, to the perfect conviction of every rational being, his intimate con-

* The good which the proprietors of these diurnal productions have the means of effecting, was amply demonstrated at one period of the last war, when the exhibition of *Venice Preserved* was made a pretext for rendering Drury-lane Theatre the perfect counter-part of a Jacobin Club. The observations, however, in the *True Briton* and *Sun* soon brought the managers to their senses, and occasioned a discontinuance of the performance. Having said this, it is but just to add, that none of the evil effects produced on the morals of society by any of these *fashionable* prints, are imputable to either of these papers, which have uniformly preserved a regard for propriety and decorum, highly creditable to their proprietors and conductors.

nexion with, and indeed absolute controul over, the press, for particular purposes, whenever he chose to exert it. The whole transaction, which is here related with great candour, temperance, and perspicuity, proves the conduct of Mr. S. to have been shuffling, interested, mean, pitiful, and unfair; and that of Colonel Greville to have been the reverse of all this. Is it to be endured, in a free country, like this, that the proprietor of a public theatre is to impose such restrictions as he pleases on the private amusements of our nobility and gentry? Forbid it, bright genius of British freedom: forbid it, much-insulted common sense!

As one proof, among many, of the extent to which this newspaper calumny, and combination, were carried, we insert the following paragraph, which appeared in one of them:—"The public, perhaps, are not aware, that *deep play* and *private rooms* form a conspicuous part of the rules of the new club in Tottenham-street." Had this been true, most certainly the club would have deserved to be devoted to public execration, and it would have been the duty of the magistrates immediately to interpose their authority, with a view to check its licentious proceedings. But the fact is, that these assertions were utterly destitute of truth, and that the writer of the paragraph knew this to be the case. Play was specifically forbidden by the rules, and the private-rooms had no existence. Yet the *Morning Post*, and two other papers, refused to contradict this atrocious falsehood, which involved so many respectable characters, on the strange principle, "that it involved the interests of a brother editor;" which was as much as to say, "if a brother editor tells a lie, however wicked and dangerous, I will not contradict him." A pretty specimen, truly, of the morality of these new moralists! The *Morning Post*, above all papers, should have refrained from such attacks as these; because we venture to assert, that its scandalous anecdotes, its amorous assignations in the form of *advertisements*, and its shameful invasion of domestic privacy, have done more to corrupt the morals of the female world, to injure the national character, and to deprave the public taste, than all the other papers put together. To trace the history of this paper, ab ovo, through all its turnings and its shiftings, its changes, and its transfers, would be no useless task. If public rumour says true, it has very recently changed masters once more, for the consideration of *twelve thousand pounds* and upwards! But we may possibly have occasion to recur to this subject hereafter. In the mean time we cannot but express our wish, that it had changed its morals with its politics; and then the public would have benefited by the change. Some admirable specimens of the wit of this paper, and of some others, are exhibited in these volumes; wit which would disgrace a Merry Andrew at Bartholomew fair.

The *Pic Nic* contains many able compositions, both in prose and verse; and many excellent specimens of sound criticism, dramatic, political, and moral. As friends to the improvement of public principle, and to the melioration of public taste, we cannot but lament that the conductors of this paper should have discontinued their laudable efforts.

The Soldier's Friend; containing familiar Instructions to the Loyal Volunteers, Yeomanry Corps, and Military Men in general, on the preservation and recovery of their health; arranged under the following heads:—Preliminary Remarks; Wounds, and other Casualties; Camps and Barracks; Cleanliness; Exercise; Military Dress; Weather; Diet, and Cookery; Intemperance; Prevention of Diseases; Hospitals and Nursing; Appendix; with additions. With a Prefatory

factory Address to Commanding Officers. By William Blair, A.M. Member of the Royal College of Surgeons, &c. &c. *A new Edition, considerably enlarged, and illustrated by Eight Engravings.* 12mo. Pp. 312. 5s. or 1l. 5s. for 25 copies. Murray. 1803.

THE title page of this book is so explanatory in itself, as to relieve us from the necessity of enumerating its contents. As far as we are able to judge, on subjects by no means familiar to us, these instructions will be highly serviceable to those for whose use they are particularly designed. They are drawn up with much good sense, and with great apparent knowledge of the subject; and they relate to matters, at this time especially, of high importance; for what can be more important than the preservation of the health of those, who, leaving their family and their friends, go forth to the field in defence of their country?

Solemn Protest against the Revival of Scenic Exhibitions and Interludes at the Royalty Theatre; containing Remarks on Pizarro, the Stranger, and John Bull. With a Postscript. By the Rev. Thomas Thirlwall, M.A. a Member of the Society for the Suppression of Vice. 8vo. Pp. 16. 6d. Rivingtons. 1803.

THE occasion of this address was the license granted by the magistrates of the district to re-open the Royalty Theatre, against which Mr. Thirlwall enters his solemn protest, with a zeal becoming a Christian minister, and with a strength of argument which shews the man of sense, ability, and reflection. His objections, however, go beyond the immediate object of his protest, and apply to theatrical representations of every kind; in respect of which he concurs, rather incautiously we think, with Mr. Wilberforce. He is, we are sure, too expert a logician to argue *ex abusu ad usum*; and yet it seems to us, that it is the *abuse* of such exhibitions which has supplied him with the strongest grounds of censure. This remark applies to his *general* reflections, and not to the *particular* case of the Royalty Theatre, in regard to which he has taken a ground, whence he will not easily be driven. His comments on some modern productions of the stage are indisputably just; but then this question occurs—Could not, and *ought* not, the Lord Chamberlain to have prevented their representation? It is again true, that the language and the conduct of many persons frequenting the theatre are a disgrace to a civilized country: but have not the managers the *power*, and is it not their *duty*, to put a stop to such proceedings? Nay it is the bounden duty of the Bow-street magistrates, who claim a kind of exclusive jurisdiction over the Theatres, to prove themselves really custodes bonorum morum, as the law intends they should be, by taking cognizance of the licentiousness which is nightly practised in their very sight, as it were, and to bring the offenders to punishment. If the evils here reprobated are indeed proved to be inseparable from the institution, there is an end to the question of *reform*; but much as has been written on the immorality and unlawfulness of stage amusements, the minds of even the religious and moral part of the public have never yet been made up on the subject. That the stage *may* be rendered a school for morals, and a vehicle for the dissemination of good principles, we firmly believe; and that *it ought to be so*, we are very sure. But be that as it may, the arguments of this respectable Divine are worthy the most serious attention, and the manner in which he has brought the matter of discussion before the public, entitles him to the thanks of the community.

POETRY.

Elegy on the Death of GENERAL GRINFIELD, who fell a Victim to the Yellow Fever, at the Age of 58 Years, on the 19th October, 1803, in the Island of Barbadoes, three days after the decease of his amiable Lady.

By Captain STOCKDALE, Loyal Britons.

WHAT boding omens, on the Western gale,
In tearful sympathy, this ill affail?
Why, sad, responsive, does Britannia sigh?
Has fate decreed a nation's downfall nigh?
Ah! no! But yet a generous people mourn
Their GRINFIELD dead, from them and glory torn—
The verdant laurels, to his eager grasp,
Yield, nor relent, his warlike brow to clasp.
Long, vainly, death, in battle's storm, had tried
To pierce his gallant breast with crimson dyed:
In vain oppos'd the thundering cannons roar
And glittering steel; he firmly trod the shore:—
His country's cause bore down the opposing host,
“ My COUNTRY, GOD, and KING ” his only boast.

So, foil'd, the tyrant, in the blood steep'd field,
To other scenes he flew, unus'd to yield:
A much lov'd wife in sickness, drooping, laid;
The hero soon the calls of love obey'd;
To sooth her pain, without success, he strove;
Her spirit fled, to happier realms, above.
He felt the fatal pang, and, kneeling, cried
“ Thou, dearest angel, be my final guide!
“ The path long trodden on the earth below,
“ Together leaving, let us now forego!
“ No more on fleeting triumphs shall I rise,
“ But join thy choir celestial in the skies.”
Our mortal hero then resign'd his breath,
And, dying, conquer'd, e'en the victor, death.

London, Jan. 12, 1804.

Note.—General Grinfield, at the time of his universally lamented death, was Commander in Chief of his Majesty's Forces, serving in the windward and leeward Charibbee Islands, and Colonel of the 86th Regiment of Foot. In the short space of three months, he had captured the French islands of St. Lucia and Tobago, the former by storm; and the Dutch settlements at Demerara, Essequibo and Berbice by capitulation. In the first campaign of the late war he, then Colonel of the battalion of the 3d Foot Guards, was present at the siege of Valenciennes, &c. at which his Royal Highness the Duke of York commanded in person, and very particularly signalized himself in the well known attack on Lincelles, where, being second in command under General Lake, they with only 1120 of the Guards, beat 5000 French, and obliged them to give up the post.

THE VOLUNTEER.

(Morning of the March.)

Britons! relax the ties of love,—of home;
 Brace every sinew for the glorious field,
 Where flows the Royal Standard: act like men;
 And trust the God of Battles for reward.

T. W.

There! these straps, which are buckled by thee,
 Shall cover this bosom, in face of the foe:
 As a husband I feel,—as a father I go;
 When thee, and these sweet smiling cherubs I see,
 Even tears of a Briton must flow!

Slumber on, belov'd pledges, in peace;
 From your mother and you be distant the war;
 They smile at my kisses—for you, dangers I'll dare:
 To meet them I'm ready—my tears soon shall cease,
 When our drums shall re-echo afar.

Be thou chear'd, for our innocents' sake;
 Dear partner, o'er all does not Providence sway?
 For the Throne, for the Altar, I join the array;
 Just Heaven, his dreadful avengers awake,
 Can, at once, Gallic horrors repay.

He, who falls in the glorious field,
 The deathless regard of his country shall gain;
 To his children and wife shall his glory remain:
 "With blood, Britain's safety our brave father seal'd,"
 Shall of babes now asleep be the strain.

Darling! yield not, for my sake, to woe;
 For the grief we now feel, must Gallic blood pay;
 "Single-handed," in arms, Britain pants for the fray:
 To perish—or live—your protector I go;
 Hark!—our drums forbid longer delay.

T. W.

TO THE EDITOR.

SIR,

HAVING met with the faint sketch of a well known character in your excellent publication, and highly approving of your resolution to expose it

to.

to the world, I have attempted a paraphrase of, an admired Epitaph, by way of apotheosis on the same.

I am, Sir, Yours,

A CONSTANT READER.

Here rots his carcase, in the mould'ring earth,
A wretch to Fortune and to Fame well known;
Pale Malice chuckled at his hateful birth,
And Beelzebub soon mark'd him for his own.

Great was his Av'rice, and his Feeling numb,
Hell did a recompence as greatly send,
He gain'd by usury, not half he with'd, a plum,
He never lost, for he ne'r had, a Friend.

No farther seek his Vices to explore,
Nor search in vain for Merit unpossess'd,
His bad example may the world deplore;
A life unblest, and a death unblest!

TO OUR READERS.

NOT having it in our power to insert Mr. Dallas's *Strictures* on the *Edinburgh Review* entire in our Number of this Month, and convinced of the justice of his remarks on the unwarrantable attack made upon him, we have deferred their appearance till next month, in order that, by complete insertion, they may have their full force and due effect.

LITERARY INTELLIGENCE.

THE *Classical World* will be pleased to hear that a new translation of the *WORKS OF SALLUST*, by Henry Stewart of Allarton, Esquire, is in the Press. To this work, which will appear in two quarto volumes, will be prefixed *Two Essays*, on the Life and Writings of Sallust, with Notes Critical and Biographical, intended to illustrate the Civil and Literary History of the Age of Augustus.

TO CORRESPONDENTS.

"A Suffolk Curate's" Defence of the Society for the Suppression of Vices shall appear in our next.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For FEBRUARY, 1804.

And further by these, my Son, be admonished; of making many books there is no end, and much study is a weariness of the flesh.

Eccls. xii. 12.

ORIGINAL CRITICISM.

Travels in Turkey, Asia-Minor, Syria, and across the Desert into Egypt, during the years 1799, 1800, and 1801, in company with the Turkish Army, and the British Military Mission. To which are annexed Observations on the Plague, and on the Diseases prevalent in Turkey, and a Meteorological Journal. By William Wittman, M. D. of the Royal Artillery, Member of the Royal College of Surgeons in London, and Surgeon to the British Military Mission acting with the Army of the Grand Vizier. 4to. Pp. 595. 2l. 12s. 6d. Phillips. 1803.

THE situation of Dr. Wittman afforded him a better opportunity than most travellers enjoy of adding to the result of personal observation, the information proceeding from his application to those intelligent natives who were best able to give a satisfactory account of any objects to which their attention might be directed. The high favour in which the English, at this period, were holden by the Porte; the consequence attached by the Turks to the assistance of those officers and men who composed the British Mission; the services which, in his medical capacity, the Doctor was enabled to render to the principal persons in the Turkish government; all combined to open to him every channel of intelligence, and to afford the happiest prospect of success to his investigations and enquiries. With such means in his power it would have been easy, we should imagine, to collect a mass of most important and useful materials, which might, at leisure, have been so moulded into form, and duly methodized, as to form a valuable and interesting volume. We have no right, however, and

NO. LXVIII. VOL. XVII. I certainly

certainly no inclination, to quarrel with Dr. Wittman for not having pursued this mode, for not having adopted this arrangement. He was perfectly at liberty to chuse for himself, and, having so chosen, it is for us only to give an account of his book, such as it is, without complaining that it is not such as we could wish it to be. He has adopted the form and manner of a Journal, which requires little method, and affords great facility of composition; while it enables him to record facts with more precision, it subjects him to the necessity, almost, of frequent repetition, which is extremely tiresome and tedious to the reader. From this volume, however, a more accurate notion of the countries through which the author passed, may be collected than from the more methodical narratives of former travellers, or from the more polished pages of preceding historians. The slow progress of the army, and the necessity of halting frequently, supplied him with better opportunities, than most travellers have possessed, for observing the manners and customs of the natives, with the nature of the soil and its produce; and of examining objects of curiosity, which lay out of the line of march. Of these opportunities, it appears, he seldom failed to avail himself. While the army lay encamped at Jassa, on its route to Egypt, Dr. W. took pains to investigate the atrocious fact of the cold-blooded murder of four thousand Turks, by the order of Buonaparté, in the vicinity of that city, recorded by Mr. Morier and Sir Robert Wilson, and attested by Sir Sidney Smith. As every thing which can tend to corroborate the statements which have been already published of this horrible deed is of importance to the *history* of these eventful times, we shall extract out author's account of the business.

"It was probably owing to the obstinate defence made by the Turks, (at Jassa) that the French commander in chief was induced to give orders for the horrid massacre which succeeded. Four thousand of the wretched inhabitants, who had surrendered, and who had, in vain, implored the mercy of the conquerors, were, together with a part of the late Turkish garrison of El-Arish (amounting, it has been said, to five or six hundred) dragged out in cold blood, *four days after the French had obtained possession of Jassa*, to the sand hills, about a league distant, in the way to Gaza, and there most inhumanly put to death. I have seen the skeletons of these unfortunate victims, which lie scattered over the hills, a modern Golgotha, which remains a lasting disgrace to a nation calling itself civilized. It would give pleasure to the author of this work, as well as to every liberal mind, to hear these facts contradicted on substantial evidence. Indeed, I am sorry to add, that the charge of cruelty against the French general does not rest here. It having been reported that, previously to the retreat of the French army from Syria, their commander in chief had ordered all the French sick at Jassa to be poisoned, I was led to make the enquiry to which every one who should have visited the spot would naturally have been directed, respecting an act of such singular, and, it should seem, wanton inhumanity. It concerns me to have to state, not only that such a circumstance was positively asserted to have happened; but that, while in Egypt, an individual was pointed out to us, as having been the executioner of these diabolical commands.

It is to be regretted that Dr. Wittman has not published the name of this monster; who ought to be holden up to the execration of the world. But to proceed,

"I made an excursion, in the evening, to the sand hills (situated near the sea-side, and about three miles distant from the encampment); the scene of the horrid massacre of the captured Turks and Christians, by the order of the French commander in chief, Bonaparte, some days after he had taken possession of Jaffa. I have already touched on this act, so inglorious to its perpetrator, in the account I have given of that place: and I shall add here, that the distance of time which elapsed after these poor wretches had surrendered, and which furnished a fit opportunity for cool reflection, and the distance of the spot to which they were led, at least a league from the place of their captivity, manifest a spirit of diabolical revenge, of atrocious tyranny, which, for the honour of human nature, it is to be trusted will never recur on any future occasion; among civilized and enlightened nations, to blacken the page of history; and to sully the military character.—The surface of the ground had been some time before thickly covered with the skeletons of the victims; but at the time of my visit they were much reduced in number, the Grand Vizier having ordered a large hole to be dug, into which as many as could be well collected were thrown. Skulls, bones, remnants of clothing, &c. &c. were still, notwithstanding, scattered over every part of the hilltops."

From the camp at Jaffa Dr. Wittman made an excursion to Jerusalem, of which he gives a clear though succinct description. He here recites an anecdote of Buonaparté, which we recommend to the particular notice of those profligate prelates and priests, who have blasphemously hailed their Usurper as the *Christ of Providence*.

"We were told by the priests of an extraordinary threat made by Bonaparte, (*Buonaparté*), namely, that should he ever obtain possession of Jerusalem, he would plant the Tree of Liberty on the spot on which the Cross of Jesus stood; and would bury the first French grenadier who should fall in the attack, in the tomb of our Saviour."

The thought and the threat are alike worthy of the man! We have accompanied Dr. Wittman; with great satisfaction; not unmixed with religious reverence and awe, over the pious relics of this holy city. If to tread on *classic* ground afford much pleasure to the scholar and the antiquarian; what sensations must the Christian experience in treading that holy ground which was selected by his God for the scene of his redemption! We shall extract the account, which our author received from the fathers of the Latin Convent at Jerusalem, of the most interesting places and objects still to be seen in the Holy Land, which cannot fail to be interesting to our readers.

A true Description of the Holy Places in Jerusalem, and of those which are likewise usually visited by the devout Pilgrims in Judea, Galilee, &c.

IN JERUSALEM.

"On entering the church of the holy sepulchre, likewise called Saint Helen's church, from having been built by the Empress Helen, the stone of

unction presents itself, where our Saviour was embalmed and anointed by Joseph and Nicodemus; to the right of which is the ascent to Mount Cavalry, by twelve steps, where is seen the hole in which the cross was placed, and near it a cleft in the mountain, occasioned by the earthquake after our Saviour's death; likewise the place of crucifixion. This last belongs to the Catholics. The *schismatic Greeks* robbed us of the hole of the cross by means of money.

"From Mount Cavalry you descend to the holy sepulchre of our Lord, where forty-four lamps are burning, fourteen of which are ours, the rest belong to the Greeks, Armenians, and Copts, but these have no dominion whatever over the sepulchre itself. Its length is nine spans, its breadth four, and its height about three and a half. Before the entrance to it is the *Angel's Chapel*, a little larger than the sepulchre. In the middle of it is a stone, little more than a span high, and about nine spans in circumference. On this stone sat the angel who, after the resurrection of our Lord, appeared to the holy women, saying to them—"Do you seek Jesus who has been crucified? He is not here, but is risen." On leaving this chapel, at the distance of a few paces, is seen the place where the Lord, after being risen, was seen by Mary Magdalen, in the dress of a gardener; and, a few paces further, the spot where that penitent stood. You then enter our church, where our Saviour made his first appearance to his holy mother, after the resurrection. On the right of the great altar (*in which our Lord is preserved under the sacramental form*) is a hollow place, fastened up with an iron grating, within which is part of the column to which he was bound and scourged. On the left is part of the holy cross, shut up in the same manner. At the foot of the altar is seen the place where one of the three crosses was miraculously discovered by St. Helen, perhaps the cross of the Saviour. Leaving our church, you visit the prison where our Saviour was bound before he suffered the death of the cross: this place belongs to the Greeks. A few steps from it is the chapel of St. Longinus, the soldier who, after having pierced the sacred side of our Saviour, wept on account of his sins in this place, which likewise belongs to the Greeks. A few steps further is the place where the soldiers went to divide the garments of the Redeemer, and which belongs to the Armenians. A few steps from this is the pillar of reproaches, belonging to the Greeks. From thence you descend twenty-nine steps, and you see the chapel of St. Helen, and the place where she stood when they dug for the holy cross. Then descending thirteen other steps, you see the place where the cross was found. This place belongs to us, but the chapel of St. Helen was, as well as the other places, stolen from us by the Armenians. St. Helen lived eighty years: she was buried in one of the churches of Rome.

"Under the holy Mount Calvary is the *Chapel of Adam*, where, as authors say, the head of Adam was buried by Shem, the son of Noah, after the deluge. This belongs to the Greeks. At a little distance from it, is the place where the holy women stood whilst our Saviour was crucified, and likewise the place where they sat down. Behind the holy sepulchre is the monument of Joseph of Arimathea, who earnestly requested of Pilate the holy body of Jesus: this belongs to the Armenians.

"Near the door of the church you ascend eleven steps, and come to the chapel of St. Mary of Calvary, where the blessed Virgin stood with St. John the Evangelist, when the Jews crucified our Saviour, and where we perform mass every day. In the road leading to the garden of Gethsemane,

called

called the *Mourful Way*, are seen the place where the Lord fell under the weight of the cross, which he carried on his shoulders; the palace of Pilate, within which is the tribunal, where the Saviour was scourged, and given into the hands of the Jews to be crucified; and also the place where they bound him to the column, and crowned him with a crown of thorns, saying to him, "Hail! King of the Jews." Without is likewise the place where he was scourged; together with the arch where Pilate shewed him to the people, saying, "Behold the man." In the court-yard of the palace is the place where the soldiers spoiled him of the purple, and dressed him again in his own garments, giving him the cross to carry.

"At a short distance from the arch before-mentioned, is the place where the Virgin Mary met her son. Pursuing the road to Gethsemane, you meet with a mosque near the gate of St. Stephen, where the Virgin Mary was born. Without the gate is the place where St. Stephen was stoned by the Jews, and, near to it, the cistern, into which they say his body was thrown. The church of the Virgin Mary is next seen. Having descended forty-eight steps, you view the altar, or sepulchre, whence she was taken up into heaven by the angels. About ninety years ago this was taken away from us by the Greeks. Within the church are the tombs of St. Ann, Saint Joseph, and Saint James. At a short distance from the church is the grotto, in which our Saviour sweated blood. Near the grotto is the garden in which he was taken. In this garden are eight olive-trees, which, according to tradition, were there in the time of our Saviour; they bear fruit, and are wonderfully preserved. At the bottom of a small mount is the place where our Saviour parted from the eight apostles to pray, and near it the place where he left the other three, viz. Peter, James, and John his brother. A few steps farther is the place where the Virgin Mary prayed for St. Stephen, whilst the Jews stoned him.

"Leaving the garden, you go to the torrent of Cedron, near which our Saviour fell when he was bound by the Jews. Moving onward, you see the tomb of Jehoshaphat, king of Judah, curiously excavated in a rock, and also the tomb of Absalom, son of David, which he himself caused to be excavated, in order that he might be buried there, and which is made in the form of a tower. Ascending a little, you see the place where Saint James the Less hid himself after our Saviour was taken: likewise the tomb of Zachariah the prophet and martyr, slain by the Jews. All these places are on the left of the torrent of Cedron. Not far off is the town, or village, commonly called Silöe; and, about a mile from it, a fountain, called Mary's fountain, because it is known from tradition, that the holy Virgin washed in it the clothes of her child. Near this is a wall of the ancient church of the pool of Silöe, in which our Saviour put the blind man, in order that he might wash himself, and recover his sight. Not far from this is a tree where the prophet Isaiah was severed in two parts: likewise the well of Nehemiah, in which, by God's permission, the holy fire remained hidden for seventy years, that is, during the time when the Israelites were carried into Persia, in the reign of Nebuchadnezzar king of the Persians. At the expiration of the seventy years, the priest Nehemiah caused a search to be made for the holy fire, and found in place of it water, which, however, by divine power, was reconverted into fire.

"On the holy Mount of Olives, where our Saviour ascended into heaven, are seen the impressions of his feet. The church built there by St. Helen is now a mosque. A mile from this is the place called *Men of Galilee*,

Galilee, because, after the ascension, the angels appeared here to the disciples, oppressed with grief, saying unto them, "Men of *Gallilee*, why stand ye looking up to heaven?" The following places are likewise seen on the Mount of Olives, viz. the place where the Saviour, casting his eyes towards Jerusalem, wept for it; where the apostles composed the creed; where the Saviour prayed, and taught the disciples the *paternoster*; the tombs of the prophets; the place where Christ foretold the destruction of Jerusalem, which is marked by a broken column; and an olive-tree; the cottage of St. Pelagia, the penitent, who came to Antioch in the dress of a man, and, taking the name of Pelagius, led there a monastic life.

About half a mile from Jerusalem, near the tombs of the kings of the Jews, towards Silbë, is seen the execrable place where the sacrilegious Judas, after having sold Jesus; hanged himself. Two miles from the Mount of Olives, stands Bethana, where are the vestiges of the house of Mary Magdalen and Martha, and the tomb where Lazarus their brother was buried and raised to life again. Not far from this place is Bethsage, upon a hill; where, by the desire of our Saviour, the apostles brought him an ass, upon which he gloriously entered Jerusalem on *passion day*, by the golden gate, where there is now a wall.

On Mount Sion is seen the cenaculum, or supper-room, where the Holy Ghost descended upon the apostles; where the Saviour appeared to them after the resurrection, and washed their feet; and where he also appeared to St. Thomas. The place where St. Matthias was elected an apostle, in the room of Judas, and the tomb of David, who lived seventy years and six months, are also to be seen there. At a short distance from Mount Sion is the house where the Virgin Mary lived nearly twenty-four years after her son's ascension, and where, according to tradition, she died. Near this is the chapel of St. John the Evangelist. Entering at the gate called *Sturquillina*, you come to a little grotto, where Peter wept, after having denied Christ. Farther on is the house of Anna, the high-priest, where Jesus was led bound, and where the ungrateful Malco, servant of the high-priest, who had been healed but a little before, gave the Saviour a blow: this place belongs to the Armenians. Near it is seen an olive-tree, to which Christ was bound, and the palace of Caiphas, the high-priest. There St. Helen built a church, and the Armenians the convent, which they now occupy. In a corner of the church, on the right of the great altar, is the prison where Christ remained a whole night. Near the door of the church, on the right, under a portico, is the place where the maid said to Peter, "and this man was likewise with him," and the place where Peter thrice denied Christ, on which there is a tree as a mark of it. There is likewise a place called the *cock crow*, because the cock crowed on that spot, and reminded Peter of the denial.

"Not far from Jerusalem is a place called the grotto of Jeremiah, where that prophet wrote the lamentations of the holy week; and, a little farther, the tombs of the kings, twenty-two in number.

BETHLEHEM.

"Here are seen the following places; viz. where Christ was born, the manger in which he was laid, and the place where he was adored by the magi. The grotto of St. Joseph, where he remained when the Virgin was delivered; the place where the Innocents were slain by order of Herod; the sepulchre of St. Gerolamo, St. Paula, and St. Eustochia her daughter:

ter: the birth-place of our Saviour, which has been forty or fifty years in the power of the Greeks, who took it away from us by means of a firman of the Grand Seignior, procured by money; and the church of St. Catharine, built by St. Helen. Without Bethlehem, at a little distance, is the grotto of the *milk of the Virgin Mary*, and a few steps farther, the house of St. Joseph. About two miles farther is the church of the angels; in which place the birth of our Saviour was announced to the shepherds by the angels, singing "Glory to God in the highest." About six miles from Bethlehem, is the place where was situated the city of Tequa, built by Rehoboam, son of Solomon; in this city lived the holy prophet Amos. Towards the Dead Sea, six miles from Bethlehem, is the place where were the vines of Engaddi, so much praised in the Psalms; and a few steps from thence, is the place where David hid himself from the persecution of Saul. Four miles distant is the monastery of St. Sabba, in possession of the Greeks.—This was built by the Emperor Justinian, and in it died St. Sabba, whose body was conveyed to Venice. In this convent are the several rooms of St. John of Damascus, of St. Eutimius, and St. Civillus. Returning from the convent of St. Sabba, you go to the hortus conclusus, to the three pools of Solomon, &c.

ST. JOHN IN THE MOUNTAIN.

"The place where John the Baptist was born, and the house of Saint Elizabeth, where the Virgin Mary went to visit her, and composed the psalm "*magnificat*," (my soul doth magnify the Lord, &c.) are here to be seen. In the way you meet with a convent belonging to the Greeks, called the Holy Cross, built by St. Helen, in the place where the wood was cut to make the cross of our Saviour.

"About four miles from St. John, is the desert of John the Baptist—here is a cave where he and his mother, St. Elizabeth, hid themselves by order of God, to avoid the cruelty of Herod, who sought to kill him, eight months after his birth. In the same place is seen the stone upon which St. John slept a little at night; and at a little distance is the sepulchre of St. Elizabeth, his mother, who died there four years after his birth, and was buried by the hands of angels.

NAZARETH.

"Here is to be seen the place where St. Gabriel appeared to the holy Virgin, saluting her, saying *Ave Maria*, and announcing the incarnation.

"To go into the holy grotto fifteen steps are to be descended. In this grotto are seen two pillars, scarcely two steps from each other, one called Mary's pillar, the other the Angel's, made by St. Helen, according to tradition. That which is called the pillar of the Virgin Mary, stands without support, being raised from the ground about five spans. It is piously believed that there the Virgin Mary stood when she was saluted by the angel Gabriel. The other, which stands firmly supported, is in the place where the angel stood when he said to the Virgin, *Ave Maria*. In this grotto there are two altars, one called the altar of the incarnation: the other, which is contiguous to it, and the five altars in the great church, were built by St. Helen. In the town, at a little distance from the convent, is seen the house of St. Joseph, almost destroyed, in which he, with his reputed son, carried on the trade of carpenter. This house is now occupied by the Turks. A few steps farther is seen the Jew's synagogue, in which the Saviour preached to the Pharisees, saying, "Verily I say unto you,

you, no prophet is received in his own country," &c. At a short distance is the fountain of the Virgin Mary and her son, so called, because they both went to that fountain to get water. In its vicinity is a church of the Greeks; and about a mile farther is seen, on an eminence, the table of Christ, that is, a stone, upon which he and his disciples ate. Towards the south is a mount, called the Mount of the Virgin's Fear, because the Virgin Mary here understood, that the men of Nazareth having driven her son from the synagogue in which he had preached, intended to conduct him to another mountain, to precipitate him from it; here was formerly a monastery of monks. About an hour's distance from Nazareth is the mountain alluded to, from which they intended to throw Christ, and which is on that account called the *precipice of Christ*. From thence, by a very bad road, over hills, as you go to Jaffa, lies the country of Zebedee, and his sons, James the Great, and John the Evangelist. The church is destroyed; it is about three miles from Nazareth. Nazareth is about ninety miles from Jerusalem by land, and about twenty-four from Acre.

"From Nazareth you go to the sea of Tiberias; and first presents itself the city of Cana in Galilee, about four miles from Nazareth. In this place it was that Jesus converted the water into wine; and it is said to have been the country of the apostles Bartholomew, Simon the Canaanite, and Saint Matthew. From this place you go to the sepulchre of the prophet Jonas, on a mountain two or three miles from the road, and about six miles from Nazareth. About twelve miles further, passing through a large plain, you go to the place called the Table of Christ, where, with seven loaves and two fishes, he satisfied 4000 persons. At a little distance is the Mount of Blessings, where the Saviour declared the eight blessings—" *Blessed are the poor in spirit,*" &c. On the top of the mount ruins are yet to be seen.—About six miles farther is another mount, from which is seen the city of Tiberias, surrounded by a wall. In this place, Jesus Christ, after being risen from the dead, constituted Peter chief of the apostles, head and master of the world. The Turks have destroyed this place. Tiberias is distant from Nazareth about twenty-four miles. A little way farther, near the Sea of Galilee, is the famous city of Capernaum, where our Saviour preached for the first time the doctrine of the most august eucharist; where he cured the paralytic; where St. Matthew, standing at the "receipt of custom," was called by him, and followed him; and where he cured the Centurion.

"All the places here described are true and genuine, and the devout pilgrim will be able by this description to form an idea of them so as not to forget them.—Praise to God.

Jerusalem, 22d October, 1800."

The length of this extract renders it impossible for us to enter into a close examination of the other parts of these travels. Indeed it is a work little calculated for quotation. Our author remained in Egypt till after its evacuation by the French, and visited every remarkable place in the country. But these have been so frequently and so fully described by preceding travellers, whose works we have before examined, that it would be an unpardonable waste of time to lay any farther descriptions of them, unmarked by any new circumstances, before our readers. Dr. W. went from Egypt to Constantinople by sea, visiting, in his way, several of the Greek islands in the Archipelago,

lago, which he briefly describes; and returned to England through Vienna. But as, on his return, he travelled *post*, and with all practicable expedition, very little information is, of course, to be collected from his very short notice (*description* we cannot call it) of the countries which he traversed.

Our author corrects a vulgar error, in the use and application of the word *Seraglio*, which, he tells us, is not applicable to the places in which the women are confined, these being called *Harams*, but is "strictly a local appellation," signifying only, the Palace of the Grand Seignior. He recites the following anecdote of the Grand Vizier, in proof of his judgment and penetration.

"A case of usury was brought before the Grand Vizier. A Turk had lent to another a sum of money equal to a thousand pounds sterling, at an interest which was immoderate even in this country, where the legal interest, in some instances, amounts to twenty per cent. The borrower kept this money in use during ten years, when he refunded it to the lender, but refused to pay the interest, on the ground of its illegality. The Grand Vizier acknowledged the justice of his plea; but with great ready wit, and a nice discernment of the case, ordered him to lend to the Turk, whose debtor he had been, without interest, an equal sum for the same space of time."

While at Cairo Dr. Wittman had a long conversation with an Abyssinian priest, who seems to have convinced him of the authenticity of Bruce's Travels.

"In the course of our conversation it appeared that he was familiarly acquainted with many of the plants and animals, of which the celebrated Bruce has in his Travels given engravings and written descriptions. Mr. Bruce's book being at hand, the engravings, &c. were shewn to him, and he gave to the animals and other productions the names which Bruce had annexed to them. I was thus enabled to satisfy myself of the accuracy of a part of what has been so strongly questioned in the accounts which the above traveller has published."

The Doctor's Historical Journal of the Plague, contains an exhibition of the facts which came under his cognizance, but affords no information, either of a novel or satisfactory nature, respecting the origin, progress, and cure of that dreadful disorder. The following is the result of his experience and observations on the subject.

"From all that one has seen and heard, it would appear either that the virus of plague does not always possess the same activity and force, or that certain persons are occasionally insusceptible of its action: and also, that from the sudden appearance as well as termination of the disease, the necessity of some powerful agent is implied to put the contagion into action, and give it its full force, as well as to destroy its effects when present, leaving, however, a sufficiency of the contagious principle latent within the country, to propagate the disease, whenever such circumstances shall favour its action, and call it forth, without having recourse to the annual generation of fresh matter, or virus, as necessary to account for the re-appearance of disease at each plague season.

"May

"May it be imagined that this agent resides in the atmosphere? But whether this peculiar constitution of the air consists in a super-abundance, or in a diminution of the ordinary proportion of oxygene in the atmosphere, or in the combination of some peculiar gas, or gases, diffused in it; or whether the whole may be brought about by variations of temperature only, connected with moisture or dryness of the air, I must confess my inability to determine. Time alone may unfold this mystery. Indeed, a series of audiometrical and other observations, continued for several years, at the different places in the country, might possibly throw some light upon the subject.

Towards the solution of *this mystery* the French practitioners, it seems, have done very little indeed. We take leave of Dr. Wittman, by observing that, although, having disarmed, by his modesty, the severity of criticism, he has prevented us from criticising his style and manner too closely, we must, nevertheless, condemn his affected substitution of French for English words; for instance, *chemise*, for shirt and shift; *promenades*, for walks; and *isolated*, (which, by the bye, is neither French nor English) for *insulated*. He also constantly uses *Mussulmen* for *Mussulmans*. Having said this, it is but justice to add, that his book certainly contains much useful information for those who wish to have a thorough acquaintance with the countries through which he travelled.

Bishop Skinner's Primitive Truth and Order Vindicated.

(Concluded from p. 22.)

BISHOP Skinner's third chapter, which is altogether employed in a particular defence of the Episcopacy of his own Church, is by far the best written part of his book, and is, indeed, throughout, exceedingly interesting. The author's manner assumes a high, but by no means an unbecoming, tone of impressive earnestness, which shews how strongly he feels the injustice of Dr. Campbell's violent attack, and how anxious he is effectually to repel it. This, undoubtedly is perfectly natural. But we may venture to assure the respectable prelate, that the rude assault of the learned Professor, however intended to injure the interests, or what we are certain is much dearer to its members, the honour and credit of his truly venerable society, will not only pass by it "*telum imbellis sine ictu*," but will eventually contribute to raise its reputation, and establish its well founded claim to be considered as one of the purest parts of the church of Christ now existing in the world. That the Lecturer's design was diametrically opposite, there cannot be a doubt; and there is, we think, great appearance of truth in the following reflections. The Bishop having mentioned, with grateful recollection, the friendly "opinion delivered by Dr. Campbell in favour of a repeal of the penal laws, which, in times of civil commotion, had been passed against the Scotch Episcopalians, as well as against those of the Roman Catholic persuasion," continues thus:

"To

"To express our gratitude on that occasion to him, and to every one else who had any hand in procuring for us the toleration which we now happily enjoy, was both our bounden duty and our earnest desire; and we cannot charge ourselves with any neglect of what was so justly incumbent upon us. Yet our spiritual character we must regard as of infinitely greater consequence, than any temporal indulgence which we can possibly meet with: and as it was Dr. Campbell's avowed opinion, that 'true religion never flourished so much, nor spread so rapidly, as when, instead of persecuting, it was persecuted; and instead of obtaining support from human sanctions, it had all the terrors of the magistrate, and the laws armed against it;* we have some reason to suspect, that the removal of these terrors was considered as no great support to our cause; while room was left to beat it down from another quarter, and a proof of the invalidity of our clerical orders was thought to be a severer blow than any effect of fines and imprisonment. Relieved, as we have been, from the latter by the clemency of government, we must still feel the weight of the former, if not repelled by the force of those arguments, which the cause we have to maintain so plentifully affords; and should these be found to fail in producing the designed effect on every unprejudiced mind, it must be owing to the weakness with which they are urged, and not to any want of strength in the arguments themselves. One thing," the Bishop modestly adds, "we wish to be constantly remembered; that this dormant controversy has not been revived on our part from any other motive than what has arisen from absolute necessity: and whatever has been said in the course of our reasoning against some of the positions laid down by Dr. Campbell, has been brought forward entirely in our own defence, and to assert our right to that firm ground, on which the belief of Episcopacy, as a divine institution, has hitherto rested with inviolable security." (p. 448-450.)

"The grand battery," however, as Bishop Skinner styles it, which Dr. Campbell "has opened against the shattered, but venerable, remains of the Old Episcopal Church of Scotland" (p. 356) has really been attended with no other effect than to expose, in the eyes of all sensible men, who have studied the principles of this kind of warfare, the engineer to ridicule. His reasoning on this subject we, on a former occasion, took the liberty to denominate "such as would disgrace a school-boy, who had ever looked into a treatise of logic" (*Anti-Jac.* vol. ix. 246.); and this charge we are so far from being inclined to retract, that the more attentively we consider that reasoning, the more firmly are we fixed in our former sentiments. Nothing, indeed, short of the positive assertion of Mr. Skene Keith, the writer of Dr. Campbell's life, "that the Lectures on Ecclesiastical History were left by the Author himself in a state fit for publication, with orders to be published," (*See Anti-Jac.* vol. ix. 249.) could have made us, even for a moment, believe that so illiberal, so senseless, so perfectly absurd an attack, proceeded from the accurate and discriminating powers of the man, who wrote the "Dissertation on Miracles."

* See his "Address to the people of Scotland, on the alarms which had been raised by the bill in favour of the Roman Catholics."

The principal argument by which he attempts to annihilate the orders of the Scotch Episcopal Clergy, is absolutely childish; and discovers, at once, such real or affected ignorance, as well of the very end of ordination, as of the language and principles of the primitive church, that ever since the publication of these lectures, we have found it impossible to maintain our esteem for him at the altitude at which it stood before. We always admired his powers of intellect; and to those who knew him personally we gave full credit when they praised him equally for his strict integrity and his freedom from prejudice. It was, therefore, painful for us to be obliged to alter our opinion of him; but in one or other of these respects we were constrained to alter it, and to abate very much of that complacency and regard, with which we had been so long accustomed to contemplate his character. Nor, on this occasion, was our regret diminished by even that melancholy kind of consolation, which sometimes arises from a state of suspense; when, necessitated to bewail the failings of our friends, we are yet at liberty to entertain a doubt whether we should ascribe them to the head, or to the heart. The illustrious monuments of extensive erudition, and of eminent abilities, which Dr. Campbell has left behind him, are in every one's hands; and we are tempted, we confess, to be almost sorry when we reflect, that none can suppose the writer who, in the "Philosophy of Rhetoric," could so well describe the nature, and ascertain the laws of evidence, or who, in the "Dissertation on Miracles," could exhibit so masterly an application of his own principles and rules, incapable of seeing, in the present instance, the fallacy of his own sophistical argument. This argument, however, such as it is, we have already sufficiently anatomized (vol. ix. 241-247.), and shall not, therefore, here minutely re-consider it: but it may be proper to lay before our readers some extracts on the subject from the Bishop's work.

Dr. Campbell, in order to bring into contempt the clerical character of the Scotch Episcopalians, which is confessedly derived from certain of their bishops, who, after the revolution in 1688, with a view particularly to preserve the succession, were consecrated bishops at large, represents the essence of ordination as consisting in the appointment of the person ordained to a particular charge. "Originally," he says, "the terms ordination, and appointment to a particular pastoral charge, were perfectly synonymous. A bishop continued a bishop only whilst he continued to have people under his pastoral charge; and where no such charge was given, ordination appeared but a mere illusion, the name without the thing. If one, in those truly primitive times (which but rarely happened), found it necessary to retire from the work of a bishop, he never thought of retaining either the title or the emoluments. To be made a bishop, and in being so to receive no charge whatever, to have no work to execute, could have been regarded no otherwise than as a contradiction in terms." In answer to this foolish and false assertion, our learned author adverts to the *χαρισμα* or gift, which Timothy was exhorted

not

not to neglect, but to stir up; and which, as he justly observes, "we have every reason to conclude, referred entirely to his ordination, not as an assignment to some particular congregation," but as giving him authority to execute his office in any congregation, or any part of the flock of Christ, which might be committed to his charge. He then subjoins as follows.

"Such, we have ground to believe was the Apostolic practice, founded on the nature of the commission which the apostles themselves received from Christ, as extending to all nations and all ages of the world. It was therefore a maxim universally received in the primitive church, that every bishop, as one of the successors of these apostles, had a pastoral relation to the whole Catholic church, and that the episcopal body was thus widely diffused, for the mutual benefit of all its members, that if any one fell into heresy, others might be at hand to redress the mischief. Writing to the bishop of Rome on this very subject, Cyprian tells him,—'Therefore is our body of bishops so large, and yet so joined together in the bond of unity, and cemented by mutual agreement, that if any one of our college should attempt to introduce heresy, and so tear in pieces and lay waste the flock of Christ, others should step in to its assistance, and like tender and useful shepherds, gather our Lord's sheep into his fold. For though we are many shepherds, yet we have but one flock to feed, and all the sheep which Christ has purchased with his blood and passion, we ought to gather together, and cherish.' From these words of Cyprian, and many other passages of his writings, it would appear, that he considered the college or corporation of bishops, as founded for the purpose of propagating the Christian faith throughout the world, and preserving it in its original purity. And though the division of the church into dioceses, and the placing local bishops over them, became necessary for the sake of order, and for preventing any improper interference with each other's conduct, yet when the faith of the church was in danger of being lost, or corrupted by the prevalence of any pestilent heresy, every bishop was to consider himself as an universal pastor, and to do every thing in his power for preserving the soundness, and promoting the welfare of the whole body. Such being evidently the opinion entertained by Cyprian, of what he calls the 'One Episcopate, of which every bishop holds a share for the benefit of the whole,' we are indeed surprized to find Dr. Campbell quoting this very passage, in support of the opposite notion which he so warmly espoused, that a bishop is to be considered as nothing more than the 'pastor of a particular church or congregation,' his 'assignment' to which is all that is meant by ordination, and without which, it seems, he could have no share in the 'One Episcopate,' which yet St. Cyprian so zealously maintained to be held in common by the whole body of bishops, and therefore held by them in virtue of their ordination, or appointment to the episcopal office, and not of their 'assignment' to any particular charge." (Pp. 363-365.)

Dr. Campbell, on the principle that "originally the terms ordination, and appointment to a particular pastoral charge, were perfectly synonymous," laughs at the consecration of the first Scotch bishops after the revolution, as a "farceical consecration," when, as he says, "they were solemnly made the depositaries of no deposit, commanded to be diligent in doing no work, vigilant in the oversight of

of no flock, assiduous in teaching and governing no people, and presiding in no church." By way of reply to this indecent sneer, which is absolutely devoid of common sense, Bishop Skinner, in addition to many excellent observations of his own, produces the authority of some eminent modern divines, whose knowledge of the nature and constitution of the church is to that of Dr. Campbell; as the meridian sun to a farthing candle. The first is the admirable and judicious Hooker, who scouts the opinion of those who, "because the names of all church officers are words of relation; because a shepherd must have his flock, a teacher his scholars, a minister his company which he ministereth unto; therefore suppose that no man should be ordained a minister but for some particular congregation, and unless he be tied to some certain parish. Perceive they not," says he, "how by this means they make it unlawful for the church to employ men at all in converting nations? For if so be the church may not lawfully admit to an ecclesiastical function, unless it tie the party admitted unto some particular parish, then surely a thankless labour it is, whereby men seek the conversion of infidels who know not Christ, and therefore cannot be as yet divided into their special congregations and flocks. Absolutely, therefore," says he, "it is not true, that any ancient canon of the church, which is, or ought to be, with us in force, doth make ordinations at large unlawful, and, as the state of the church doth stand, they are most necessary." (Eccles. Pol. V. 330, &c.)

"To the same purpose (Bishop Skinner continues), we find another no less venerable author, the pious Bishop Jeremy Taylor, making a distinction between those ordinations, which, for particular reasons of prudence or expediency, were declared to be uncanonical, and those which were always held to be null and void in their own nature. Of the latter kind was every ordination which was not sanctioned by proper episcopal authority in the ordainer; whereas the former were prohibited merely for the sake of order and regularity, after it was found expedient to allot a certain portion of the church to the inspection of every particular bishop, assisted in certain parts of his pastoral office by the subordinate clergy of his own district. But this restriction to a peculiar charge was not founded in any thing essential to the nature of the Christian priesthood, it arose entirely from local circumstances, and was marked by such limits of convenience as were produced by a variety of causes operating differently in different countries, but all uniting in the preservation of what St. Cyprian called the 'One Episcopate of divine appointment,' parcelled out by ecclesiastical authority and consent into such parts and portions, as might be severally held by the respective bishops, for conjunctly promoting the common cause of their great Lord and Master, the Shepherd and Bishop of Souls." (377-8.)

Bishop Skinner's next authority is Potter, whose judgment must be allowed to be of the greatest weight, and whose language is as full to the purpose as it is possible to imagine. "Here then," he says, "we must carefully distinguish between the ordination of ministers, and their designation to particular districts. For these are things wholly different, though they often went together; it being manifest that

that one may be a bishop, or priest, where he has one authority to exercise his office; which is the case not only of those who are ordained to convert heathens, without any title to a particular church, but all others who travel beyond the limits of their own district: for a priest who comes into a foreign country, where other lawful ministers are settled, still retains his sacerdotal character, and yet has no authority to take upon him the ordinary exercise of his office there." (Pp. 378-379.)

If Dr. Campbell's argument against the orders of the present Scotch Episcopal Clergy has any validity, it would seem to rest entirely on the supposition, that the Act of Parliament which, at the revolution, deprived the bishops of their revenues and temporal privileges, deprived them also of their spiritual powers. But such a supposition is absurdity itself. "For," says the learned Dr. Prideaux, speaking of the Christian priesthood (Connect. part II. book iii. p. 161), "to instance in Episcopacy, the first order of it, besides the ecclesiastical office which is derived from Christ alone, it hath, in Christian states annexed to it (as with us) the temporal benefice (that is, the revenues of the bishopric), and some branches of the temporal authority, as the probate of wills, causes of tithes, causes of defamation, &c. All which latter most certainly is held under the temporal state, but not the former. Were this distinction duly considered, it would put an end to those Erastian notions which now so much prevail among us. For the want of this is the true cause, that many observing some branches of the Episcopal authority to be from the state, wrongfully from hence infer, that the rest is so too; whereas, would they duly examine the matter, they would find, that besides the temporal power and temporal revenues with which bishops are invested, there is also an ecclesiastical or spiritual power, which is derived from none other than CHRIST alone. And the same distinction may also serve to quash another controversy, which was much agitated among us in the reign of his late Majesty King William the Third, about the act which deprived the bishops, who would not take the oaths to that king. For the contest then was, that an Act of Parliament could not deprive a bishop. This we acknowledge to be true in regard to the spiritual office, but not in respect of the benefice and other temporal advantages and powers, annexed thereto: for these every bishop receiveth from the state, and the state can again deprive any bishop of them on a just cause. And this was all that was done by the said act. For the bishops that were then deprived by it, had still their Episcopal office left entire to them; they being as much bishops of the Church Universal after their deprivation, as they were before." (Pp. 383-384.)

But it was not in such authors as these that Dr. Campbell sought for accurate ideas of the constitution of the Christian Church. It suited his prejudices much better to consult writers of a very different stamp. Nor, "with all his boasted penetration," says Bishop Skinner, "and wonderful acuteness, has he been able to produce any one

one objection to the Apostolic, and therefore Divine, institution of Episcopacy, which had not been started by others, who preceded him in the same field of controversy." (p. 137) . And, "in proof of this," adds the Bishop in a note, "it might easily be shewn how much he has borrowed, not only from *Blondel*, *Salmasius*, and other foreigners, but also from writers in the English language, such as *Cartwright*, *Clarkson*, *Baxter*, *Lord King*, author of an *Enquiry into the Constitution, &c. of the Primitive Church*; and from his own countryman, *Mr. Anderson*, of *Dunbarton*; against Rhind, to whom he seems to have been particularly indebted for some of his most violent invectives against the 'High Church Party,' as may be seen in the dedication, preface, and many other parts of *Mr. Anderson's* work." Dr. Campbell, however, could not have been ignorant, that no book has yet been written against Episcopacy, to which an ample answer has not been returned. He cannot, in particular, be supposed not to have known, that the authority of his favourite oracle, Lord King, was so completely annihilated by a most masterly work, intitled, "An Original Draught of the Primitive Church," that its author, Mr. Slater, had the rare satisfaction of making an entire convert, a patron, and a friend, of his learned and candid antagonist. If Dr. Campbell did not know that such a work was in existence, he was evidently unqualified to write on the subject. If, on the contrary, he knew of the work, and did not consult it; or if, after consulting it, he could reconcile it to his conscience to hold up to the view of his pupils and of the public, the arguments of Lord King, as decisive principles which had never been confuted, or even called in question, he is, still more evidently, entitled neither to respect as a man, nor to confidence as a master. But Dr. Campbell entertained so strong an antipathy to what he delights sarcastically to call *the hierarchy*, that he could honour with the warmest fraternal embrace, the most insidious and dangerous underminer of our common faith, on account of his determined enmity to that hated order of men. Bishop Skinner has transcribed from the "Miscellaneous Works of Edward Gibbon, Esq." published by Lord Sheffield, the following letter of Dr. Campbell to Mr. Strahan, the Printer, which is dated June 25, 1776, and which certainly, to say the least of it, is not very creditable to his character, either as an impartial enquirer after truth, or as a Christian divine, and professor of theology.

"I have lately read over one of your last winter's publications with very great pleasure, and, I hope, some instruction. My expectations were indeed high, when I began it; but I assure you, the entertainment I received greatly exceeded them. What made me fall to it with the greater anxiety, was, that it had in part a pretty close connexion with a subject I had occasion to treat sometimes in my Theological Lectures, to wit, the rise and progress of the hierarchy: and you will believe that I was not the less pleased to discover, in an historian of so much learning and penetration, so great a coincidence with my own sentiments, in relation to some obscure points in the Christian antiquities. I suppose I need not inform you, that the

the book I mean is Gibbon's History of the Fall of the Roman Empire, which, in respect of the style and manner, as well as the matter, is a most masterly performance." "It was," as Bishop Skinner observes, "enough to secure every encomium which Dr. Campbell could bestow; that this impious scoffer at the worship and worshippers of Christ, held the same opinions as those which the Doctor himself maintained; in relation to the 'rise and progress' of what they both join in making the constant butt of their railery—the hierarchy." (Pp. 452, note.)

Dr. Campbell is so positive, that ordination without appointment to a particular charge, is *farical*, that he laughs at the notion of a "bishop in *paribus infidelium*," insisting, that a bishop's charge being a church, and a church consisting only of believers, infidels are properly no part of his charge, no more than wolves or foxes are part of the flock of a shepherd." This foolish and sophistical cavil, our Right Reverend author renders perfectly ridiculous by a very obvious and simple observation, which, he says, it is surprising that so complete an analogist as Dr. Campbell did not recollect, "that infidels may become believers, but that wolves and foxes can never become sheep. Will any one say," he adds, "that to make believers of infidels is no part of the office of a bishop, or that his office immediately ceases, when his labours in that way are no longer successful." (Pp. 359-360.) The learned Professor likewise laughs at the notion of a *character* being impressed in ordination. "Nothing," he alleges, "can be plainer than that as yet," that is, in the fifth century, "they had no conception of the mystic character impressed by the Bishop's hand in ordaining, which no power on earth can cancel." And, in prosecution of a strained analogy between marriage and ordination, he asks, "What then is there in the one ceremony more nugatory than in the other? For, if unmeaning words will satisfy, why may not the mystical, invisible, indelible character of husband be imprinted by the first, as that of priest or bishop is by the second?" (Pp. 361.)

On these important points we were anxious to ascertain the real principles and practice of the Established Church of Scotland; for, in several respects, we entertained an opinion, that we had found Dr. Campbell contradicting the most fundamental maxims of Presbyterian church government. To us, indeed, he seemed to be more of an independent, than of a presbyterian; and to be little less hostile to the constitution of his own church, than to that of those churches which are strictly episcopal. We, therefore applied to an intelligent friend, belonging to the national establishment in Scotland, who, with regard to the question whether the appointment to a particular charge be of the essence of ordination, referred us to "The Form of Presbyterian Church Government, and of Ordination of Ministers," which is commonly bound up with "The Confession of Faith, the Larger and Shorter Catechisms." This "Form" is a public and authentic instrument, "agreed upon," as the title bears, "by the Assembly of Divines at Westminster, with the assistance of Commis-

sioners from the Church of Scotland, as a part of the covenanted uniformity in religion betwixt the Churches of Christ, in the kingdoms of Scotland, England, and Ireland," and approved by an Act of the General Assembly of the Church of Scotland in 1645. It is, therefore, as much the authoritative standard of that church, in regard to government, and the ordination of ministers, as the "Confession and Catechisms" are in regard to doctrine. Now in this authoritative standard there is a chapter, which is intitled "Concerning the Doctrinal part of Ordination of Ministers," and of which the sixth section is this: "It is agreeable to the word, and very expedient that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge." The Church of Scotland does not, therefore, hold with Dr. Campbell, that without designation to a particular church, ordination is null and *farcical*, though she holds, in general, with all churches we believe, such appointment to be agreeable to scripture, and *very expedient*. But that she does not consider it as constituting the character of the person ordained, is indisputably evident from the eleventh section of the same chapter, which section runs thus: "In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule." And for the soundness of their determination in this article, the Assembly appeal to the example of Hezekiah and of the Jewish Hierarchy, as recorded in the xxixth and xxxth chapters of 2 Chronicles. But we wish to know what case could be more extraordinary, than that of the Episcopal Church of Scotland after the revolution. Her bishops, therefore, when they ordained priests and deacons for the congregations which still adhered to them, and consecrated other bishops as their own successors, did nothing but what, on the principles of the Assembly, they were fully competent to do, and what was, indeed, their bounden and indispensable duty.

With regard to the *practice* of the Presbyterian Church of Scotland, our friend informs us, that it is by no means uncommon for her to invest, with the clerical character, persons who are presented to no pastoral charge. There is, among her members, a class of men called *probationers*, who, though they are licensed to preach for any one who chuses to employ them, are yet not considered as clergymen, and have no authority to administer the sacraments. But on some of these, he says, the church occasionally confers, by ordination, the sacred character, with all the powers which are enjoyed by any of her ministers, though they have no appointment to a particular charge. Of this practice he gives us no less than three instances in the case of persons now living, of his own acquaintance. The persons whom he names are, the Rev. Dr. George Hill, Principal of St. Mary's College, in the University of St. Andrews; the Rev. Dr. Hugh Macleod, Professor of Church History in the University of Glasgow; and the Rev. Alexander Meldrum, of Kincapple, near St. Andrew's. Dr. Hill, he tells us, was, for several years, possessed of all the clerical

tical powers, while he had no church, and was only Professor of Greek in the University; though he was afterwards appointed, and continues to be, one of the ministers of the city. The other two gentlemen have never had cure of souls, though they have been ordained ministers for many years.

Dr. Campbell, therefore, our readers will observe, in order to vent his spleen against the Scotch Episcopalians, (and he is evidently not more friendly to the English, though, as members of a national establishment, he thinks proper to observe towards them somewhat more of apparent respect,) has deserted both the principles and the practice of his church. Nay, what is more, he has evidently laboured with all his ingenuity, and employed all the influence of which he was possessed, as Principal of his college, and Professor of Divinity, to instil into the minds of her future ministers, the Students in Theology committed to his care, such opinions and sentiments as are directly subversive of her constitution and government. Whatever our readers may think of presbytery, we are well assured that, in consequence of this conduct, Dr. Campbell will not rise in their esteem. But what will they say, when we inform them, on the authority of Dr. Campbell himself, that while he was laughing, and teaching his pupils to laugh, at the pretensions of the Scotch Episcopal Clergy to spiritual character, which, he strenuously maintained, could not exist without the care of a particular flock, he did not believe one word of what he said? This, we acknowledge, is a serious charge; but we are ready to substantiate it.

"A bishop (says Dr. Campbell) continues a bishop only whilst he continues to have people under his spiritual care;" and every presbyterian minister, he informs us, "is ordained a bishop by a class of bishops." Dr. Campbell (of course) continued a bishop while he continued minister of the Grey Friars Church in Aberdeen. But in 1795, he resigned, by letter, into the hands of the Presbytery of Aberdeen, both this charge, and that of Professor of Divinity in the Marischal College, intreating the Presbytery "to declare him released, in future, from these functions, and the pastoral relation implied in them loosed." The Presbytery accepted his resignation. Here then Dr. Campbell, on his own principles, ceased to be a bishop, or to have any clerical character. But no: I hope," says he in this same letter to the Presbytery, "I shall not be misunderstood by any to mean, by this deed, a resignation of the *character of a minister of the gospel*, and servant of Christ. In *this character* I glory; so far am I from intending to resign it but with my breath; *nor do I mean to retain it only as a title*. For if, by the blessing of God, I should yet be able to do any real service, either in defence, or in illustration of the Christian cause, I shall think it my honour as well as my duty, and the highest gratification of which I am capable, to be so employed. It is *only from the particular relation to the people of Aberdeen, as pastor*, and the theological students of Marischal College, as teacher, that it is my desire to be *loosed*."

On this very curious and authentic letter, which the writer of Dr. Campbell's life publishes to the world, no doubt with a view to do honour to his memory, but without having the judgment to perceive that, by giving the lie direct to the principles inculcated in the "Lectures," it tends only to disgrace him, Bishop Skinner makes the following pertinent observations, which, considering the provocation received, we may surely characterize as moderate and mild.

"The reader, perhaps, will be a little surprized to find in this letter, some regard expressed for that very thing called '*character*,' in a minister of the gospel, which the same person, in his Lectures, has treated with so much pointed scorn and disrespect. But what we are chiefly concerned to lay hold of, is the very appropriate weapon, which is here put into our hands, for defending the validity of our orders against the only blow which Dr. Campbell could find the means of aiming at them. His peculiar attack on the Scotch Episcopal Clergy, we have seen, is wholly supported by his pretending that they derive their orders from '*bishops merely nominal*;' and that these bishops were thus '*merely nominal*,' because they received no particular assignment to any episcopal charge, for want of which he does not scruple to call their consecration *farical*, or of no signification. Had he been now alive, we should certainly have wished to ask him, what material difference there is, between a man's retaining a title after resigning the charge, and accepting of the title at first without the charge? We see him announcing himself to be a bishop or pastor, ordained by a class of the same kind, and by that very ordination assigned and bound to a particular pastoral charge, without which, by his own account, he can no longer continue to be a bishop, pastor, or minister; yet from that charge he desires to be released, and to have his pastoral relation to it loosed, but still means to retain his character as a *minister* of the gospel, and is willing 'to be employed either in defending or illustrating the Christian cause as far as he is able,' which can only mean his doing it as a minister, bishop, or pastor. And what is all this but intending to act as a bishop ordained at large; to be a pastor without a flock, a minister without having any people under his ministerial or spiritual care, and to continue a bishop, even when he had no charge to oversee, or inspect? If then, in this assumed character, he had pretended to baptize a child, or administer the sacrament of the Lord's Supper, or assist a class of bishops in ordaining a bishop, must not every thing of this kind, on his own principles, have been no better than a *farical* ceremony, performed by one who had no power or right to perform any such office, being in fact, no other than a bishop, pastor, or minister '*merely nominal*?' But as Dr. Campbell, no doubt, would have spurned at the idea of acting in such a fictitious character, why was he so ready, without just ground, to apply the same censure to others, and to hold up to contempt, as bishops '*merely nominal*,' those who had surely as good a right to be esteemed real and true bishops, as he had even by his own way of arguing, to be considered as a minister of the gospel, after he had resigned his pastoral charge, and so renounced the only title he could have, by his own principles, to that official character? If he wished to retain such a character, only on the supposition of his still '*being able to do some service, either in defence, or in illustration of the Christian cause*,' the same privilege might have been allowed to those, whom he thought proper to call '*nominal bishops*,' many of whom well could, and some of them [*whom*] actually did, defend

defend and illustrate what they believed to be the Christian cause, and on that footing, might certainly claim, as well as Dr. Campbell, to be considered as what they really were, bishops of the Christian Church."—(Pp. 411-413.)

Bishop Skinner has taken some pains, in this chapter, to vindicate the *loyalty* of the present Episcopal Church of Scotland. But this labour, we apprehend, was altogether unnecessary; and in some respects, we think, it was injudicious. We know not that, by any description of persons, their present loyalty is seriously called in question; and we see not the propriety of repelling a charge which has never been preferred. By those, indeed, who are best acquainted with them we are certain, that his Majesty is believed to have no better subjects. "Attachment to kingly power," says our author, "has always been the characteristic of the church, to which we belong; and," alluding to the late period of traiterous, secret conspiracies, "no one has ever been found connected with any seditious club, or democratic party, who dared to call himself a regular Scotch Episcopalian." (p. 424.) The first of the assertions is universally acknowledged to be true; and of the truth of the second we see no reason to doubt. But the occasional petulant application to them, by Dr. Campbell, of the now obsolete term *nonjurors*, ought to have been disregarded by the bishop; as below his notice, and entirely undeserving of observation or answer. Their former prejudices, on this delicate subject, we have never been accustomed to consider as either very unnatural or very disgraceful; and we are perfectly satisfied, that these very prejudices, instead of rendering them, in the present day, disaffected or turbulent, have, on the contrary, a powerful tendency to attach them most firmly to our monarchical constitution, and to the exemplary Sovereign now on the throne. But it would have been more dignified in our author, we conceive, to have waived the privilege of a formal defence, and to have allowed their conduct to speak for itself.

He is better employed in correcting the latitudinarian notions of Dr. Campbell with relation to *schism*, a term which the Lecturer seems to understand as denoting only a *breach of charity*, and not of *communion*. This notion, which is neither scriptural nor ecclesiastical, our author, with great success, refutes at considerable length. In the progress of his remarks, he introduces (at p. 442.) a most excellent quotation from Jones's "Letter to the Church of England;" but our limits will not permit us to insert it. We shall, however, gratify our well-instructed readers, by copying one equally excellent, though shorter, from the Charge of Bishop Horsley, delivered in 1790, to the Clergy of the diocese of St. David's. Dr. Campbell holds schism to be a very venial sin, if it be indeed any sin at all. To annex importance to it, he evidently considers as one of the most distinguished features of illiberal bigotry; and at all to whom this feature belongs he delights to sneer, by conferring on them what he undoubtedly thought the degrading appellation of **HIGH CHURCH.**

But, says Bishop Horsley, with that high and honourable assertion of principle which will always characterize a genuine churchman, "We are not to be scared from our duty by the idle terror of a nick-name, artfully applied in violation of the true meaning of the word. We must be content to be *High Churchmen*, or we cannot be churchmen at all. For he who thinks of God's ministers as the mere servants of the state, is out of the church, severed from it by a kind of self-communication. But for those who have been nurtured in its bosom, and have gained admission to its ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of *liberality of sentiment*, (for, under that specious name, a profane indifference is made to pass for an accomplishment,) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question; for any (I hope they are few), who hide this weakness of faith, this poverty of religious principle, under the attire of a gown and cassock, they are, in my estimation, little better than infidels in masquerade."

We come now to take notice of the last division of Bishop Skinner's work, which is intitled, "A concluding Address to the Episcopalians of Scotland," which we have perused with very close attention, and, to say the truth, with very great surprise. Our readers are aware that the final subversion of the Episcopal Church of Scotland, as a legal establishment, was entirely owing to political causes. At the revolution in 1688, the whole bench of bishops, with most of the clergy, and a very considerable proportion of the laity, refused to renounce their allegiance to King James, and to acknowledge the right of the Prince and Princess of Orange to the throne. This refusal, and particularly the unanimity of the bishops, were fatal to episcopacy. We shall not inquire whether the determination of these conscientious prelates was right or wrong. Their scruples we respect, and their honesty we venerate. But surely, without intending the smallest reflection on their character or memory, we may be allowed to say that, while, with firmness and magnanimity, they sacrificed every temporal consideration to what they deemed their loyalty and duty, they exposed to certain and inevitable destruction the national church, of which they were the natural protectors, and established presbytery on the ruins of their own order. It is perfectly well known, that William the Third, though educated in Holland, bore no affection to presbyterian church government, and sometimes gave the Scotch presbyterians sufficient proofs of his dislike to their principles. If, therefore, but even a few of the bishops had thought themselves at liberty to yield to the circumstances of the times, there is little doubt that episcopacy would now have been the established religion in that part of the kingdom. Be this, however, as it may, it is certain that the revolution, and some subsequent events, separated the the episcopalians of Scotland into two distinct parties.

"As these," says Bishop Skinner, "originally formed but one church, so in all probability would they have remained as one united body, had not a division

a division taken place, in consequence of a difference of opinion with regard to the political state of the country, while some of the Episcopalian profession adhered to the interest of the exiled family, and others thought themselves at liberty to acknowledge the right of the reigning prince," (p. 489.)

Those who, with all the bishops at their head, attached themselves to the family of Stuart, composed a regular apostolical church, possessed, within itself, of all the powers which are necessary to the existence and continuance of such a society. But their disaffection drew down the vengeance of government, which subjected them to many severe restraints, and civil incapacities. By several successive, and, if we may now avow our sentiments, 'impolitic penal statutes, they could hold no office, could vote for no member of parliament, and could legally meet, for the purposes of public worship, in no greater number than four at a time, beside the clergyman's own family. Those Episcopalian, on the other hand, who, either from a wish to retain their rights as citizens, or from a conviction of the justice and necessity of the revolution, acknowledged the reigning prince, were placed in a strange anomalous predicament. In the exercise of their religious worship they were tolerated indeed, and protected by government; but they lost the very essentials of a church. From the bishops of their own country, they could have no Episcopal ministrations or inspection; without forfeiting those privileges which they were determined to retain; and, even if an application to these prelates, for such advantages, had been attended with no secular inconvenience, it is not improbable that the bitterness of political animosity, which, in those times, ran high, would have prevented them from making it. By no other bishops, however, could this defect be supplied; so that, in fact, those *qualified* Episcopalian (so called because they qualified themselves for offices by taking the oaths prescribed by law) were completely cut off from all connection with their mother church, could, neither regularly nor irregularly, be members of any other, and were, therefore, brought into a situation to which, in the whole compass of ecclesiastical history, no parallel can be found. The offices of religion were performed among them, according to the liturgy of the Church of England, by clergymen who had received ordination from the hands of English or of Irish bishops, but who acted by no Episcopal authority, and were subject to no Episcopal controul. Their youth had, in ordinary cases at least, no access to the sacred rite of confirmation; and their ministers owed canonical obedience to no bishop in Christendom.

Such, unfortunately, were the malignant evils which political dissensions, for many years, entailed on the venerable remains of the old Episcopal Church of Scotland. That such evils ever had any existence, every friend to the primitive order of the church must seriously regret; but his regret must, undoubtedly, give place to astonishment, when he finds that, even yet, they are not cured. How far the prominent and striking defect in the ecclesiastical polity of the qualified congregations

congregations might have been defended from necessity, and on the ground of the very peculiar nature of the circumstances in which they stood, we shall not, by any means, presume to decide. But, that there was in it a most material defect, we cannot but suppose that they themselves must have been abundantly sensible. Every well-instructed churchman will be ready to allow, that their situation was, to say the least of it, perfectly novel, if not equivocal. It might, therefore, very naturally, we think, have been expected that, as soon as the Scotch *nonjurors*, as they were called, had, in consequence of openly avowing their allegiance to the sovereign on the throne, been freed from all penalties and legal disqualifications, these congregations would have universally signified, by the united voice of both clergy and laity, an anxious desire of being again received into the bosom of that church, from which they had been, by the maladies of the times, so long divided, and of again enjoying the full effects of that regular constitution of apostolic government, which the sentiments professed by them have always implied as indispensable to the very being of a church. By very few of them, however, it seems, has this desire been expressed. The object, therefore, of Bishop Skinner's "Address," is mildly to expostulate with them, in general, on the subject, and to offer them a friendly invitation to an union, which, as far as we are able to judge, it is equally their interest, their honour, and their duty, without delay, to accept; and which we see not at present, we freely confess, on what foundation they can, without criminality, and a manifest dereliction of their principles, possibly decline.

With a view to promote this desirable coalition, our author, in a temperate and affectionate manner, lays before them the high and paramount obligation to unity among the disciples of Christ, together with the singularly pernicious effects of their endless divisions. Alluding to these divisions, he says:

"Obliged then as we are, to witness so many forms of a melancholy departure from primitive truth and order, it is to be hoped that those, for whose benefit the present address is more immediately designed, will see the necessity of guarding against such a fatal delusion, and readily embrace the means afforded for that purpose, from what still remains of the old Episcopal Church of this part of the united kingdom; and which, though it has been long deprived of the support of civil establishment, is still able, by its entire conformity to the pure apostolic mode of church-government, to hold up the best defence against every deviation from that primitive pattern. This defence, therefore, we would earnestly recommend to all such as feel a becoming desire to repel the insidious attacks of that levelling tribe, who can bear no subordination in the church, and as little of it as possible in the state, wishing to keep back as much as they can of what is due from them both to God and the King," (p. 468, 469.)

A little after, he observes, that with certain denominations of Christians, such as those who prescribe sinful terms of communion, or who have broken asunder the chain of ecclesiastical order, by which alone unity can be maintained, no junction can take place.

"But,

"But, on the other hand," adds he, "nothing can be more proper and becoming, than that those who hold the profession of faith, founded on the truth as it is in Christ; who worship their God and Redeemer by the same form of *common prayer*, and acknowledge the obligation of the same duties, civil and religious, should also be distinguished by every suitable testimony of brotherly love, that may be expressive of such unanimity of sentiment. It has therefore been long a matter of sincere regret, as well as of just surprise, that those who call themselves members of churches, which are in communion one with another, as the Episcopal Churches of England and Scotland are acknowledged to be in all matters of spiritual concern, should yet, in this part of the kingdom, appear as two distinct and separate bodies, totally unconnected and independent of each other. Such an appearance, and the motives on which it continues to be exhibited, are surely as inconsistent with the true spirit of Episcopal principles, as subversive of the order and unity which our Lord himself commanded, and his apostles so carefully established in his church," (Pp. 472, 473.)

Of the *motives* here alluded to, as keeping the two Episcopal parties in Scotland at a distance from each other, the author has not, from delicacy we presume, entered into a detail; and we certainly shall not attempt to divine them. But, were we to indulge ourselves in forming conjectures, we should be tempted, from several passages in the present address, to conclude that some of them at least are such as must infallibly stamp, with the character of a spurious churchman, either totally ignorant, or totally regardless of Episcopal principles, every person who is capable of acting from them. It would seem, from the Bishop's manner of writing, that the party who, very absurdly indeed, style themselves of the Church of England, consider the want of a national establishment, as a sufficient objection against the powers of the Scotch Episcopacy, and assign this circumstance as a reason for their not coalescing with it. We hope, however, that none of these persons are either so ignorant as not to know that such an argument as this would eternally disgrace them, or so completely shameless and unprincipled, as, knowing this, to advance it. For, as Bishop Skinner unanswerably urges,

"To every person who is in the least acquainted with the history of the Christian Church before it was incorporated into the state, it must be well known, that in these [those] primitive times, no presbyter could have regularly discharged the duties of his sacred office, but in communion with, and subordination to, the bishop of the diocese in which he officiated. This was a maxim at that time universally acknowledged, and no less strictly attended to, as absolutely necessary to the maintenance of ecclesiastical order. It was therefore enforced by all the weight of legal sanction, as soon as the church came to enjoy the protection and support of the civil power. But the deprivation or want of that support cannot possibly invalidate a right which had existed previously to the conferring [of] any such privilege. And, if there be still a succession of bishops in Scotland, as we think has been clearly demonstrated by facts and arguments, that must carry conviction to the mind of every real and well-informed Episcopalian, it does not then become any one who professes to be such, to withhold from these bishops a right which has been ever acknowledged as essential to the Episcopal

copal character, and to withhold it too for no other reason, but because *Episcopacy in this country is not established by law*: a reason which could not at all have operated for the first three hundred years after Christ, when no part of his church enjoyed any such establishment, and yet every part of it was tenacious of its discipline, and careful to maintain regularity and order in all its administrations."

On this Catholic principle, indeed, that the spiritual powers of the Episcopate are wholly independent of temporal emoluments, or national support, every true churchman erects his scheme of ecclesiastical polity, whether his own church be established or not. The following note, from Mr. Nott's Bampton Lectures, Oxford, 1802, is so full to our purpose, and describes so accurately, in the way of hypothesis, the actual state of Episcopacy in Scotland, that we are proud to insert it, as containing the sentiments of a genuine son of the Church of England.

"There is no point on which the adherents to Apostolical Episcopacy have uniformly insisted more than on the difference between that which is essential, and that which is incidental to the ministry. The one a power unalienable, being connected with an office, which could have had no authority, were it not of divine appointment; the other contingent, being such privileges as the state can either refuse, confirm, or impart.—Should it happen that Episcopacy were deprived of all that support, which it now enjoys from the temporal power; were its ministers even spoiled of their proper revenues; were they ejected from national councils, and rendered in their external condition contemptible and destitute, its claims to authority in the Church of Christ would nevertheless continue exactly the same as they are at present; nor could one single argument, of all that have been here adduced, be affected by the change. Should that time ever arrive, (though we trust, in God's mercy, that it will not; yet, if it should) then the piety, the zeal, the constancy, with which the Episcopal clergy would adhere to the afflicted church, would prove, that their attachment to it in the hour of its prosperity proceeded solely from the conviction, that this form of ministry, whether persecuted, or whether exalted, is truly that which was appointed by their blessed Lord," (p. 476.)

We have heard it asserted, although we do not vouch for the truth of the assertion, which we trust, indeed, is false, that the circumstance which has chiefly operated to prevent the junction, with the Scotch Episcopal Church, of those congregations formerly called **QUALIFIED**, is the opposition which is made to the measure by the clergy, in English or Irish orders, who minister to such congregations. We can hardly conceive what motives could influence these clergymen to adopt such a mode of conduct: As they must necessarily be supposed to be better instructed in the nature of correct ecclesiastical principles, than the laity of whom they are the pastors, we should certainly expect them to exert themselves in promoting, rather than in obstructing, an event which we cannot but look upon, in every point of view, as most devoutly to be wished. With regard to these gentlemen as private individuals, and setting all consideration of principle

ciple aside, we are incapable of seeing what objection they can have to exercise their ministry with regularity, in subordination to the bishops of Scotland. It is, surely, (such, at least, is our apprehension,) more eligible for a clergyman, in the discharge of his duty, to be under the gentle and fatherly controul of Episcopal inspection, than to be subject to the variable, and often unreasonable, humours of a capricious vestry,

"As for those in the clergy," says the learned and judicious Hooker, "whose place and calling is lower, were it not that their eyes are blinded, lest they should see the thing that of all others is for their good most effectual, they might somewhat consider the benefit they would enjoy by having such an authority over them, as are of the same profession, society and body, with them; such as have trodden the same steps before; such as know by their own experience, the manifold intolerable contempts and indignities, which faithful pastors, intermingled with the multitude, are constrained every day to suffer, in the exercise of their spiritual charge and function, unless their superiors, taking their cause even to heart, be, by a kind of sympathy, drawn to relieve and aid them in their virtuous proceedings, no less effectually than loving parents their dear children," (Pp. 499, 500.)

It appears, from this address, that exceptions have been taken by the members, and, most probably, by the ministers of these congregations, against the "communion-office," used by the Scotch Episcopal Church; an office which, Bishop Skinner says, (p. 481.) is drawn up on the model of the first reformed liturgy of Edward the Sixth, and differs but little from that which was appointed for the Church of Scotland in the reign of Charles the First. With the offices in the books of both Edward and Charles we were well acquainted; and, taking it for granted, that the one employed by his own church was fairly represented by our right reverend author, we were indeed not a little surpris'd to find that it has been accused of favouring popery: for we well knew that no such accusation could be brought, with any shadow of reason, against either of the other two. Desirous, however, to satisfy ourselves, we procured a copy of this Scotch communion-office. It answers Bishop Skinner's account of it exactly; and we must declare, after careful perusal of it, that, in our estimation, those who discover in it any thing like popery, are as ignorant of the faith and practice of the primitive church, as they are of the doctrine of the Church of England. As humble laymen, were we in Scotland, we should be happy to be admitted to communion in any congregation where this office is used; and were we in orders, with cure of souls where it is duly authorised, we should certainly experience no sort of difficulty if required to administer by it. We are ourselves attached, as may naturally be supposed, to the English office, to which we are accustomed; but to the Scotch we could have no objection: and we cannot help repeating, that, to charge it with popery, on account of its correspondence with some ancient usages, which are found in all the oldest liturgies, composed before popery was ever heard of, argues such a gross defect either in respect of com-
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mon information or of common honesty, as, we trust, would be imputed to any clergyman with great injustice. But as scruples strictly conscientious, and, consequently, entitled to regard, even when they rest on a weak foundation, are sometimes entertained both by laity and clergy, the Scotch Bishops, we think, have, as far as this obnoxious office is concerned, very prudently and properly done every thing, for removing such scruples, which any candid and reasonable man could expect them to do. To the work before us are subjoined, in an appendix, "ARTICLES OF UNION, proposed by the Right Reverend the Bishops of the Scotch Episcopal Church, to those clergymen who officiate in Scotland by virtue of ordination from an English or an Irish bishop." Of the third of these articles the tenor is as follows: "Every such clergyman shall be at liberty to use, in his own congregation, the liturgy of the Church of England, as well in the administration of the sacrament of the Lord's Supper, as in all the other offices of the church." We really do think that, if after this public and ingenuous proposal on the part of the bishops, any such clergyman, or their congregations, shall still continue obstinately to maintain a separation, which is not more contrary to their duty as good Christians, than subversive of their consistency as professed Episcopalians, they will do well at least, to produce, in defence of that separation, a more plausible reason than their dislike to the Scotch communion-office.

It is obvious that, in the discussion of this question, We can have no interest, except what arises from our well known deep-rooted attachment to the cause of pure apostolic Episcopacy; a cause which, it is our most settled conviction, is the cause of Him, a conformity to whose institutions and commands we consider both as our highest privilege and our proudest distinction. And such is the impression made upon our minds by this truly Episcopal and Christian "address," that it will not be easy, we conceive, for those who shall treat it with inattention or disrespect, to justify, or even palliate, their conduct, in the eyes of either God or man. Nothing, surely, can be more reasonable, more persuasive and conciliating, or better calculated to heal that breach which has long been so dishonourable and detrimental to the Episcopalians of Scotland, than the language held by that respectable body of prelates, of whom our author is to be considered as the organ.

"We have been looking back with sincere regret to the original cause of that unhappy division, which has so long subsisted among the Episcopalians in Scotland, and have at last seen, with much satisfaction, that unfortunate cause of rupture entirely removed by the change which took place several years ago, in the political situation of the Scotch Episcopal Church. At the period to which we are now alluding, her clergy as well as laity found themselves perfectly justified in the open avowal of their loyalty and attachment to the person and government of the gracious Sovereign, who sways the British sceptre and for whose safety, honour and welfare, they have regularly offered up their prayers at the throne of grace, and

and done every thing else in their power to manifest a becoming submission to the laws, and concern for the peace and prosperity of their country. In exhibiting all this satisfactory proof of their earnest desire to obtain and deserve the confidence and good opinion of their fellow-subjects, they may be supposed to have recommended themselves, in a peculiar manner, to those who agree with them in religious sentiments, and to have made the *first step* towards that ecclesiastical union, which would do credit to the Episcopal profession, and serve to promote its interests in the only way whereby they can be promoted, without giving any just cause of offence, in this part of the kingdom.

"Having thus far discharged their duty, and opened a way for the accommodation of every difference, those belonging to the Scotch Episcopal Church do not perceive that any thing more remains to be done on their part, for putting an end to that unseemly breach, which has so long served as a reproach to the name and profession by which they are distinguished from all the other religious denominations in this country. If to wipe off this stain from the face of Episcopacy, be equally the desire of those clergymen, and such as adhere to their ministry, who having received ordination from the hands of an English or Irish bishop, do yet officiate in Scotland, but in no connection with any bishop belonging to it, these clergy and laity having nothing more to do, than intimate their good wishes for the accomplishment of so desirable an object; and every bishop of the Scotch church, to whom such intimation is made, will be ready to shew how anxious he and his colleagues are, for the success of those conciliating measures which may tend to unite the Episcopalians of Scotland in one decent and respectable body," (Pp. 492,—494.)

Among the clergy who are thus addressed, we will not allow ourselves to suppose that there are any individuals of the description mentioned in our quotation from the Bishop of St. David's charge; for this were to suppose these clergy Episcopalians merely in name, and not at all in principle. We therefore hope that the following awkward and insidious compliment of Mr. Principal Campbell was received as it deserved, by the persons whom it is apparently intended to flatter. The learned Principal, after labouring to prove that the original form of ecclesiastical government was a sort of congregational independency, observes, that "he should not have thought it necessary to be so particular as he had been, in ascertaining the nature of that polity which obtained in the primitive church, were not this a matter that is made a principal foundation of dissent by a pretty numerous sect in this country," meaning the Scotch Episcopal Church. "I do not," adds he, "here allude to those amongst us, who barely prefer the Episcopal form of government, whom, in general, as far as I have had occasion to know them, I have found moderate and reasonable in their sentiments on this subject. Such do not pretend that the external model of the church (whatever they may think of the antiquity of theirs) is of the essence of religion." The foundation of Dr. Campbell's censure and praise in this passage, is, unquestionably, curious. But we shall lay before our readers, Bishop Skinner's remarks on it, which are well deserving of universal attention, but particularly

ticularly of the attention of those whom it more immediately concerns.

"If, by thus making a distinction between the two Episcopal 'sects' in this country, our Professor meant to pay a compliment to the one, at the expense of the other, it does not appear that the peculiarity of sentiment, which he has held forth as the mark of distinction; was the most proper for answering his purpose. It is generally thought, that the 'foundation of dissent,' from that which, in any country, is by law established, ought to be laid in something that 'is of the essence of religion,' or at least supposed to be so by the dissenting party. And such is our opinion of the necessity of maintaining unity and concord among all who profess and call themselves Christians, that we should hold ourselves highly culpable in keeping up a separate communion from that which has the law of our country on its side, were it not for the sake of things which we believe to be essential to our religion, and a part of that apostolic doctrine, to which, as Christians, we must stedfastly adhere. If there be any amongst us, as it seems Dr. Campbell had occasion to know, 'who barely prefer the Episcopal form of government,' on account perhaps of its antiquity, but without considering it as at all necessary to the being of a church; whatever may be said of such people's *moderation*, we see no ground for distinguishing them as 'reasonable in their sentiments,' if they had no better reason to justify their separation from the establishment of their country, and no other benefit from the Episcopal form of government, but what arises from the ministrations of clergy who have been Episcopally ordained, but otherwise acknowledge no *such* government. The reflection, therefore, which it would seem Dr. Campbell was desirous to cast on one of the Episcopal 'sects' in this country, will be found more applicable to the sentiments which he has ascribed to the other, and by marking which as "moderate and reasonable," he no doubt intended to keep up that unnecessary distinction between the Scotch and English Episcopacy, which has already subsisted too long, but ought to afford no more room for such disagreeable and unworthy comparisons," (Pp. 354,—356.)

We have dwelt much longer on this address than, at first, we intended; ; but, as *churchmen* by principle, zealous indeed, we are proud to avow, though with knowledge, we trust, not inferior to our zeal, we regard its object as of the first importance; and, to own the truth, it has imperceptibly chained down our attention, and protracted our observations. We must now, however, proceed to take leave both of it and of its respectable author, to whose able exertions, in so good a cause, we very cordially wish all the success which he himself can desire. We shall, therefore, after giving from the address one other extract of an interesting nature, conclude with offering, in the genuine spirit of brotherly affection, to the candid consideration of those for whom it is designed, one or two reflections which have struck ourselves most forcibly, but on which, although Bishop Skinner has, in several parts of his performance, evidently glanced at them, the peculiar delicacy of his situation would probably not permit him to enlarge.

"Let it not be imagined," he says, "that the person who has taken the liberty of suggesting these important considerations, has any particular interest

terest in the object which he would thus earnestly recommend to the attention of all concerned. The only benefit which can possibly arise from the accomplishment of it, either to him, or to those who are officially connected with him, is the pleasure and satisfaction which they would undoubtedly derive from observing any of their fellow-Christians acting a part so worthy of their character, and thus contributing their joint endeavours to promote the common cause of truth and righteousness, by 'holding the faith in unity of spirit, and in the bond of peace.' Every other advantage, which might be produced by the proposed union of the Episcopal persuasion in this country, would be entirely on the side of those who are thus invited to embrace the proposal, as by that means a supply would be provided for those evident defects which they have hitherto unavoidably laboured under, considered as *Episcopal congregations*. To establish a right to that character, connection with a *bishop* has ever been regarded as essentially necessary: And whatever idea we affix to that connection, whether as implying subordination and dependence in the pastor, or the acknowledgment of that spiritual authority, by which the flock has been committed to his charge, it is obvious that some benefit is intended to each of them, and both pastor and people will have their share in the advantages arising from this wise and salutary appointment," (Pp. 497, 498.)

A period of more than ten years has now elapsed since, by the extinction of political dissensions, and the repeal of certain penal statutes, those causes have entirely ceased, which originally divided the Scotch Episcopalians into two parties, who certainly bore no very friendly aspect to each other. Yet all wise men will unanimously pronounce that harmony and peace are better than discord; and all good Christians will be ready to allow, that unity and love are distinguishing characters of true disciples of Christ. What fatal influence, then, still operates to keep these Episcopalians asunder? Somewhere, surely, there is a fault. The Scotch Episcopal Church has openly, by the mouth of her senior bishop, proclaimed her ardent wish for a re-union of all the remaining descendants of her parent-stock, and the exquisite pleasure which she would receive from extending her arms to those who are, indeed, her natural children, but who, from unfortunate and wayward circumstances, have long been estranged from her. She may therefore say, whatever be the event, "*Liberavi animam meam.*" The other party may hitherto, perhaps, from mere inattention to the nature of the case, have suffered things to take their usual course, without bestowing on the subject much serious regard; for, with respect to this important point, they have not given, as far as we know, within the period above mentioned, any public intimation of their sentiments. They ought, however, to recollect that the state of things is now greatly altered; and the Christian temper displayed in this address, will undoubtedly awaken them to reflection, and dispose them to lose no time in availing themselves of the proposal held forth to them. We may confidently assure them, that, in consequence of the work before us, the eyes of every real churchman in the united kingdom, will be fixed on them. But, we are in no fear that they will act an unbecoming part, by resisting this friendly

friendly invitation to union ; for, on what grounds *could* they attempt to resist it ? They will not surely say, that Episcopal superintendence is a circumstance of trifling consequence ; for this would be to renounce, at once, their character as adherents to Episcopacy. They are too well acquainted, we are persuaded, with the nature of a Christian church, not to know that it is not constituted by the ministrations of the inferior clergy, or the use of a liturgy ; and, if they will suffer us to speak our minds with honest frankness, though without the least intention of giving offence, they must know that their real ecclesiastical situation is that of " INDEPENDENTS," differing from others of the same denomination, in no other respect but in having the offices of religion performed amongst them, by clergymen Episcopally ordained, and in the preference which they give to preconceived, over extemporary, prayer in their public assemblies. On their conduct previous to the late emancipation of their mother-church, we are far from meaning to throw any censure. They did, perhaps, all that was possible to be done in conformity to their principles ; for they certainly were involved in cruel perplexities. But the same excuse which served them then, will not serve them now. Now, every impediment to their becoming regular incorporated members of a pure and Protestant Episcopal Church is happily removed ; and they know that CAUSELESS SEPARATION from such a church, forms the very definition and essence of SCHISM.

A few words more, and we have done. We have been told that some, at least, of these Episcopalians, in answer, we suppose, to the insinuation that, properly speaking, they belonged to no Episcopal Church, have been accustomed to say that they belong to the Church of England ; and, indeed, we remember to have seen publications by some of their clergy, in which these clergymen design themselves MINISTERS OF ENGLISH EPISCOPAL CHAPELS. But it is not credible that any clergyman, having cure of souls in Scotland, can, merely because he has been ordained by an English bishop, conceive himself, on mature reflection, entitled to such a designation. To talk, indeed, of an *English Chapel in Scotland*, has so much the appearance of what is vulgarly styled a *bull*, that we think it might very fairly be claimed as the property of our fellow-subjects in the sister island. But, in this particular, these Episcopalians lie under a very great mistake ; for the designation is a gross misnomer, and false in fact. We, to whom our readers perhaps may give credit for knowing something of the Church of England, very confidently maintain that she neither has, nor pretends to have, any authority whatever in Scotland. And, if any individual English bishop ever took upon him to sustain an appointment to a chapel in that country, as a proper title for admission into orders, or ever interposed, in the affairs of these congregations, with any thing resembling Episcopal authority, we have no hesitation, with all deference, to say that such a bishop exceeded his powers, and acted without due deliberation. In former times, we can easily believe that some of our prelates, compassionating the

the distressed and orphan state of these loyal Episcopalians, might, occasionally, when consulted, assist them with friendly offices and good advice. But no English Protestant bishop, we are firmly convinced, was ever so poorly instructed in the legal and canonical extent of his jurisdiction, as to imagine that he was entitled to exercise it in Scotland. And, as matters stand at the present day, when these congregations may, by merely following out their own avowed principles, be regularly supplied with every Episcopal ministrations, we are well persuaded that not one of the prelates on the English bench will ever interfere in their concerns, any farther than, if his opinion should be asked, to counsel them TO DO THEIR DUTY. If our opinion could be of any weight, we should earnestly recommend to them the same line of conduct, that, by speedily and cordially uniting with the fathers and brethren of their own respectable and ancient church, they may prove themselves to be what they profess to be, good Episcopalians. But, whatever may be their determination, it is a point which will admit of no debate, THAT UNLESS THEY ARE CONTENT TO BE SCOTCH EPISCOPALIANS, THEY CAN BE NO EPISCOPALIANS AT ALL.

Gleanings in England; descriptive of the Countenance, Mind, and Character of the Country, with new views of Peace and War. By Mr. Pratt. Vol. III. Longman and Rees. 1803.

MR. Pratt is well known to the world as an agreeable and an ingenious writer: both his original compositions and selections are conducive to religion, morality, and social order, and the present publication is well worthy of the fame which his former efforts acquired. In a preface our author, after a few remarks on points in which he differed from some writers who had treated the same subject, makes the following general observations on the scope of his own writings. He had been charged with giving too favourable a representation of his country. "That (he says) it delighteth him (the author) to give his fairest lineaments wherever truth will sanction the touch of his pencil, is most true. Yet he proudly telleth the world, that in the long course of thrice ten years, he hath had the honour to hold intercourse with the public, there will not be found a single page, no, not one, wherein he has either encouraged vice, flattered folly, or adulated greatness." Therefore he prays the reader not to condemn him for preferring, wheresoever he can find opportunity, a fair to a foul picture. "The painter who has the world before him where to chuse, would surely discover something of a darkness in his own feelings or fancy to pourtray a ditch, a bog, or a desert, where a lawn, a garden, and a fine productive country were filling his eye, warming his heart, and inviting his pencil." After having addressed himself to various classes of critics, our author finishes his preface by an apologue founded in the idea of a man

keeping an ordinary, and having something to suit the palate of each and every guest.

The work is in an epistolary form. The first letter contains a general sketch of the evils of war, with a just reprobation of the aggressions by which it is caused. The second letter conducts us to the birth place of the author, and consists chiefly of sonnets to the scene of his nativity, and various objects which it suggested. The third continues these and similar subjects in prose, with various rural anecdotes, especially an amusing and affecting story of one John Grounds, a huntsman. While the scene is laid in the country, our author takes notice of the superstitions that still prevail in various parts of England. The village of Warboys, in Huntingdonshire, has near it a wood, where it seems a number of wizards and witches still assemble. "Grounds asserts (says our author) that a poor solitary witch yet remains at Warboys, and not far from his own cottage; and that unless the neighbours are civil to her she plays them sad pranks; and even at this hour she is under heavy charges for her depredations in the dairy, and for her tyranny over cats, children, and cattle, striking them into all manner of postures." One of the most noted of these witches is a Mother Frost, who appears to be a rival to the celebrated Moll White, of Addison. There follows a very amusing account of various traditionary witches of those parts, which is closed by an able philosophical view of that superstition in general. From the country our gleaner conducts us to London, and there he opens with remarks upon the press. On that topic he gives a short sketch of criticism, and the quarrels among authors. Almost every member of the republic of letters is desirous of governing, and none willing to obey: each looks upon his fellow as a rival not an assistant in the same pursuit. "They calumniate, they injure, they despise, they ridicule, they worry and assassinate each other. If one man writes a book that pleases, others shall write books to show that he might have given still greater pleasure, or should not have pleased." To counteract the envy of writers, our author proposes a confederation of genius. One difficulty in a enterprize of that kind we should apprehend, would be ascertaining who were and who were not admissible members. With a vigorous distinguishing head Mr. Pratt has a benign liberality of heart that sometimes prevents his acute discrimination from fully operating; and impels him to be rather profuse of praise. We cannot admit D'Israel to be either a very ingenious or very entertaining writer. The subject of the sixth letter is the high price of paper in the year 1801, on which theme our author very strongly represents the mischief that would accrue to the world if such a tax upon literature had continued. The seventh letter has for its subject the literary fund; a very useful institution no doubt. The following observation is not without weight. "In this country it seems to be a state maxim to neglect a literary friend, and to buy up an enemy; to let the one go on and do all the service in his power, without so much as a bare token in return; but to bribe

blibe a determined foe exactly in proportion to the injury he has done, or is able to do." In this letter there is a high compliment, and not more high than just, to Goldsmith, and in an apostrophe to that able and charming author, there occurs the following striking passage.

"The engaging simplicity of thy manners, the harmless excursions of thy convivial spirits, thy ingenuous converse making every peculiarity amiable and agreeable; set off by a thousand other endearing qualities—these, like the emanations of thy genius, are among the things that neither fade or die. They have survived the grave; and gained a victory over a more inveterate enemy to genius than death itself. The productions have outlived even the envy that slandered, the jealousy that would have undermined, and the malice which attempted to destroy them."

Returning to the literary fund, our author mentions some of the poets who promote the benefit of that institution, and though we do not altogether agree with him as to the poetic genius of the works, or authors whom he celebrates, we give them credit for benignity of intention. The gleanings are most agreeably diversified: all, however, are uniform in recommending benevolence; they illustrate the kind affections even in other creatures as well as human beings. The ninth letter introduces a story of a dog somewhat akin to a very noted story of one of that species that saved the Duke of Hamilton from robbery and murder, and of which there is a picture in Hamilton castle in Scotland. The story, however, is extremely well told. The tenth letter contains many excellent reflections upon the foregoing story, and reprobates cruelty or ingratitude to brute animals, and illustrates the sagacity of an elephant with a very humorous account of the vengeance inflicted by one of those animals upon a taylor who ran a needle into its tongue. He speaks with a feeling refinement on the barbarities that are exercised by human beings to please their palates. "Certain creatures we cut up alive, others we flea, some we bleed and some we scald, and these depraved customs are now so common, that while our servants are performing their sanguinary deeds, they think no more about the superfluous suffering of the creatures they are operating upon, than the knife that mangles, the spit that is to roast, or the water that is to boil them." We are afraid there is too much truth in this charge against servants of want of feeling for victims which are sacrificed to the palates of their masters or their own. A cook, we fear, often skins an eel without compunction, and with shame we Anti-jacobins confess that we have received of the same, knowing it to be so skinned; nay, with grief we acknowledge, that we have frequently fed at one time on part of one animal that has been bled to death, and of another that has been scalded; having from a carnivorous appetite hardened into a habit, contracted an undue fondness for what epicures denominate fillet of veal and ham. We thoroughly agree with Mr. Pratt, as well as with Pythagoras, in disapproving of unnecessary cruelty. We confess, however, we are not prepared to admit the consumption of ani-

mal food to be superfluous; and, we believe, we should find it difficult to give the preference to a cook who, from compassion for cod, should form a resolution never to crimp that species of fish, as it happens to be a favourite morsel with us. We perfectly agree with our author, that children ought to be carefully restrained from being spectators as well as actors in barbarities to criminals. From his admonitions on that subject he proceeds to other parts of education.

“ Permit (he says) the gleaner farther to observe to you, that for the principles and practice of these virtues, children depend more on their mothers than on their fathers. The former have their offspring almost constantly under their eyes, and have, consequently, fuller opportunities of watching an idea as it rises, a passion as it unfolds, and, in short, of ascertaining *character*, and of observing upon the progress of infant thought; and of regulating emotions, impulses, and actions.”

The eleventh letter pleads the cause of animals still farther, and illustrates his exhortations by another story of a dog who saved his master from drowning. From the defence of quadrupeds he proceeds to the defence of birds. This letter is concluded with a fable of a jury of birds and beasts sitting in the other world upon a deceased glutton. In this tale there is a great deal of humanity, and a good deal of point. His observations on this subject are illustrated and enforced by citations from Cowper, with high praise of that poet both from himself and from his biographer, Hayley. Here the benevolence of the author's heart rather over-rates the merits of Cowper, and appears to adopt the friendly partialities of Hayley. Cowper's JOHN GILPIN, and his TASK, rank him in a respectable situation among secondary poets, but to translate Homer after Pope was a work *non viribus istis*. That Cowper was tender we allow, but the sublimity of his genius we have not discovered; and, we believe, that the greater number of impartial literary men concur in our opinion. Of the merits of Mr. Hayley we shall afterwards take an opportunity of delivering our opinion when we review his life of Cowper. All we can say at present is, that biography does not to us appear to be a species of writing for which ponderous prolixity is the best qualification. The twelfth letter is a recapitulation of the preceding, and ably sums up the author's reasonings on the various subjects. The thirteenth opens a new topic, and institutes a contrast between the town and the country; and the fourteenth proceeds to the metropolis in great variety of agreeable selections; interspersed with amusing and instructive reflections. This portion of the work contains a burlesque upon modern tourists, in a feigned excursion by Kentish Town and White Conduit House. Our author goes back to his first view of the metropolis in his early youth, and the sensations which it occasioned. The impression which it produced then is compared with the impression which it produced in a more advanced stage. The fifteenth goes on with the same subject, with a particular account of the supplies and accommodations of the metropolis. One of the distinguishing

distinguishing characteristics of this capital is comfort, "finer things are perhaps to be seen in one capital, gay^{er} things in another, grander in a third, and so on; but, for the concentration of all that goes to make up what may be properly defined a man's comfort, London is indeed the place." This observation he illustrates in a great number of instances. "Comfort presides over every part of our dwellings. She will meet you at the first opening of the door, and give you welcome on the threshold. She will then conduct you through the spacious hall of entrance, or along the narrow passages, which exhibit no less marks of her attention; and you will follow her steps, with increasing satisfaction, through parlours, dining rooms, and bed-chambers; in all which, you will observe, a uniformity of neatness." In the sixteenth our Gleaner mentions the alledged rudeness of the English to strangers; and illustrates it by a story of a scavenger, who, having insulted Marshal Saxe, was seized by that gentleman and thrown into his own mud cart. This story we have generally heard told of Colonel St. Leger, who was very strong and muscular. The instances of English rudeness are chiefly quoted from Monsieur Grosley, a Frenchman, who appears not to have been a very impartial narrator. But though our Gleaner admits the charge of the French on the want of politeness among the English, he justly vindicates to his countrymen the praise of humanity and generosity, and supports their claims from their conduct to emigrants on account of the French revolution.

"A dire event (he says) drove multitudes of all ages and sexes, characters and conditions, from their comforts, their possessions, their connections, and their country: the horrors of persecution and of death threatened them in the most tremendous forms of destruction, on every side. They escaped with difficulty, but the havens of bounty, the ports of hospitality, the general asylum for the reception of the wretched, situate in the land of a generous enemy, were before them. My beloved country beckoned them to her shores, and there they were soothed, nourished, and consoled, as if part of her own natural family."

The seventeenth letter contains exhibitions of the various pursuits of the busy, the fashionable, and the idle. First he conducts us to the scenes of trade and business from the shipping to the city, afterwards to the West end of the town. It may fairly be presumed, he says, that eighty out of every hundred of the carriages that pass, meteor-like, through the *glaring* streets, from about half past two to half past four—the fashionable lounging hours—are filled with beings, labouring much harder than any porter or car-driver in the metropolis—the stupendous labour of getting rid of time and of themselves. "The beautiful creatures step into these gilded show boxes, and are paraded from Pall Mall to Bond Street, and from Bond Street to Pall Mall. They then make a tour of half a dozen of the squares; drop half a score of their cards; pay half a score of five minutes visits; and then again to Pall Mall and Bond Street: unless it be, indeed, that

toil of all their toilings—a determined *shopping* morning—when a seven o'clock dinner is often found to come too soon for their grand operations. From shopping our author, by a very natural transition, proceeds to the dress of ladies, not forgetting their undress; he proposes a tax, to be called the *nudity tax*. A certain degree of nakedness to be allowed; but beyond that to pay a duty, the duty to increase according to the nature of the contraband goods that should be thus exposed; and the mischief which the exposure was likely to effect. Ladies whose exhibitions were not calculated to do much mischief might be suffered to make such displays as they should deem convenient—such to bear, on some part of their persons, in large letters, the word PERMIT." Pursuing the various parts which fashion has brought to view, or may be about to present to view, he kindly offers drawers of fleecy hosiery to such ladies as may not wish to have their nakedness so uncovered; he inserts a poem on the proposed drawers, and therein offers to take back these articles from their lovely *bearers*, and to cherish them as relics. The lively imagination of our Gleaner, in the seventeenth letter, carries us to objects of a very different kind, from the limbs of ladies to the whole bodies of chimney sweepers; and speaks the language of humanity on that unfortunate class of beings. He illustrates his remarks by some observations of Mr. Justice Colquhoun, who is, no doubt, a very active person, and if government and legislature do not always choose to make such alterations in the law and police as he may deem expedient, the fault lies with the said government or legislature, as neither can pretend that Mr. Colquhoun has been wanting in admonition and exhortation. In the course of his perambulations the Gleaner takes a view of the unfortunate state of women of the town, and also of prisoners who have not the means of subsistence, contrasts the situation of those unfortunate persons with that of a gormandizing citizen, and quotes the opinions of Johnson and of Burke on the policy of imprisonment for debt. From Fleet Prison our Gleaner betakes himself to the Angel Inn at St. Clements, which affords an opportunity of describing the comforts and accommodations of an English Inn; thence he steps to the neighbouring theatres, which introduces an account of the play-houses; from whence he moves westward to the opera.

"I crammed into it on a night of its grandest display, when one favourite of the public—the meteor of the moment—was to dance, and another was to sing! I escaped, thank heaven, from both; but was almost suffocated by an assembly of the best bred people in the world. Most of whom, however, understand no more of the language, in which this sarrago of extravagance is written, than the servants, whom, on my getting out of the house, I perceived were slumbering upon their boxes, or than the horses which were sleeping below. Yet, oh, the soft affectations of sensation and of sensibility upon these occasions! The fair creatures who, for fashion's sake, do homage to this unknown tongue, pretend to feel, in every fibre! They quiver at every quaver, almost faint at every shake, and all but die at every *finale*!"

Our Gleaner next carries us to the multiplicity of fashionable parties, and the splendid accounts given of them in the periodical publications. He dwells with energetic loyalty on the celebration of the King's birth-day, especially the last anniversary after the commencement of the war. On this momentous subject, he states the opinions of the principal senators. Our author now assumes a higher strain, and employs his genius and eloquence in rousing and animating the country to action. "Aggression (he says) is made, and we ought to meet it with a spirit worthy of these islands. We ought to meet it with a conviction of the truth of this assertion,—that *the country which has achieved such greatness, has no retreat in littleness*; that, *if we could be content to abandon every thing, we should find no safety in poverty, no security in abject submission*; finally, *that we ought to meet it with a fixed determination to PERISH IN THE SAME GRAVE WITH THE HONOUR AND INDEPENDENCE OF THE COUNTRY.*" The twentieth letter goes on with the same subject, and speaks with becoming indignation against the Chief Consul; the twenty-first speaks of the charitable institutions of England; the twenty-second proceeds with the same subject, and returns to the Chief Consul, who proposes to invade this seat of charity and liberality. After this letter comes a retrospect, in which Dr. Garnet's orphan children are recommended to the public generosity. Next follows a contrast between coal-heavers and courtezans: "The coal-heaver wore a broad discoloured hat, the flap part of it slouched behind, fenced by slips of black leather, and held together by thongs of the same before; his coarse and heavy doublet of many different coloured patches, formed of pieces of carpeting of brown sack and of yellow plush, all brought into the same sable uniform. The courtezans were arrayed in light chip bonnets, stuck with imitated flowers, the white or *shemise* kind of drapery flowing to their feet, turbaned petticoats, and transparent veils, encouraged to betray the bosom they affected to shade; the cheeks rouged, and the hands guarded by the softest white kid gloves. The coal-heaver's stumping gait, and the harassed yet hardy drag of his strong knit limbs along the pavement, were set off by the mincing air, shortened trip, over-acted gaiety, and affected softness of demeanour of the women." Thence he reverts to cruelty to dumb animals, and the paintings of Mr. Barker, an artist of high promise, to whom he addresses a poem. In this poem our Gleaner pays a compliment to the democratic rhapsodist, Southey, which we are surprised to find in so loyal a writer as Mr. Pratt. Our Gleaner resumes the literary fund, and speaks of our female authors with his usual benevolence, calling them the female ornaments of the land. We confess we Anti-Jacobins, thinking and feeling in the old style, are not very partial to female literature, at least in its recent efforts. Our author closes his Gleanings with a summary of what he has done in the capacity of gleaner. In this summary, also, he is too lavish of praise; nevertheless, it is a striking and interesting

resting recapitulation. The letters being finished, our author introduces, by way of postscript, a dramatic performance, of which the hero is a British lion, who receives the name of John Bull, and is presented for a shew in the Tower. This lion is teased by a monkey, who goes by the name of Bonaparte; and he suffers for provoking the British lion. With just eulogium on the spirit of loyalty, which the trying situation called into action, our author concludes the book.

From the analysis which we have presented, our readers may probably be able to form a judgment of the "Gleanings." Though we differ from the author in several opinions as to the genius and literary merit of certain authors, yet we agree with most of the political opinions and sentiments which he has expressed. He is evidently a friend to loyal and patriotic energy, and a strenuous enemy to Buonaparté: therein we entirely agree with him. The nature of his object makes him unavoidable desultory; it is not exactly the mode that we ourselves should adopt in treating men and manners; however, we must allow, that in the author's hands the execution is generally amusing, and abounds in anecdotes and remarks, some of which are new, and those of a more aged date are very agreeably told, and skilfully applied. We ourselves, in literature, prefer the firm and straight walk, or the vigorous and direct race, to zig-zag and irregular movements; nevertheless, we can perceive strength and agility in ably playing the game of hop, step, and jump. If the Gleanings want regularity, we well know it is merely because the author chose variety. Unity of design must always be within the power of that genius, which formed Emma Corbet so simple, interesting, and pathetic. Serious or playful, close or desultory, Mr. Pratt is always pleasing, and often instructive: the benignity of his heart, though it sometimes blunts the acuteness of his penetration, most frequently enhances the vigour of his understanding, and the vivacity of his fancy. On the whole, the conversation of the Gleaner is often entertaining, and never offensive.

Polwhele's History of Cornwall.

(Continued from P. 13.)

IN his fifth chapter, the author speaks of the woodland, the pasturage, the agriculture, and the gardens of Cornwall; and either throws a new light upon every topic, or places every topic in a new point of view.

"The first care of the Aborigines," he thus tells us very pleasingly, "was to domesticate such animals as might be subservient to their use in hunting. Before the Romans, the hawk and the dog were trained into their service: and various were the birds and beasts, which the Cornish chiefs were fond of pursuing for the table or for the menagerie. The dogs (the genuine natives of Cornwall), which they subdued to their will, were the

the great household dog, the bull-dog,* the terrier,† the large slow hound or the southern hound, which is almost extinct in the island†, and the fleet but gentle greyhound.§ The principal objects of the chase were the bull, which was gradually brought into subjection; the boar, that was soon made an inhabitant of the farm-yard;|| the bear, that continued in the north of England as late as the eighth century, in the south as late as the conquest; the badger, the wolf, the fox, the wild cat, the weasel, and the pole cat; and the moose, which the Britons called the segh, or savage deer.¶ This noble animal could be hunted down by a dog only of bulk, strength, and perseverance. Such was our southern hound, hence called the segh-dog,** by Mr. Whitaker alone, we apprehend, who first started this very course of ideas, in general, and pursued it more particularly than Mr. Polwhele has.** “In the mean time,” as Mr. Polwhele agreeably contrasts this conduct with a different one in the Britons, “it appears that the ancient Cornish left the fish to enjoy their native element in security, fearful of disturbing the *genii* of the waters. And it is a curious fact, that the names of most of our fish, and even of the fisherman himself, were borrowed from the Romans; a fact which proves the veracity of the historian in this notice of Cornish superstition.”††

We track Ben Jonson frequently, says Dryden, in the snow of the antients; and we track Mr. Polwhele continually, at this period, in the snow of a cotemporary. Mr. Whitaker has urged this very argument, and more at large.†† But Mr. Polwhele has added to his argument in a note, what Mr. Whitaker never thought of, yet what we think equally just and important.

“In all the poems of Ossian,” he says, “there is not a single allusion to their art of catching fish. In my opinion, this agreement between the poet and the historian proves at once that the poems are genuine, and that the history is authentic.” We have always thought them authentic, and are happy to find our opinion thus powerfully corroborated by Mr. Polwhele’s. “The spots most favourable to our sheep,” adds Mr. Polwhele, “are those where the sands are scarcely covered with the sod, the green hillocks or levels of our downs, in the vicinity of the sea. We call them *towans*,” or sand hillocks. “Here the pasture is old; and the grass very

* *Magnaue taurorum fracturæ colla Britannæ*, says Claudian. Strabo. p. 305. Cyneget, p. 26. London. 1699.

† Cyneget, l. 1. ‡ “I have seen one or two of these hounds, both in Devonshire and Cornwall. § Martial, lib. xiv. p. 200. Ovi’s Metam. lib. i. Cyneget, p. 123, || See Strabo, p. 307. and Pegge’s coins, for a sow and pigs, described on a British coin. There were wild boars, however, in the woods long after the extinction of the wolf. ¶ See Lhuyd on the word. Of this deer, the enormous branchy horns have been found in various parts of the island. But we have seen, in Cornwall, AN ENTIRE SKELETON (of this deer perhaps) buried with the trees of its native woods.

** History of Mancheller, 322-331, quarto, and 11, 63, 77, octavo, for the dogs in general, and 338, 340, quarto, or 11, 92, 96, octavo, for the segh and the Segh-dog. †† P. 159. ‡‡ P. 335, quarto, and 11, 84, 87, octavo.

short, and perhaps salt. On these towans, distinguished as they are from very ancient times, the Cornish probably were feeding their sheep before the Romans explored their territory. Such were the towans of Piran-sand, of Gunwallo, of Gwythian, of Philac, and of Senan-Green, near the Land's-end; not to mention others in similar situations. The mutton of our little sheep fed on these towans is certainly the sweetest. But that the flavour of this mutton is owing to snails coming forth from the sands, and spreading themselves over the verdure in the morning dews, I can hardly conceive, though I have heard it often asserted as a fact. In the same manner, the superiority of the Okehampton mutton has been attributed to the wild thyme of the downs: but sheep refuse thyme; yet it seems they eat snails. The towan appears to derive its nutritiousness from the oldness and shortness of its grasses, and their impregnation with saline particles." A note to this subjoins thus: "As he informed me," Who is this informant? "an owner of a towan hath often heard the snails crack beneath the teeth, and seen them on the tongues of his sheep. Till the discovery of them in the stomachs of sheep, I shall suspend my opinion."

All this appears equally rational and moderate: yet it is not just. Incredulity, however rational in appearance, must yield to evidence in the result. Such evidence is surely adduced here by Mr. Polwhele himself, when he says, he has been informed by one person, "an owner of a towan," that he himself "hath often heard the" very "snails crack beneath the teeth" of his sheep, there, and even hath often "seen them on the tongues of his sheep." This is undoubtedly evidence of a very decisive nature; nor can the evidence for which Mr. Polwhele calls additionally be more in substance than this. To call for "the discovery of them in the stomachs of the sheep," is to call for evidence which, in all probability, can never be given; to expect a discovery after death of what must dissolve soon after it is swallowed, and of what must certainly dissolve in the fasting-time antecedent to regular killing, is therefore merely to evade conviction, by shifting the argument, and by deferring concession; and the whole must rest, as all human testimony does, upon the credibility of the person informing Mr. Polwhele; which credibility should, without doubt, be the stronger, in proportion as the testimony is stronger; yet both of which appear to have been so powerful in conjunction, that Mr. Polwhele could only "suspend his opinion." That, however, snails do "come forth from the sands, and spread themselves over the verdure, in the morning dews," is a fact so certain in itself, so demonstrable to our very senses, and so familiarly known to all the rustics in Cornwall; that nothing but the pride of philosophising could call it in question. The writer of the present article knows this to be true, who has for years possessed

a slobbery and a dirty farm,

In that nook-shotten end of Albion;

and who has had this truth forced upon his senses repeatedly. His farm, however, was not a towan or sand-hillock, had no towans or sand-

sand-hillocks near it, and was an estate many miles from the sea, close indeed to a tide-river, but fenced from the tide by lofty rocks. Yet, upon this estate the owner never walked in a morning, but he heard the snails actually crackle under his feet. And to this abundance of snails, as sure to be, and as actually being, the food of the sheep there feeding, universal fame, among those who are certainly the best judges of such a circumstance, the farmers of the parish, attributed the goodness of the mutton in the sheep. That abundance, however, was thought, even by them, to be the property of one field only, one that shelved down to the rocks of the tide-river. But the owner was one day convinced by his own eyes, that the snails were settled in colonies through all his fields. As the ploughman turned up the soil with a coulter, in one of his fields most remote from the tide-river, and four hundred yards probably from any part of it, he saw in the hollow formed by the coulter, a number of snails, all alive, all in motion, and all disturbed by the intrusion. He noticed the sight to his ploughman: he pointed it out to a gentleman standing with him, and the gentleman has since told him, that he reported the phenomenon to several gentlemen on his return home into the north, and that they all disbelieved the existence of what he reported from his very eye-sight. They disbelieved only because they had not seen. Mr. Polwhele only "suspends his opinion," because he has equally not seen. The evidence was too strong, not to overpower all *positive* disbelief: yet he seems to have never seen, or even heard of, that phenomenon, of snails nestling in beds under ground, thence creeping out to enjoy the dews, and there serving, as they are sure to serve, for food to sheep. The range of vision must never circumscribe the sphere of knowledge. Ignorant, indeed, and wretched would man be, if it did.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your *philosophy*.

The fish seeing through the dense medium of troubled waters; the mole-breathing in the denser medium of earth; and the snail-breathing, as well as seeing, under ground; are all striking proofs of this. "Before the Romans," we hear from Mr. Polwhele, "the Cornish were probably improved in their mode of reaping and of sowing their corn. 'The cutting of the neck,' or the last handful of wheat, and the dedication of it, interwoven with flowers, to the goddess of the harvest, was a very ancient custom."* Yet how ancient was it? and how does it *appear* to be ancient at all? Mr. Polwhele should certainly have explained both these points, in order to verify his own assertion. We know not a single trace of the custom or the name, in any county except Cornwall. Nor can we rate the age of the custom, except from the mode and the name. Mr. Polwhele, indeed, speaks of "the last handful of wheat" having a "dedication of it, interwoven with flowers, to the goddess of the harvest,"

* P. 163.

but speaks more classically than popularly, more from his Roman ideas than his Cornish. When the wheat is all cut down, a general rejoicing takes place; as if the wheat was fully carried into the barn, and as if the barley was nothing in itself. This rejoicing begins in what is technically denominated *cutting the neck*; but then it is accompanied with a ceremony, which explains the denomination, yet wants to be explained itself. The last ears of wheat that are cut in the field or fields of the owner, are twisted into a band, and then thrown round the owner's neck. He is thus kept a prisoner to his own servants, and an object of laughter for them, during half a minute perhaps. In this short interval, some of the servants set themselves to work, with the ears last cut, or (if they like not those) with some larger ears, selected out of the adjoining sheaves, and combine them all into a kind of posy, which has a large bunch of ears above, but a handle four or five inches in length below. This handle is ornamented with six bows at the sides, two of the ears being platted into one bow, and each of them projecting a little from the handle: these bows are decorated alternately with ears springing from them, and with flowers inserted into them; the bow that has flowers having no ears, and the bow which has ears having no flowers: a flower is fixed in the head also, and the whole is tied together with a ribbon. Yet this *neck*, as it is denominated, is *first* formed *without* the ribbon, the flowers, or the bows; and is hastily fitted up for the ceremony that is to follow, **SHOUTING THE NECK**. Accordingly, the company all adjourn to one of the higher parts of the field; there the master begins, and the servants reply. In a loud triumphant tone, he cries out from the summit of a round mow of wheat, waving the posy in his hand, **I HAVE IT, I HAVE IT**: the men reply, in a tone as loud, **WHAT HAVE YOU, WHAT HAVE YOU?** he answers, **A NECK, A NECK**. This is done three times: each time the master unites with the men in giving three cheers. The posy is brought into the kitchen, to be there completely finished by the servants, and hung up in the kitchen till the next harvest; and then all the servants have a dram of brandy each, spice cakes sopped in ale, a good deal of ale, with dancing afterwards, and finally, at parting, a cake of currants, more than a pound in weight, for each of them to carry home. The general meaning, in the ceremonial part of this business, is very plain: even the particular is plain also. This *harvest-home* is a kind of **SATURNALIA** common to all nations, and coeval in Cornwall probably with the first harvest in it; when the servants are for hanging their masters in the last wisp of wheat; but he redeems himself from hanging by the bribery of a supper: he then, with this instrument of hanging in his hand, as a witness at once of their harvest being completed, and of his neck being redeemed, proclaims his joy, with theirs, on both events. They have finished, and they are now to feast. Yet, with a particular allusion still to the hanging and to the redemption, this posy bears the appellation of **THE NECK**, and that proclamation is denominated **THE SHOUTING OF THE NECK**. The man who bears this supposititious neck, cries

out

out for joy at the redemption of it, I HAVE IT, I HAVE IT; but, on being hastily asked what he has, he cries out, waving his posy, A NECK, A NECK. They all understand his meaning; they all shout; and they all go to their general feast. Thus, therefore, we see at once the meaning and the antiquity of this ceremony. Peculiar to Cornwall, it must be British; peculiar to the harvest, it must be coeval with it in Cornwall; and though the language is English, yet the custom is absolutely Cornish. Nor need we to observe more, than that the writer of this article saw this ceremony exhibited in full form of magnitude, in the year 1779, as he ordered it should be; that it has ever since been abridged, in its preliminary parts especially, so very characteristic of the whole meaning; and that *thus* it met the eye of Mr. Polwhele, a ceremony without a meaning, or a statue without a head to it.

"The *arish* or the *wind-mow*," as Mr. Polwhele subjoins more fully, and therefore more usefully, "is also of high antiquity," even (we apprehend) coeval, like the *neck-cutting*, with the first arrival of a harvest in Cornwall. "In this mow, the sheaves are built up into a regular solid cone, about twelve feet high, the beards all turned inwards, and the *butt-end* of the sheaf only exposed to the weather. The whole cone is finished by a sheaf of reed or corn," by a sheaf of reed from the prudent, and by a sheaf of corn from the careless, "inverted," so as to turn its own head downwards, "and tied" by its head "to the upper rows. This custom may be partly owing to the greater inconstancy and moisture of our weather in Cornwall than elsewhere, and to the use of coarser grain in bread: but whatever the cause is, the consequence justifies the precaution, and the grain is by this means much better preserved. During inclement harvests, our corn is thus guarded from the rain and wind. It is a custom, which obtains (I believe) no where else in England, except at the western extremities of Devonshire: but it is preserved in Wales to this day. Whence I conclude, that it existed before the separation of the Cornish and the Welsh: and surely this is a fair conclusion; when the Cornish became a distinct people from the Welsh, it is impossible to conceive that the former borrowed this custom from Wales, or the latter from Cornwall."*

In all this we fully accord with our author: yet let us remark, that this making of field-mows could *not* result from "the use of coarser grain in bread," among the Cornish, because then it must have been more customary in the north, as barley-bread was there used; that the ceremony above described proves the Cornish to have considered their *wheat* as the grand object of their harvest cares; and that they consider their wheat as *saved*, according even to their very language at present, when it is placed in mows. But we are obliged to Mr. Polwhele for the information, that this mode of placing corn in field-mows is practised "at the western extremities of Devonshire," and is also "preserved in Wales." The former practice proves it to be still lingering where it was once universal, even in England;

and the latter preservation shews it to have been equally universal through all the British parts of the Roman province. But then this argues the British Romans to have considered the humidity or the windiness of our climate more carefully than the Saxons had done; to have adhered more steadily to their guards against both; and to have thus kept up the Roman precautions, when Rome has long sunk into insignificance; when the wisdom of Rome is apparently wanted, we believe, in all the other regions of the isle, especially the northern.

"That the garden was an object of some attention with our first natives," let Mr. Polwhele additionally tell us, "is an idea suggested by" what we beg to add, the very names of a garden, in the Welsh *gard*, and the Irish *gardha* or *gairdin*, to which, however, we have no parallel in Cornish, and by "the fruit trees originally flourishing in several parts of the western counties, so plentifully, as to impart names to places. We are sure that *Avallon* was the British name of Glastonbury, derived from its apple orchards," which (as we must interpolate) continue even to this day; "and that the Romans hence called it *Avallonia*, giving (according to their custom) a Latin termination to a British name. This is an historical fact;* and in Cornwall we meet with similar appellations, such as *Nansavallen*, the valley of apple-trees; *Rosvallen*, the apple-valley; *Trevalla*, or *Trevallen*, the apple-town. As history tells us, then, that *Avallon* was so denominated before the Romans, it is more than probable, that *Nansavallen*, *Rosvallen*, and *Trevallen*, were prior to the Romans also. In contemplating, therefore, the orchards of Cornwall, we have pleasure in the assurance, that they were derived from the highest antiquity. Flourishing and full of fruit, as our orchards confessedly were before the Romans, &c." "And by induction we may fairly argue," as Mr. Polwhele continues in a note, "that as *Avallon*, *Nansavallen*, *Rosvallen*, and *Trevallen*, exhibiting the discriminative character of the places, were very ancient; other names, thus descriptive of places, were in general very ancient also. That the original names of places in Cornwall were lost, or superseded by others, is an unlikely supposition. In our most ancient maps we find (generally speaking) the present names; and in the Domesday for Cornwall, we have the same names, strangely mutilated indeed by the Norman commissioners, who understood not the Cornish language. These names were certainly not imposed upon places by the Saxons, or under their influence. They are, therefore, ancient Cornish.†

That they are Cornish, we think, is unquestionably true. The argument here adduced, in our opinion, proves they are. What else indeed can they possibly be? But this long argument of induction reminds us of the ladder in stone, at the west end of the abbey-church of Bath, up which the angelic intelligencers are busily ascending or descending to or from heaven. But some of the rounds in the ladder are broken off, and the progression is frequently stopt. That the Britons of Cornwall had apple-orchards "prior to the Romans," and even *then* had denominated them *Avallon*, because the Britons of Somersetshire had; that *these* had many *then*, because *these* had one;

* "Richard, p. 19. The first colonies planted those orchards.

† P. 163-164.

and that *these* had them "flourishing and full of fruit, *confessedly*, "before the Romans," even "from the highest antiquity," because *these* had one denominated an apple orchard like the apple orchards of *these*; seems an induction too violent to be progressive. The angel flies *per saltum* over the broken round; but that "other names, *thus descriptive of places*, were in general very ancient also," is another leap of the angel more violent than the former, and over a couple of broken rounds at once. As Cornwall became peopled by the Britons, its several parts, of course, were distinguished by British names; and the valley or the house were necessarily denominated the *Nant*, the *Ros*, or the *Tre*. When a garden was formed, it took the simple appellation of an inclosure; and when an orchard was planted, it assumed the title of *avallon*, or apple-trees; apples being the only trees of our orchards, and the first apple-trees known in Britain being those of Glastonbury: yet whether apple-trees were not planted in the southern counties of Devonshire, or Cornwall, previously to their appearance in Somersetshire, we cannot historically ascertain, but must from probability infer, as the apple-tree is not a native, we believe, and came with every fruit-tree, we apprehend, by transplantation from the continent. Thus did the *Avallon* of Somersetshire pass through Cornwall or Devonshire, to Glastonbury; and other *Avallons*, prior or posterior, but in all probability *most of them posterior*, arose within the vales of Cornwall, and lent their appellation to them. But one point we wish to suggest, which never occurred to our minds till the present occasion, but which seems to appropriate the introduction of orchards *about houses* to the Romans. The very name of *orchard*, with which we are so familiar at present, has puzzled the etymologists much. Hickeys, than whom no one ever knew Saxon better, considers it as *worts-yard*, a yard for worts; and Manning considers it accordingly, as *ort-geard*, a yard for orts. They thus confound a garden with an orchard, and put an orchard for a garden, referring both by construction, yet in silence, to the Saxons, as introducers of both among us: yet the name of a *garden*, as we have already seen, is purely British; and the appellation of an *orchard*, we believe, is *Roman-British*. The Roman gardens were, in fact, orchards as well as gardens; hortus in latin, therefore, signifies either the one or the other, and therefore imports both together. Pliny accordingly says, that "the commonalty of the city held out in their windows, a daily view of the country, under the images of *borti*," or gardens; that "*borti*," or gardens, "should *adjoin to a villa*, is undoubtedly true;" and that "*eight acres* are the just dimensions for one.*" With these compounded ideas the Romans came into Britain, left the British

* Lib. xix. 4. "Jam in fenestris suis plebs urbana in imagine hortorum quotidiana oculis rura præbebant; hortos villæ, jungendos non est dubium; octo jugerum operis palari justum est."

garden to retain its British name, and introduced the *orchard* (we surmise) under the name of a *hort*-garden, the British garden for herbs, but the Roman for fruits. Nor let us be surprised at the British *gairdin* being subjoined to the Roman *hort*, as we see even the Italians at present using the British term in their own, *gardino* for a garden, and therefore using it derivatively from their Roman ancestors. *But something too much of this.*

"Thus," as Mr. Polwhele concludes the chapter, "I have considered Cornwall as very respectable, on a view of its pastures, corn, and gardens, even in the days of the Roman-Cornish; though, according to Carte, Devonshire and Cornwall received little or no advantages from cultivation till one hundred and fifty years after the conquest. Yet, wherever the Romans settled, great attention was paid to the cultivation of the soil. Among the Roman taxes, the principal were those which were imposed on pasturage and agriculture: whilst the Romans taxed our pasture-grounds and our meadows, they exacted a certain proportion of the produce of all our arable lands. This was the origin of our land-tax: and such was the flourishing state of agriculture in Roman Britain, that by means of this land-tax more corn was collected than could be consumed by all the Roman troops in the island.* In the mean time, the high tax† that the Romans imposed on orchards, seems to prove the little labour with which they were cultivated. But had not orchards been long familiar to the Britons, the process of cultivation would have been difficult, from the unskillfulness of the planters; nor would the Britons have been able to pay so exorbitant a tax, as the fifth part of the produce of their orchards.‡"

This is all usefully and learnedly urged; yet still we want to know *when*, at *what* period of the Roman residence here, this tax was imposed: if imposed at an *early* period, Mr. Polwhele's argument is strong; if at a *late* period, it is feeble.

In the remaining chapters we have an account of the mining, the manufactures, and the commerce; the language, literature, and learned men; inhabitants, population, manners, and usages, of the earliest Cornish. But we cannot allow ourselves to dwell any longer upon this first volume, as we have a second to scrutinize, and as we have already said enough to shew the ingeniousness, the novelty, and the justness of this.

(To be continued.)

* "Lipinus de magnitud. Rom. l. 11, c. 1." † "Heineceus Antiq. Rom. l. 1." ‡ P. 172.

A Tour performed in the Years 1795-6, through the Taurida, or Crimea, the ancient Kingdom of Bosphorus; the once-powerful Republic of Tauric-Cherson; and all the other Countries on the North Shore of the Euxine, ceded to Russia by the Peace of Kainardgi and Jassy. By Mrs. Maria Guthrie, formerly acting Directress of the Imperial Convent, for the Education of the Female Nobility of Russia. Described in a Series of Letters to her Husband, the Editor, Matthew Guthrie, M. D. F. R. S. and F. S. A. &c. &c. &c. The whole illustrated by a Map of the Tour along the Euxine Coast, from the Dniester to the Cuban; with Engravings of a great number of ancient Coins; Medals; Monuments, Inscriptions, and other curious objects. 4to. PP. 446. 11. 11s. 6d. Cadell and Davies. 1802.

SINCE the commencement of our critical labours, it has been our duty to accompany many of our modern tourists, through various parts of the habitable globe; but not one whom we have so accompanied has afforded us a larger portion of rational amusement and valuable information; than the fair traveller whose production is now before us. With a mind, not merely intelligent, sensible, and accomplished, but richly stored with classical and historical knowledge, undeformed by vanity, untainted by affectation, and under the guidance of sound principles, religious, moral, and political, she was admirably calculated to give the deepest interest to the information which she communicated, by throwing the clearest light upon every subject which she discussed, by embellishing every topic which she embraced; and by rendering her embellishments invariably subservient to the attainment of her grand object, the elucidation and establishment of truth. To all her letters, written in a style at once pure and animated, the *delectando pariterque monendo* may, in perfect conformity with rigid justice, be applied: She had indeed the art of rendering even deserts pleasing, and of making the sterile mountain and the sandy plain to smile. We have been delighted with her account of those distant regions, for so many centuries unexplored by, and even inaccessible to, Europeans: We have followed her, with increasing interest, from *septe to septe*, from *liman to liman*, from river to river, from country to country: we have admired the ready application of her classical knowledge to modern discoveries; her ingenuity and aptitude of explanation; her perseverance in research; her chastened judgment; and her diffidence in decision; and when we came to recollect that the mind whence this copious fund of amusement and instruction issued, and the heart by which that mind was animated, were sunk in death, we felt the same melancholy sensation of regret that we should experience on taking a last farewell of a much-valued friend.

In one of her first letters, written on the banks of the Dniester, the *tyras* of the ancients, she sportively observes to her husband:

"In my next letter I shall begin to be more particular in my remarks; and pray remember, that I intend to put a great deal of method into my
no. LXVIII. VOL. XVII. M
tous,

tour, just to punish you men for your sneer at *the charming disorder that must reign in the narrative of a female traveller*; piquing yourselves, no doubt, on the charming order and arrangement that ever reigns around the lords of the creation, who, at the same time, cannot, without our help, even arrange their own studies, wherein books, charts, and manuscripts dispute floor and dust, and never know the comfort of a snug place or clean cover, more than yourselves, except when we take compassion on both; at least, I can answer for the truth of my remark with regard to one of the species, the faucy husband of yours, &c.

M. G."

We critics certainly must plead guilty to this charge, though, with all our respect for the fair sex, we cannot possibly admit that they were designed by providence to bring order out of chaos. In a new town and fort, erected by the late Empress, (at the mouth of the Dniester,) to which she gave the name of *Ovidopol*, from its being the *supposed* burial-place of *Ovid*, who is imagined to have died there during his exile, a tomb was discovered, which has given rise to a variety of opinions among the antiquaries of the day. This tomb was discovered by General Wollant, who supposes it to be *Greek*, a supposition with which both the author and editor of this work appear to concur. As the subject, however, is interesting, we shall lay before our readers the arguments of those who believe it to be *Roman*.

"Another set of our Russian antiquaries suspect the ancient tomb therein mentioned to be that of the unhappy Roman bard Ovid, who died in exile on this shore of the Euxine, although it is generally supposed that he left his bones in the ancient Greek city of *Tomé*, at the mouth of the Danube, which, we know, was the place of his banishment, as every letter in his famous *Tristia* is dated from it. There can be little doubt of the situation of *Tomé* being where I here place it, as its position is very accurately marked by the poet himself, who tells us in the fifth letter of his third book, addressed to Cotta at Rome, that this city stood exactly where the *Ister* (the ancient name of the lower part of the Danube) empties itself into the Pontus Euxinus, or Black Sea". However, as it does not necessarily follow that a man must die in the very place where he lived, I shall give you the circumstances on which the opinion is founded that he may have been interred here.

"* I have been assured by Brigadier Wollant, that he saw ruins of ancient buildings on one of the mouths of the Danube, called St. George's Canal, five versts below the city of Tulcza. Mr. Scherer, of the College of Justice in St. Peterburgh, tells us, however, in the first volume (page 9.) of his *Annales de la Petite Russie*, translated from manuscripts in the archives of Kioff, that Ovid's tomb exists six days journey from the Borysthenes, or Dnieper, in a plain where ancient ruins are still seen, bearing the following inscription:

Hic situs est vates, quem divi Cæsaris ira
Augusti Latio cedere jussit humo
Sæpe miser voluit patriis occumbere terris,
Sed frustra! hanc illi fata dedere locum.

We have to regret that Mr. Scherer neglects to inform us in what direction from the Dnieper, and on which side of it, the tomb lay."

First,

First, because the Liman of the Dniester, on which his tomb was found, is still called, by the natives of the country, Laculi Ovidoli, or the Lake of Ovid; and these natives are known to be, at least in part, the descendants of a Roman colony, planted by Trajan on the Tyras, or Dniester, during his victorious career.

“ Secondly, because the little bust, when sent to court, and compared with the noble collection of antiques in the possession of her Majesty, was found to bear a perfect resemblance to the beautiful, though lubricious, Julia, daughter of Augustus, among the number of whose lovers Ovid is suspected to have been one; a much more probable cause for her father's anger, and the poet's exile, than the ridiculous reason sometimes assigned for it, viz. the publication of his *Art of Love*, which it is difficult to suppose Augustus would affect prudery enough to punish as a heinous crime, although he might very naturally be enraged at the ingratitude and presumption of Ovid, in adding to the shame of both father and daughter, and with to keep him out of the way of repeating his insolence in future.

“ Following up this latter idea, the amorous bard is supposed by some to have been here discovered hugging in death the bust of his fair mistress, possibly buried with him; at his own request, as the most revered of his lares; for Augustus was deified, and of course Julia was a goddess. It may be asked, how he managed to procure the bust of his mistress in his exile; but, if the smallness of its size will not permit the supposition of his having secreted it about his person when sent from Rome, I may probably help antiquaries out of this difficulty, by referring to the 9th letter, in the 4th book of his *Tristia*, dated from Tomé, where he tells Græcinus, to whom the epistle is addressed, that he is in possession of the busts of the whole imperial family.”

In the appendix, however, Dr. Guthrie assigns some very substantial reasons for believing this tomb to have been of Grecian workmanship. On passing the *stepi*, or desert of the *Nigay* Tartars, (so called from one of their chiefs,) forming part of the Little *Scythia* of the ancients, the following reflections suggested themselves to the mind of our fair traveller :

“ We saw nothing in passing this extensive step or plain, but an immense extent of pasturage, well adapted for the wide range of these Nomades, with their flying camps and numerous herds; but it is by no means with a mind at ease, that one passes through the country of a people who have kept the surrounding nations for ages in continual alarms by their predatory expeditions. It is impossible, in a tour through the wilds of Scythia, not to smile at the ideas which speculative philosophers, from their cabinets, have spread abroad, on the innocence, happiness, &c. of the pastoral state, probably by confounding men who follow the occupation of shepherds in civil society with the shepherds of holy writ, the pastoral Tartars, or Arabs, who have at different periods drenched the world with blood, and put whole nations to the sword: this ridiculous ignorance is of a piece with the eulogiums of the same speculatists on man in a state of nature, whom we are sorry to acknowledge, after the new light thrown on the subject by our late circumnavigator, joined to the old which were beginning to be disbelieved, that he is the most savage and dangerous animal in nature, commonly feeding on his vanquished enemies, and that he is always mild, humane, and rational, in proportion to his advancement in civilization, although even that

seems to have its limits, after which he becomes again a savage, (whereof we have a recent instance in the most highly polished nation in modern Europe,) destroying all human and divine institutions, with the boasted monuments of genius, art, and taste."

These reflections afford a fair specimen of our author's principles, and of the turn of her mind, so different from those of many modern travellers. In her 21st letter, we have the following lively description of a Tartarian palace at Batcheferaï, the ancient Tartar capital of the Taurida, and the Palatium of Strabo.

"Only figure to yourself, my good friend, in a deep valley, bounded by a huge chain of pendant rocks, an assemblage of Tartar houses of uncouth forms, stuck as it were against the sides of the mountains, and placed in circles one above another, round the palace of their Chan, (situated at the bottom of the valley,) so as to represent a large amphitheatre, or rather funnel, with streets between the rows of houses; a form of a city, as novel as it is curious and romantic, which you will suppose, when I tell you that the whole is surmounted by a tremendous fringe of enormous rocks cut out, by mountain torrents, into strange grotesque figures hanging over the houses, and threatening, to appearance, instant destruction to the peaceable inhabitants below.

"Here you may fancy that you see a high antique tower, the work of former ages, frowning over the city, threatening to destroy in its fall what it seems to have been once destined to defend; there you may imagine an immense obelisk, raised to commemorate some ancient Scythian victory, possibly the retreat of Darius, or Philip, before their Nomade ancestors. In short, a warm and lively imagination might fancy a hundred such forms and objects in this rude and gigantic assemblage of figures, cut out by the great sculptors of the universe, air and water.

"The palace, which, as said before, rises in the middle of this curious Tauric city, to add greatly to the singularity and romantic appearance of the scene, is a curious species of painted Chinese structure, well suited to such a group of oddities.

"To describe its external form, a traveller must be acquainted with the language of oriental architecture, being too different from ours to admit of European technicals: and as I am neither sufficiently read in the writings of Sir William Chambers, nor in Arabian story,* to attempt a description, I shall content myself with assuring you, that the inside is still more singular than the outside; and that, without the clue of Ariadne, the must be a forceress indeed who finds her way out, when once fairly entered in this Scythian labyrinth, which might vie with that of Crete, or any other in antiquity.

"It does not, however, want a kind of oriental magnificence, where the Eastern luxury of the haram has not been forgotten, calculated, like the Genecæon of the Greeks, to cut off all communication between the apart-

* There is, I believe, no book existing, which contains so much information on oriental customs, gardening, and even architecture, as the Arabian Night's Entertainments; a valuable relief of the once polished, learned, and magnificent Saracens."

ments of the men and women; and solely destined for the abode and amusement of the fair sex, who have been left in all ages and countries to languish by themselves; except in the assemblies of modern Europe; and, let me tell you, it is to this happy union that modern society owes all its charms, and all its acquired advantages; for, without us, you are but a sort of taciturn bears when the glass is from your lips.

"We enter this princely residence by a spacious court, and are struck, in passing through it, with a view of the garden on one hand, hanging on the brow of a hill, in form of terraces, like the ancient gardens of Semiramis in Babylon, or those on the mountains of Egyptian Thebes. On the other hand, the time-sculptured rocks, mentioned above, confine and adorn the prospect, while, in the court itself you find a handsome mosque, with a lofty elastic spire; that shakes like a tree under you whilst you view the whole city from its lofty summit. This seems to be the very ornament that the Saracens introduced in Europe; so common on the cathedrals of the middle ages under the name of *Gothic*, though for what reason I cannot imagine, unless a want of the trembling lightness of the Arabian minaret betrays a Gothic architect. It may be necessary to add, that this is not merely an ornament, but a useful appendage to the Mahometan temples (or *Metchets*, as mosques are called) in the Taurida; for, although they use no bells, a crier announces from the minaret, the stated hours for prayers, which are attended by muskellmen with a regularity that might put Christians to the blush, especially at the end of the 18th century; when a religion evidently calculated for the happiness of civil society, is more or less neglected every where, and entirely thrown aside by one great nation, who seem foolish enough to think that a mighty empire may exist without any: a new maxim equally unknown to ancients and moderns, and which seems the height of phrenzy to

Yours, &c."

The view of this palace very naturally brings to her recollection the fate of the last Chan of the Crimea, her interesting account of which extraordinary character, we shall lay before our readers.

"Chagin Girrey, the late Chan or Sovereign of Crim Tartary, having, whilst a youth, accompanied an embassy from the reigning Chan to the court of Catherine II. was engaged by that politic princess to remain in Petersburg as captain of her guards; happy, no doubt, to have one of the imperial Ottoman family in her service, who might be useful on some future occasion.

"An opportunity was not long wanting of making him eminently useful to Russia; as after the Turkish war, so ably conducted by the Field-Marshal Romanzof, and ended by the peace of Kainardgi in 1774, Crim Tartary was subdued by the Empress's arms, and its independence stipulated in the treaty as one of the principal articles of peace agreed to by the Grand Sultan, which enabled Catherine to have her captain of the guards elected Chan of the peninsula; the right of choosing a sovereign being left, of course, to the Tartars, by the Ottoman court.

"This station he filled with dignity, till Prince Potemkin had the address to engage him, in 1783, to cede his sovereignty to the imperial crown of Russia, and retire into Woronetz on a yearly pension of 100,000 roubles, at which city, and at Kalouga, he resided for about two years, till grown tired of a retreat among men differing from himself in religion, customs, and

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manners;

manners, he petitioned Catherine for permission to visit his relations at Constantinople.

The Empress granted his request; and the Chan was received like a sovereign, and a descendant of Mahomet, by the Bashaw of Cotchim, who came out with a great retinue to meet him; and, after kissing the skirt of his robe, presented a letter from his relation the Grand Sultan, inviting him, in the kindest language, to his capital, and assuring him that he was always ready to receive and succour the unfortunate.

On this flattering invitation, Chagin Girrey proceeded to Constantinople, where he was at first well received, but soon after ordered to retire to the island of Rhodes, which he was so well convinced was a species of exile, the forerunner of death, that he sought the protection of the French consul, who, it is said, had actually prepared a small vessel to favour his escape; but, the wind being contrary, the fatal Bashaw arrived, and, by the information of one of the unhappy Chan's suite, whom he put to the torture, discovered his master hid under the consul's floor.

The Bashaw chid the devoted prince for flying from one sent by the Sultan to wait upon him and do him honour; but a dish of coffee, presented to him soon after, put a period to a life full of misfortunes; and his head was sent to his kind relation, in the usual style of Turkish barbarity and despotism.

The gentleman to whom I owe the above relation, so little known to Europe, lived in great intimacy with Chagin Girrey all the time that he dwelt in Wronetz, and occasionally visited him in Kalouga.† He likewise favoured me with the following curious anecdotes of his manner of living in the first-mentioned city, when he had an opportunity of seeing him almost every day.

"The Chan (he said) was a man of good figure, with a most piercing eye, and possessed an excellent understanding, not a little cultivated, considering his country. His countenance was remarkably pale, with strong marks of inward grief preying on his mind: a suspicion confirmed by his dress, which was always black after he abdicated; and he constantly wore a black silk handkerchief on his head, which was carried up each side of his face from under his chin, and tied above his turban.‡ His laundress like

* This very consul (Mr. Dutrouil) is now in Petersburg, and given me the whole story, too long and circumstantial to relate here; but the outline given is exact thus far, and is only deficient in describing the trouble that the consul was put to in the affair, and the danger that he incurred from the enraged people, &c. as the whole island had, by the Grand Sultan, been made answerable for the escape of the devoted Chan. EDITOR.

† My friend and informer, I since find, is mistaken with regard to what happened to the Chan, after his departure for Constantinople; as the consul says, that he was obliged to give him up to the governor of the island, with whom he remained, till the expected messenger arrived, who strangled him in the usual way with a bow-string; so that the tortured slave, and poisoned coffee, the Russian gentleman must have taken from the report of travellers from Constantinople, but his mode of life, &c. in this country, my friend was an eye-witness of, and has still a gold snuff-box by him, which he gave him as a keepsake.

‡ The consul tells me, that his beard was always folded up under the black silk, and that he never let it hang down but in acts of religion.

EDITOR.
wife

wife discovered, by the little circles which it left on his shirts, that he always wore a coat of mail under his cloaths, probably to ward off a sudden blow from any fanatic Mahometan, as he had near two hundred about his person even in his retirement, who constituted his little court. However, in spite of this precaution against a hidden enemy, he was a man of great courage in the field, and upon all occasions of danger; a singular proof of which he once gave, when obliged to take shelter among the Russian troops, from an insurrection of his subjects, during his short reign, instigated by the Turkish party. The insurgents having advanced against his defenders, to the amount of 30,000 men, the Chan stole away in the night from the small Russian army, (if possible, to prevent the effusion of blood the next day,) and rode directly into the midst of his revolted subjects, alone and unarmed, demanding the cause of their discontent, and of what they had to accuse him. This bold measure so completely surprized and discomfited the hostile army, that the soldiers declared they had no personal enmity to their Chan, but had been led there by certain mufas, or chiefs, without well knowing why. On this Chagin Girey ordered the mufas to be brought before to declare their grievances; but they, being as much confounded as their men, could allege nothing in the slightest degree satisfactory: whereupon he commanded the soldiers to hang them up as traitors, which they instantly did. He then quietly rode back alone to the Russian quarters, which had been in much alarm on finding him gone.

"Nothing could be more simple than his way of life, as he never had more than one dish at his table, which was constantly boiled rice and mutton in the Tartar style, with water for his drink; after which he took one small dish of coffee, and seldom even smoked but when alone.

"His chamber of state was covered with blue cloth, without any other furniture than a low Turkish sopha on which he sat; and at night a high silver candlestick stood in the middle of the room on the floor, with one wax-candle in it.

"He commonly wore gloves, as he had a custom of throwing a six pound cannon-ball from one hand to another, while he sat conversing with those about him.

"His principal amusement he derived from his hawks and horses, of which he brought a number with him from the Crimea; but, as he could not enjoy the sport so well in the city, where he at first lived, the Archbishop of Woronetz gave up to him his country house, a civility which he nobly rewarded, by presenting him with a large rich cross set with diamonds, such as the Russian Archbishops wear on their breasts, suspended from the neck with a blue ribbon. The Chan erected several small Chinese buildings in the garden, where he gave the neighbouring gentry little entertainments, and was so very generous, that few visited him without receiving some present.

"The gentleman who related these anecdotes shewed me a gold enamelled snuff-box, and a gold watch, which Chagin bade him wear for his sake, that every time he took snuff, or marked the hour, he might think of him.

"He once sent a diamond ring, of 20,000 roubles value, to a much respected minister at Petersburg; but the court prevented its delivery, and bade the messenger tell his master, that a present to a Russian minister was improper, although the Chan had accompanied the gift with a handsome little note, wherein he told his Excellency, that it was the oriental custom to present marks of esteem to those whom we love. On receiving

back his ring, with the reprimand, he only replied, that the Russians did not hold those opinions while he had ministers. Catherine sent him the ribband of St. Andrew, with a diamond *crescent*, instead of the cross and saint hanging to it as usual; on which he remarked, that, if the usual insignia had been appended to it, his religion would have forbidden him to wear it; and, without them, it was only a piece of ribband with a trinket, which he declined accepting."

Mrs. G.'s visit to the Greek monastery of St. George, situate on the ruins of the Tauric Cherfon, affords her an opportunity of delivering her sentiments on monastic institutions, on which subject she thinks as correctly as on all others.

"The monks subsist on the charity of the inhabitants, and the produce of a pretty garden, which they cultivate with their own hands, in the bosom of their romantic rocks; dividing their time most judiciously between prayer and labour; convinced that the last does not render the first less acceptable to the Supreme Being; and surely these sensible men must return to their sacred duty with more vigorous minds than many of their dosing brethren in other parts of the world, and be less troubled with visions, and other infirmities of human nature, both moral and physical, which have but too often thrown a ridicule on a very useful asylum, not only for men in certain cases, but likewise for helpless women advanced in age, in the true spirit of the wise regulations of Catherine II. of Russia, who permits any one that pleases to take the veil after she has passed the age of child-bearing; but restrains the fair sex from abandoning society so long as they can contribute to the increase of it.

"What a contrast does this sage law of Catherine form with the late conduct of a nation which certainly held itself much superior in policy and polish to this rising empire! Will it be believed, that while Russia was offering a willing asylum to helpless women past the power of benefiting society, France was ignominiously scourging with rods, at the end of the 18th century, and in the name of *liberty and reason*, the same description of females, to make them leave it?"

The environs of the ancient Port of Soudak are described by our traveller, with a delight bordering on enthusiasm.

"But of all the singular spots of this curious country, the romantic environs of Soudak are among the most remarkable, and well calculated to form a Salvator Rosa, a Claude Lorrain, or a Poussin; for surely the artist might here find the studies, if he brought with him the genius of those great painters. On one side, you have fine mountains, covered with wood and verdure, terminating in cool and shady groves of delicious fruit, which slope down from the sides of the hills, to adorn the vallies. On the other, black weather-beaten rocks, which, from the destructible nature of the mountain, (composed of argillaceous slate, sand-stone, and soft breccia,) present more various forms than possibly all the three great masters above mentioned ever beheld.

"But, if any one should happen to stroll out, as I did, into the delightful vallies near the city, in a clear moon-light night, what a new creation of monsters will arise to their astonished sight! objects which even Brydone's Sicilian never thought of, joined to the whole range of gothic architecture

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with spires, turrets, &c. Indeed, my good friend, although I have been so much amused in several parts of the Taurida, especially at Batcheferat and here, with the grotesque figures of the *time-sculptured rocks*; as I have named them; infinitely various and picturesque, from the facility with which they are decomposed; yet, if I had a talent for landscape-painting, I doubt whether I should have courage to present the world with all the various fantastic forms that they assume in this romantic peninsula, lest your critics, who judge of every thing from what they have seen themselves, though probably never out of the sound of their own parish-bell, should discover a new genus of bouncers, and add bouncing-painters to the old list of bouncing-travellers.

" Seriously speaking, however, although the public are perfectly right in adopting with much caution new facts in natural history; yet, scepticism in every thing seems to have become a kind of fashion of late years, inasmuch that it is thought to give an appearance of superior judgment and sagacity to men of the bon ton, while it is certainly by much the easiest way of getting rid of all inquiry and discussion in difficult cases, to declare yourself decidedly a sceptic on the subject, by which the whole matter is at once settled, without discovering your ignorance.

" This reflection has been more particularly suggested to my mind by the hard treatment of the late James Bruce, Esq. who, after having travelled many years at his own expence, and penetrated into Abyssinia, at the hazard of his life, to enlarge our knowledge on several subjects, was received as an impostor* on his return to Britain; and we should have been for ever deprived of his valuable and instructive work, had not the principal facts on which your pretended critics founded their disbelief of his veracity, been most accidentally authenticated by Indian merchants just arrived from Abyssinia who appeared on a cause tried before the great oriental scholar Sir William Jones, late Judge of Bengal.

" Such a reception, I say, ought to make us travellers particularly careful how we relate strange things from strange countries, especially strange customs, although they should even be as old as the time of the Patriarchs, and have been forbidden by an express law of Moses †

" You need be under no apprehension, however, from my boldness, as I shall neither attempt Tauric landscapes, nor Abyssinian dinners; but, in conformity to the injunction of the Jewish legislator, go quietly to eat a killed beef-steak, and bid you adieu."

We, too, shall bid *adieu* to our charming traveller for the present, promising, however, ere the expiration of another month, to rejoin her, and to accompany her to the end of her tour.

(To be continued.)

* The late James Bruce, Esq. of Kinnaird, a gentleman of independent fortune, and his Majesty's Consul-General on the coast of Barbary, seems to have owed the ill reception he received in England to stories invented by some French travellers from Egypt, who probably were jealous of the attention paid him by their sovereign Louis XV. (who sent him instruments on his setting out,) and of the pompous manner in which their great naturalist Buffon announced his coming back to Europe, and the obligations that Natural History owed to his labours.

EDITOR."

" † See Mr. Bruce's defence against his chimney-corner antagonists."

The Substance of a Speech intended to have been spoken in the House of Lords, November 22, 1803. By R. Watfon, Lord Bishop of Landaff. *The Third Edition.* 8vo. Pp. 46. Cadell and Davies. 1803.

A *SPEECH*, we have always understood to be *that which is spoken*, how, therefore, that can be called a *speech* which never was *spoken*, we are yet to learn. "It was," says the Bishop, "my full intention to have delivered (to deliver) the substance of the following *speech* in the House of Lords." But he *should have said*, it was my intention to deliver the substance of the arguments contained in the following sheets, in the course of debate, in the House of Lords. But, *passing over* this gross impropriety of language, we come to the reason assigned by his Lordship for preferring to appear before the public in the character of a pamphleteer, to the discharge of his duty as a Peer of Parliament, by delivering, in his seat, those sentiments which he deemed of such consequence, that he resolved to circulate them throughout the kingdom. This reason is the alledged inability of his Lordship to comprehend all he wished to say "in a short speech" and his unwillingness "to take up the time of the House with his speculations." Now, with all due deference to his Lordship's superior judgment, we cannot but think that this is a very poor reason indeed, and that if his Lordship's speculations were not worthy the attention of the House, they were not worthy the attention of the public, and might, without loss to either, have been entirely suppressed. There was, however, we suspect, another *secret* reason operating on his Lordship's mind, which it was not deemed quite expedient to declare,—namely, that certain parts of his said intended speech must have called forth very severe animadversions from some of his compeers, which it would not have been very easy to repel. But of this more hereafter.

His exordium is animated, and contains a very strong appeal to the loyalty and patriotism of the country, with a brief but forcible exposition of the blessings which even the poorest subject of these realms enjoys, and for the preservation of which it is equally his duty and his interest to fight. He then descants, with equal truth and energy, on the pusillanimous conduct of the insatuated powers of the Continent, on the slavery of the French, and on the ambitious projects of their usurper; after which he contends for the necessity of rendering Great Britain, in some degree, a military country, by teaching a given proportion of her inhabitants the use of arms, so as, in six years, to have a permanent body of three hundred thousand men, so well instructed, as to be able, on the first call, to take the field. "Thus, by a slight service of a few days annually, for six years, the whole nation (for no substitutes should in this arrangement be allowed) would, at length, become a nation, not of warriors, but of peaceful citizens, of all occupations and denominations, ready to become warriors, whenever the safety of their country should require the exertion of their skill and courage."

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We are not among those who will apply to his Lordship the "*trac-tent fabrilia fabri*—the, let Bishops mind their bibles." We are of opinion that a Bishop has as good a right to deliver his sentiments in the House, on any subject connected with the public interest and welfare, as any other Peer of Parliament. We think, too, that the *Bible* is the best source of correct opinions, sound judgment, and good principles; and we prefer *scripture politics* to all other politics whatever. On that ground, then, his Lordship need fear no attack from us.—The next mean which his Lordship recommends, for "extricating the country from its present danger, and for preserving it from all future apprehension of danger" is—"the payment of the national debt, at least of that part which has been added to it by the seven years war; by the American war, by the last war, and by this." "This," we are told, "would be an act of magnanimity worthy of ancient Rome—it would exceed that which Rome displayed after the battle of Cannæ."—There was another act of magnanimity which Rome displayed after that battle, which the Bishop might have recommended to the imitation of our ministers—Rome did not remain on the defensive; she did not limit her efforts to the defence of her own territory; she exerted all her energy; and carried the war into the enemy's country; it was by this display of courage and of vigour, and not by any operation of finance, that Rome ensured success to her efforts, and finished the war by the destruction of her enemy. We do not mention this as any objection to the proposed plan of his Lordship, but merely to shew him how that would become an analogous case, which, as he has stated it, exhibits no analogy at all. Two pages of exultation follow on contemplating the happy consequences that must result from the annihilation of the national debt; and, lest his Lordship should be accused of indulging himself in fanciful speculations, in building castles in the air, he takes care to assure the public, that the measure appears to him "not only possible, but easily practicable," adding, what is highly unnecessary, that "it would be highly useful to the state," and "profitable to every individual in it paying taxes." If he had omitted every thing which he has advanced respecting the *utility* of the measure, which is a work of supererogation, and confined himself to proofs of its practicability, which are essentially necessary, the public would have been more indebted to him than they are. But all that we can collect from him on this subject is; that every man should pay one or two pounds out of every hundred he possesses, which, we are left to conclude, would suffice for the payment of the national debt. But not a single calculation has his Lordship entered into to shew what portion of any man's capital would suffice for the purpose. We were utterly astonished, indeed, at seeing a man of his sense and information treat a subject of such importance, in a manner so loose and so vague. To render the *ability to contribute the standard of contribution*, is a principle of taxation the justice of which no man in his senses will dispute. And, in our remarks on the first Income Tax, we

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advanced nearly the same sentiments which are urged by his Lordship in the following passage.

“ The principle here mentioned is as applicable to our present mode of raising the supplies, as it is to the payment of the national debt, and, were it adopted, the supplies would be far more abundant. I have never yet heard a substantial reason given, why the taxation should stop at a property of sixty, or even of ten pounds a year. A man of ten pounds a year is as able to pay (I mean with as little privation of his comforts) ten shillings annually, as a man of five hundred a year is to pay five hundred shillings.— If we trace the matter to the bottom; and speak of luxuries, as distinguished from necessities, we shall find every thing, comparatively speaking, to be a luxury. Bread is a luxury to those who feed on bark of trees; beer is a luxury to him whose beverage has been water; wine is a luxury to him whose ordinary beverage is beer; and a savage in America, with a blanket on his shoulder, is a man of luxury compared with his neighbour.”

All this is true; and, the only point on which we differ from his Lordship is, the *quantum* of contribution; we are decidedly of opinion that a man of ten pounds a year should not pay the same proportion of his income, as a man of a thousand pounds a year pays; because the payment of such a proportion would detract more from the comforts of the contributor, in the first case, than it possibly could in the second. Every man should contribute something, but the proportion should diminish with the income.

Giving his Lordship ample credit for his Anti-Gallican spirit, for his anxiety to remove the financial difficulties of his country, and acceding to the justice of his remarks on the fatal consequences of the conquest of this kingdom by the French, on which subject, though he has advanced nothing which has not been advanced before, the zeal and animation with which he delivers his sentiments, entitle him to praise; we now come to the consideration of a different topic, that is to say, to that part of his *speech* which, we observed at the beginning of this article, would have drawn down upon him the animadversions of some of his compeers. His Lordship strenuously contends for the justice and expediency of making a public provision for the support of the Catholic Clergy in Ireland; and he assures us, on the authority of some persons well acquainted with the temper of the Irish, that, had this been done sooner, no rebellion would have taken place in Ireland. Now we can by no means give credit to such an assurance; because we have the authority of the leaders of the last rebellion, and no authority, on such a subject, could be better, than all the alledged grievances, on the score of religion, were nothing more than pretexs, and that the rebels, in fact, cared very little about the matter! But though his Lordship be thus deprived of one of the Buttresses to which he had recourse for the support of his position, still its removal does not affect the merits of the question. These merits, however, his Lordship is willing to rest on this broad proposition—“ That the religious teachers of a large majority of a state should be maintained at the public expence.” Now, without considering

dering the justice of this proposition, in the abstract, we shall briefly observe, that it does not serve his Lordship's purpose, for, if it were admitted, for argument's sake, to be true, it would still be open to this answer, that, the union having consolidated the people of Ireland with the people of Great Britain, the Catholics, instead of forming "a large majority of the state" form only a small minority; his fabric therefore, being deprived of its foundation, falls to the ground. But we do not mean to speak with decision on the question itself; it is a question which requires much more consideration than his Lordship appears to have given it; and than we can, in this place, afford to bestow on it. There is one other remark, however, of his Lordship's, on the subject, which demands more serious notice. "We think," he says, "the Catholics to be in an error; they think the same of us; both ought to, reflect, that every error is not a criminal error, and that their error is the greatest who most err against Christian charity." This is modern *liberality* with a vengeance! There spoke the candid Genius of the *Feather's Tavern*! By this simple mode of stating the question all the fundamental differences between the Roman and the Protestant churches are reduced to mere matters of *doubtful opinion*. We *think* them to be in an error; and they *think* the same of us! 'Tis a mere difference of *opinion*, and we are left to infer that they are as likely to be in the right as *we* are! What a pity it is that his Lordship had not lived in the sixteenth century; how many lives might the ingenuity of his reasoning, the strength of his eloquence, and the *liberality* of his doctrine, have been the means of saving! How would they have damped the fires in Smithfield! how would they have curtailed the list of Protestant martyrs! But, alas! the Bishops of *these* days were *bigots*; they, poor souls! were so simple as to believe that their opinions were not *doubtful*, so pertinacious as to adhere to them even in the flames, and so illiberal as to think that there were essential differences between the two religions, and that *forms of external worship* were not matters of indifference! Certainly we wanted no ghost to come from the grave, nor even a bishop from the banks of Winendernere, to tell us that *every* error is not a *criminal* error; but it undoubtedly would require some supernatural power to make us believe that, when the difference is between *Christ* and *Anti-Christ*, according to some, and, according to all, between a pure Church, and a Church defiled by human corruptions; *their* error is the *greatest* who most err, not against *Christian truth*, not against the *Divine precepts*, and the *Divine model*, but against *Christian charity*, in his Lordship's confined use of the term. So ingeniously, indeed, is his Lordship's argument contrived, (if that can be called an argument which has not one characteristic of an argument!) that it would suit equally the meridian of Constantinople, as that of London or of Dublin. For precisely the same thing may be said of the Turks as he has said of the Romanists—we think the Turks in an error, they think the same of us; and if the follower of Mahomet happens to display

play more of the Bishop's Christian charity than the disciple of Jesus; that is, if he display a stronger disposition to provide for the Christian ministers, than the other does to provide for the Turkish Imans, the error of the *Cross* will be greater than that of the *Crescent*!—Such nonsense as this would not have surprized us from a *Regius Professor of Divinity*, five and twenty years' ago, who dared to broach from the pulpit the seditious doctrine that the people were the source of the supreme power, and that they had always the right of deposing their Sovereign, whenever, according to their opinion, he did not perform his duty; but, from an English Bishop, in the nineteenth century, it is really too much for human patience to bear. Nor can we admit the validity of his Lordship's plea, and "suffer the rectitude of the speaker's intention to sanctify the imbecility of his judgment," though, in the present liberal age, the greatest possible merit has been ascribed to goodness of intention, this is the first time we have heard it urged as a *sanctification of imbecility*.

The next remedy which his Lordship, ever mindful of the lessons which he imbibed at the Feather's Tavern, though unmindful of the chastisement which he received for his *Restoration* and *Accession* Sermons, in 1776, recommends to the legislature, is "a repeal of the Test and Corporation Acts." A blessed means of promoting unity by the encouragement of schism! Aware of the strong and unanswerable arguments adduced against this measure, so full-fraught with mischief and even destruction, to our establishments, in the various discussions which the question has undergone within the last twenty years, the Bishop attempts to bolster up his own weak and doubtful authority, by that of the late Lord Camden, who told him, forsooth, in a tête-à-tête, that he saw no danger whatever to the Church from the repeal of these acts! He then triumphantly exclaims "If then I err in this matter, I err with the late Lord Camden!" Far be it from us to deprive him, in his old age, of any consolation which he can derive from such a *sleeping partner* in error. We would merely suggest to his Lordship that as he has persisted in his opinion on this point for forty years, it is rather too much to expect that his opponents should give up their opinions to him, who does not even offer a single argument in support of his own. As his Lordship has so frequent occasion to appeal to the candour of the age, it is but natural that he should pay the age some compliment. Accordingly he tells us:

"The general good sense of the age has freed itself from many opinions on religion and government, which disturbed the minds of our fathers. The Church does not now lay claim to tithes as due by any other law than the law of the land. She does not persecute dissenters whom she cannot persuade. She denounces no anathema against schismatics—nor arrogates to herself alone the title of—The True Church. Passive obedience to bad Kings, the divine right of all Kings, and indefeasible succession, are tenets now maintained by few. These, and similar doctrines concerning Church and State, which occasioned so much trouble to government, and mischief

to the people, in several preceding reigns, have, in the reign of GEORGE III. expired with what gave support to most of them—*Jacobitism*.—They have been buried, I trust, for ever, in the same grave with the *Pre-tender*."

This miserable rant would have come with a special grace, from the Chaplain of the Whig Club, at a Tavern Dinner. It is a libel on the Church, in the affected guise of a compliment, and a scandal to the age which it professes to eulogize; it attacks the basis of all kingly government, in the very breath in which it vaunts its loyalty; and, in short, it is an outrage alike upon reason and revelation. It is true that a claim to tithes in the exchequer is only supported by an appeal to the laws of the land; but does it follow from hence, that the Church has disclaimed the *divine origin* of tithes; or will the Bishop presume to assert that such an origin is entitled to no respect? *When* did the Protestant Church *persecute* dissenters? Never! The Bishop knows it, and his insinuation, therefore, is a libel on the Church.—She never denounced any other *anathema* against schismatics than she was warranted by the scriptural denunciations against *the sin of schism* to denounce; and, if she have relaxed in her efforts to stem the torrent of schism which is now pouring in upon her on all sides, and threatens to overwhelm her, instead of deserving compliments for her neglect of duty, she merits chastisement; and it is the bounden duty of a Bishop to remedy, by precept and example, such an evil if it really be found to exist. That the Church does not lay claim to the title of the True Church, as much as she has ever done since the reformation, is an assertion that we shall not take for granted, because advanced by the Bishop of Landaff. That "passive obedience to bad Kings, the divine right of all Kings, and indefeasible succession, are tenets now maintained by few"—*Whigs*, we can easily believe. But that *rebellion* could flow from the doctrine of *passive obedience*, it was left for the sagacity of our author to discover.

"Every age"—said an admirable writer, whose productions, religious and political, it had been happy for the Bishop of Landaff, if he had studied and made the guide of his opinions, and the rule of his conduct, since a single volume of them contains more true knowledge, and more important information, than can be found in all the writings of all the Whig Divines, mitred and unmitred, from the revolution to the present hour,—“Every age,” said the venerable Mr. Jones, “hath had that common failing of imagining itself to be wiser than all that went before it; and the wisdom of the present is frequently boasted of by very ignorant men:” No stronger demonstration of ignorance can surely be exhibited, than the attempt to prove an increase of wisdom by a decrease of knowledge, and a deviation from right principles. In no one part of his pamphlet has the Bishop been more unfortunate than in the conclusion of the passage just quoted. For as the doctrines of passive obedience,

obedience^s, and the divine rights of kings, are the doctrines inculcated by the Church of England, and grounded on the positive authority

* Passive obedience and non-resistance are terms continually misunderstood or misapplied. Obedience, either to God or man, is two-fold; active and passive. In the case of obedience to *God*, it will hardly be denied, that we are bound to *suffer*, as well as to *act*, in submission to his will: in the case of obedience to *Man*, one limitation, and *only* one, is always implied; that our obedience, whether active or passive, do not interfere with our obedience to God, do not contravene the commands of Him, who is the fountain of all authority. Subject to this single limitation, we are surely bound, both by scripture and by reason, to obey in all things, whether our obedience be productive of comfort or of suffering to ourselves. Children obey your parents, wives obey your husbands, servants obey your masters, subjects obey your rulers; are all precepts standing exactly upon the same foundation, and issuing from the same authority, i. e. the authority of God himself. Every one of these precepts is still limited by that other precept, "obey God rather than man," whenever obedience to the one is incompatible with obedience to the other. But what *other* limitation has any man authority to lay down; or where will he find any dispensation for an opposite line of conduct? To say, that the doctrine thus defined does not make provision for extreme cases of suffering, which human nature is unable to bear, and which would bring misery upon whole communities, is an untenable assertion. Perhaps, no case of obedience, which we can pay to human authority, without an actual violation of our duty to God, can be attended with *insufferable* sufferings and grievances, either to communities or individuals. But supposing it possible that such extreme cases should arise, the principle or rather, the *instinct*, of *self-preservation*, not only may, but, perhaps, *must* operate, to excite such resistance as may ward off the evil.—Should a parent attempt the life of his child, a husband or a master put his wife or servant in danger of his existence, there is no law, either human or divine, which will not allow of resistance to such aggression, as the only means of self-preservation. But still the relationship between the parties will not be thereby dissolved, nor the reciprocal duties abrogated. But this is far different from establishing the right of resistance as a *principle*, and making obedience depend upon mere political compacts and conditions.

Thus explained, where can be the error or the danger of the doctrines of passive obedience and non-resistance? Are they not clearly enjoined in the Holy Scriptures; and at the same time evidently necessary to the very existence of civilized society, or, at least, to the preservation of kingly government, which cannot long subsist unimpaired on any other principles? As to the application or misapplication of these principles by those who are called *Jacobites*, it is a question which would require more consideration to determine: neither is it necessary to revive a dispute, which can now be productive of no possible good. Let *Jacobitism* then *sleep with the Pretender*. But let not the loyal principles of honest men and sound Christians, sleep likewise. Surely it can neither be disloyal nor unconstitutional to hope, that, as long as the present Monarch sways the sceptre, passive obedience and

authority of scripture, he has, unwittingly, proclaimed the disgrace of the age which he meant to panegyricize, by asserting that those doctrines have expired in the present reign; and, as unwittingly, paid a very high compliment to *Jacobitism*, which he intended to revile, by imputing to it the support of those doctrines. But the Bishop must bear to be told, that it required an uncommon portion of assurance to bring forward this miserable trash again, which he originally advanced in his memorable sermons preached before the University of Cambridge, in 1776, after the severe chastisement which he experienced, at that time, from a respectable *layman*, the worthy friend and companion of Mr. Jones, who exposed, in a most able and satisfactory manner, the fallacy and the falsehood of the preacher's doctrines, proving them to be alike repugnant to reason, and opposed to scripture authority. It was not, surely, very *magnanimous*, after remaining silent then, to re-produce the same fallacies and falsehoods, at the expiration of five and twenty years, and in the guise of assertions too, unsupported by even the shadow of an argument, or rather, indeed, urged as acknowledged truths which superseded the necessity of argument. But as good, we know, frequently arises out of evil, so, we trust, this evil will be productive of some good. The *layman*, thank Heaven! still lives, with the ability, and the inclination, we trust, to wield once more the rod of correction, for the chastisement of one who abuses doctrines which he either grossly misunderstands, or wilfully perverts. We suspect, indeed, that his Lordship was afraid of this, for he says, "If a degree of bitterness against dissenters be still subsisting in the minds of some *laymen*," &c. No, my Lord, no *bitterness* against, but a wise and prudent distrust of, dissenters, with some resentment against false brethren, does certainly subsist in the minds of more *laymen* than one. Then (in 1776) the Regius Professor of Divinity stood forth as the Bishop of Landaff does now, the whining advocate of the enemies of the established church;—then, as now, he recommended a relief from subscription, and a repeal of the Test and Corporation Acts. But he was overpowered by the weight of arguments and authorities brought against him by his adversary, and he slunk away from the unequal contest, defeated but not convinced. He, then, predicted, that the time would come "when the wisdom of government will grant them full relief:" and he is now weak enough to believe, that the period for the accomplishment of his liberal prophecy has, at length, ar-

and non-resistance will be considered as our bounden duty, no less than our truest interest.

His Lordship, perhaps, has great dislike to any obedience which can be the cause of suffering. What, then, does he think of *Martyrdom*? Some of the primitive Christians suffered martyrdom, perhaps, unnecessarily, and from mistaken notions of duty. But will the Bishop say that martyrdom is therefore an error, and should sleep in their graves? Apply this to the present subject. Supposing Jacobites to have been in an error, in their application of the principle of obedience to the Stuart family. Does it follow, that the doctrine of obedience in its fullest extent is therefore not a duty?

rived. We are compelled, indeed, to admit that the *Tory* and *Scripture Doctrine* of *passive obedience* having been, to a certain extent, supplanted by the *Whig* and *Satanical Doctrine* of the *sacred right of Insurrection*, the times afford some little sanction to the Bishop's liberal hopes. But his Lordship will, nevertheless, find to his cost, that there still remains a chosen band of *Tories* and *High Churchmen*—(Nay, start not, my good Lord)—firmly attached to the principles of their ancestors, true to their God, their King, their Country, and themselves; who will rally round the altar, and the throne, in the hour of need, and uphold, with their lives, those doctrines which he has the presumption to condemn, and which constitute *their best* (*earthly*) support! “The *Tories*,” said Dr. Jablonski, the King of Prussia's Chaplain, on an occasion which cannot have escaped the Bishop's memory, “truly and properly so called, were zealous defenders of the House of Hanover, the Church and Monarchy. On the contrary, under the cloak of Whiggism, were concealed factions, which, if let alone to strengthen themselves, would not be less dangerous to the House of Hanover, than to the Church and Monarchy.” “The *Tories*,” said the venerable *layman*, above noticed, to the Bishop himself, then only a *Doctor*, “are not such drivellers as the Doctor takes them to be, they love liberty and property as well as their neighbours, and as to their cheerful, social disposition, the opinion of it is so well established, that it has sometimes been turned to their reproach. The nature of things is such, that all mankind must engage in some service or other; and the *Tories* being no friends to slavery, like that best which is easiest. There are, properly speaking, only two masters; we cannot serve both, and one of them we must serve; the choice of which we will serve is left to ourselves, and his servants we are to whom we obey. The *Tories* prefer that master “whose service is perfect freedom”; the *Whigs* are of a different opinion; if they are pleased with the wages of their master, I can only say, I am sorry for their taste, I envy them not. It is resistance, and not passive obedience, that is the slavish principle, as they will find who hold it: resistance leading naturally to a military power, the most terrible, expensive, and destructive of all power, to which they who are subject are in absolute slavery, because they have no longer the benefit of the law; the only law in such a case being the will of the conquering party; as this unhappy country found to its cost, under the grand usurpation of the last century.”*—And as France has since found.

With this profession of *Tory* and *High Church* principles we leave his Lordship to do as he pleases, expressing, only, our surprize, that he should have profited so little by experience, as still to promulgate

* If the Bishop's Tract continue to circulate, as will probably be the case, we earnestly recommend a republication of this spirited reproof, never more seasonable than at the present moment; unless, indeed, the *Layman* will again set his shoulder to the wheel, and overturn this new cargo of Whiggism into the mire.

doctrines which he is unable to defend, and which, for that and for superior reasons, he ought to have renounced. The doctrine of resistance, (which, in its common acceptation, is the very same as the doctrine of insurrection,) when we consider its *origin* and its effects must surely be ranked among those works of the devil, which our godfathers and godmothers promised we should renounce. Its renunciation, therefore, is a Christian duty. Besides, when we advert to the penalty annexed to the practical application of it, "*they that resist shall receive to themselves damnation*," he must be a bold Whig indeed, who can profess his adherence to it.

Against the Bishop's recommendation to the legislature, as against some of the doctrines which he has maintained, we enter our solemn protest, in which, we hope, a great majority of the two Houses of Parliament are fully prepared to join, notwithstanding the recent accession of two members of the Whig-Club to the ministry; and shall conclude our remarks on the *speech and no speech*, before us, in the words of the same writer from whom we have already so copiously quoted.

"There was a *Judas* among the apostles, and there may be such a character now in the Episcopal College; but I trust that they are, for the most part, faithful guardians of the church, who will watch over her for safety, and will not consent to the breaking down of the walls of our Jerusalem, to let in the enemy to defile the sanctuary."

Gebirus, Poema. Scripti Savagius Landor. Oxonii. 12mo. Pp. 143. 4s. Kirby, Paternoster-Row. 1803.

THIS poem, from the author's epistle to his brother, seems to have been committed to the press in June, although it has but recently come into our hands. The reader may recollect the exaggerated praises bestowed upon Gebir in the Critical Review. Doubtless, the editors possessed the watch-word, conducting to this dark *sanctuary*, if so we may venture to call it, of anarchy and sedition. To evince the impartiality which guides our pen, whilst we declare the most open hostility to the atrocious principles, and lurking insinuations of the poet, we shall present our readers, first, with some poetry of distinguished merit; and, secondly, with some which, in our humble opinion, demands greatly more than mere critical animadversion.

Tamar replies to the *Nymph*, who offered to wrestle for a sheep,

"Mihi non ovis ulla: phaselus

Non gerit has noster, quæstus nisi fortè rapinæ.

At mihi cæruleæ sinuosa foramina conchæ

Obvolvunt, lucemque intus de sole biberunt:

Nam crevere locis ubi porticus ipsa palatî

Et quâ purpurâ medius stat currus in undâ.

Tu quate, somnus abit: tu lævia tange labella

Auribus attentis, veteres reminiscitur ædes,

Oceanusque suos quo murmure murmurat illa.

Sunt hæc, sunt aliæque, datæ mihi mûnera Nymphis,

Quæsiq; pares strepitus nullâ modularis aveni—

At, Neptune Pater, non sunt ea pignora nobis,
Est ovis: in præsens puero sua restat avena.'

" Jamque propinquabat concurrere prompta virago,
At prius inspicies in pectora suspiravit,
Et tremuit tanquam dubitaret posse latere.
Ista videbantur veluti fallentia tactum,
Et quodam aërio leviter suffusa vapore,
Et formosa, tamen describi nescia formâ."

Perhaps there is not, even in the Augustan poets, a passage more truly and genuinely classical, whether we consider the latinity, the cadences, the sentiments, or the description. What then shall bound our indignation, when, from the notes themselves, it is no longer permitted us to doubt, that the bravest and best of our English monarchs are represented in the *infernal regions*, deserving and suffering the most cruel and ignominious tortures? We do not discover, in this scene, the cold and crafty John, nor the restless, and turbulent, and tragic Richard; but we find, where none but a coward would have placed them, the gallant William, and the unfortunate Charles. We find—but we would pause, we would doubt, we would disbelief, if we were able; for it is painful to imagine such wickedness in any man, so daring to apply what we shall now transcribe to the most august and venerable personage, the glory and delight, the father and protector of his people.

" Quis verò, umbrarum metuens augensque tumultum,
Iste supercilio candente? Pavoris imago!
Iste, recedentem qui sicut bellua frontem
Surrigit?—iste miser, qui, victus reſte, ſupinus
Ejulat, erectum retinet dum machina ferrum.
Anne meos inter proavos erat ille? tutitæ
Genus noſtra ignavum, genti hæc ignavia, regem?"

" Tunc Aroar, ' monſtrum, fateamur, Iberia goſſit,
Sed Scythicus noſtris Boreas genus appulit oris.'

" Ergo cruentus erat, veritus nec numina Divum.
' Dæmonas infernos metuit, nihil ille beatos,
Quotidiana licet facies inoleverit aris:
Nec bellator erat: tamen heu quæ mille profuſæ
Matte animæ! ut lapides quibus eſt exercita funda!
O ſcelus ignavum, O aliorum incuria curæ,
Lentaque ſævitia et vecordia frigida regum!
O homines animi captos! hiſ vota precæſque?
Qui vos? aut ubi ſunt, hæc paſſi crimina, Divi?"

" Eja age—majorem (jacet ad latus) ecce gigantem.
Ecce pedes flavam perſuſo flore paludem*
Exercent, ſcopulos caput irrequietaque tangunt
Peſtora: ſurgit atrox, nigranti perlitus algâ,
Et fremit, et terram, quam porrigit inſula, preſtat.
Quiſſam alius mendax magis, aut magis improbus auſis,

* * Alter, qui, inter patriam quam reliquerat et regnum quod occupaverat, parùm quietè vixit."

Sceptra sibi tulit, à populo suspensa, tyrannus?
 Aut quando fuit usuræ fitis acior auri?
 Scilicet hic populi pater est! hâc nempe sequuti
 Laude virum, sperant, quâ prætextatur, eandem
 Stultitiæve suæ fore dedecorive levamen.

"Andin ut aureolâ lyra verberet aëra virgâ,
 Utque natent lepidæ voces procul! ecce, propinqua,
 Ecce nefandum hominem populos qui vendidit auro.
 Hos propria externo juga summisserunt tyranno,*
 Perque duo ignavi manserunt sæcula servi."

"Horrendum! quæ surgit ibi tam pallida forma?
 Fare age, fare Aroar,' rex inelamavit Iberus,
 'Me fortasse oculi fallunt sub imagine rerum,
 Spectare insoliti quæ jam spectare videntur:
 Surgit enim talis persuso sanguine nimbus
 Ac operire solet mistam ferrugine lunam.
 Fare quid ista velit species ita decolor oris,
 Quidve velit spatium quo purpura lapsa corqna?"

We shall present to our reader one more extract, which will convince him that the men who cry out most loudly for liberty are frequently not only the friends and partisans, but the most despicable, and servile flatterers, of a sanguinary and lawless despot. This fact has been exemplified in Milton, and severely reprobated by Dr. Johnson. The quotation of that illustrious critic, however praised for delicacy of latinity and of adulation, yields perhaps in both to the profligate muse of Landor. We shall begin with the description of Etna, include the *praises of Buonaparté*, and end, where the poet seems to feel shame and compunction, with a distant view of Gibraltar.

"Quanta super lucis, super arcibus, irruit Ætna!
 Horridiore altas confundit luce tenebras,
 Formosumque diem nebularum intercipit alis,
 Æthera dum medium secat, aurâque potiri
 Denegat: obstupuit Tamar, acclinatus amicæ,
 Corripuitque manus tenuitque inconscia vestem:
 Audierat fremitum suprâ, horrueratque fragorem,
 Vidit et avulsos jaculantem ad sidera montes.
 Longius interea figebat lumina Nais;
 Quod Tamar admirans, ait, 'obvenit altera flammæ
 Insula? vel nihil hæc? et ludor imagine rerum?'
 'Prospice,' non aliud respondit amica petenti:
 Prospicit; adversum gemina conscendere cæstum
 Et cinctu resuo canescere littora cernit:
 'Insula quæ juxta est,' docet haud ignara maritum,
 'Nomine vix illam undivagæ novère sorores:
 Ast age! venturis erit altera clarior annis,
 Prole superba tuâ! cecinerunt talia Parcæ."

"* Ecce nefandum hominem populos qui vendidit auro,
 Hos propria externo juga summisserunt tyranno, &c."

"Republicâ quadam religionibus contrariis eversa, regem, cujus patrem meritò capite damnârunt ab exilio stolidè vocabant. Proximi versus patrem adumbrant."

Nascetur Tamar—prodecite fila, sorores!

Si modo Justitiam Libertatemque tuetur—

Mortalis major mortali laude futurus.

Cœlicolum Stygio minitetur fulmine sedes,

*Sera dabit pœnas ultore Sicania Cyrno.**

“ Progeniem, cujus fuit immemor inter amores,

Audiit exultans Tamar affore, brachia fudit

Heu quoties in colla nurûs, qualique rubore

Fatidicæ tinxit ridentia labra volutas!

“ Extulorâ pelago nimboâ cacumina Calpe,

Jamque domus stetit ante oculos regalis avorum:

Hanc ubi conspexit, lacrymis ita fatur obortis.

“ Salve excelsa Jovis quam gessit Iberia rupes,

Quam tonitru portare suum pater iple volebat,

Et cupidas cohibere novâ formidine gentes;

Salve iterûm, deserta tuis! te præterit Ætas,

Te Zephyrus, te Flora, nec imprimit oscula frônti:

Sed, patriæ memor usque meæ, salvare jubebo

Præruptos etiam scopulos, exesaque saxa,

Quâ veneranda Fides Virtusque invicta quitrunt.”

In revolutionary times it is more to be lamented than wondered at, that a few, even in this happy country, should be so hardened in crime, so exasperated by disappointment, so desperate by poverty, or so seduced by a blind and frivolous love of change, as to desire and aim to perpetrate the subversion of established order. But, that men of liberal education, of ancient family, of high expectations; that men, actually enjoying all the blessings of property, should, like Mr. Savage Landor, wish to render those blessings insecure, can only be attributed to that folly and blindness with which it pleases the Almighty to chastise the last excess of human wickedness.

Gebir, a Poem. By Walter Savage Landor. The Second Edition. 12mo. Pp. 148. 4s. Slatter and Munday, Oxford; Kirby, London. 1803.

AFTER the preceding article was written, the *second edition* of Mr. Landor's English poem of *Gebir* (of which the Latin poem appears to be a free translation) was put into our hands; and, whether he was fearful that the flattery lavished on the *murderer of Jassa*, in the last passage quoted, would be too disgusting to be tolerated by his *English* readers, in the present temper of the public mind respecting his *Corfican Majesty*, or whether he had learned that his friend Dr. Parr, who first sounded the trumpet of resistance against the *enemies* of the French republic, had *given up* Buonaparté, he deemed it expedient to qualify his praise by the following note, which is not in the Latin poem, though both books appear to have been published at the same time.

“ A mortal man above all mortal praise.” Buonaparté (*Buonaparté*) might have been so; and, in the beginning of his career, it

“ * ‘Cyrno.’ Corficâ.”

was augured that he would be. But unhappily he thinks, that to produce great changes, is to perform great actions; to annihilate ancient freedom, and to substitute new; to give republics a monarchical government, and the provinces of monarchs a republican one; in short, to overthrow by violence all the institutions, and to tear from the heart all the social habits of men, has been the tenor of his politics to the present hour.

If such has been the constant tenor of this usurper's politics, which no man in his senses ever doubted for a moment, what excuse can Mr. Landor give to an insulted nation, for the unqualified flattery which he bestowed on him till the year 1803; and which, even then, he bestowed on him in his Latin poem? Buonaparté has been much more consistent than his eulogist. On his first entrance into life, impelled by vanity, and stimulated by interest, the Corsican became a traitor to the king, whose bounty had supported him, and the murderer of the people, by whom he had been adopted. Every subsequent stage of his public life has been marked by deeds of equal atrocity; vindictive, blood-thirsty, and malignant; his crimes set description at defiance; and, so consistent in wickedness has he been, that he has never been known to perform one really great or good action. How dare Mr. Landor assert, that "at the beginning of his career, it was augured" that Buonaparté would be "a mortal man above all mortal praise?" He began his career by the cold-blooded murder of the royalists at Toulon; and by the massacre of seven thousand citizens of Paris, who had the *presumption* to assert their right of choosing their representatives,—a right just conferred on them by a decree of the National Convention? Were these acts *above all praise*? The rebels and regicides of France, indeed, thought so; but even the less furious republicans, the more moderate traitors, of that guilty land, thought otherwise; they deemed him too bloody-minded for them, and actually imprisoned him as a *terrorist*! Mr. Landor, then, stands convicted of the charge of inconsistency, for bestowing unqualified praise on this usurper before 1803, and for his feeble attempt to qualify his praise *then*; unless, indeed, he mean to assert, that his rebellion against his sovereign, the murder of his countrymen, the massacres of the peasantry in Italy, and the thousand other nameless crimes which he committed in that desolated country, as well as in Egypt; and, lastly, the renunciation of his God, and perjuries without end, are more venial offences than his breach of faith, and his enmity against Great Britain. But even this pretext would not avail him; for, in order to justify his praises, he must insist that the former acts (not one of which he condemns in his *note of qualification*) were praise-worthy, while the latter only are censureable.

We must confess, that we can give no credit to Mr. L. for his *sincerity* in the weak qualifications which he affects to assign to the strong praise which he lavishes on his hero, in the last English edition of his poem. Indeed, at the close of that very edition, he introduces some lines which had been omitted in the first edition, and which

shew, very clearly, the nature of his principles, and the strength of his attachment to republican France.

“ If glory call ye (you), turn to mercy’s side,
Ye sons of Gaul, for glory waits you there.
Pale monarchy flies past! her Asian vase,
Graven with tygers linked before her car,
And riot loves, and satyrs, crown’d with flowers,
Round which whole nations reel’d away from truth—
Flaw’d with the spear, and on the sands revert,
Spills the slow poison that consum’d the brave.
Now, youth exult! now, barrast’d age, repose!
Yours are the rural sports, *unchill’d by fear*,
Yours plenty, peace, and liberty, *that loves*
The household gods, and late unsheaths the sword.
Round every cottage, and through every wild,
For you the vine her purple wreath suspends,
The glaucous olive bears the cold for you, &c.”

If these lines were read to the wretched slaves over whom the object of Mr. Landor’s panegyrics rules with a rod of iron, disposing at his pleasure, of their liberty, their property, and even their lives, they would assuredly consider them as the language of derision and mockery! At the close of the book, whence this passage is extracted, the author has found it expedient to add one other meagre note of *qualification*, in which he observes, that “ great hopes were raised from the French revolution, but every good man is disappointed.” The *good men* who rejoiced at the murder of Louis the Sixteenth, and the subversion of the monarchy, have certainly been disappointed, at finding the empire of *equality*, which Mr. Landor also panegyricizes, existing only in the consular proclamations, and at the head of the consular code; and a military despotism substituted in its place, by the very “ child and champion of jacobinism.” But really good men experience other feelings than those of disappointment, at the origin, progress, and close of a revolution, which they foresaw from the first would prove the bane and the scourge of Europe. The poetry of the English edition is greatly inferior to that of the Latin, and has, indeed, nothing to recommend it.

The Revolutionary Plutarch: exhibiting the most distinguished Characters, Literary, Military, and Political, in the recent Annals of the French Republic; the greatest part from the original information of a Gentleman resident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of “ KILLING NO MURDER.”
12mo. 2 vols. PP. 844. 12s. Murray. 1804.

WHETHER HOWEVER contributes to strip off the mask, which interest and fellow-feeling have combined to give to the heroes of the French revolution, and to exhibit their characters, their conduct, and their crimes, in a narrative, undisguised by the varnish of adulation, undeformed by the cant of jacobinism, renders an important service to the

the cause of virtue and of truth. At an early part of the French Revolution, some jacobinical writer in this country published two volumes, professing to contain the lives of the founders of the republic, but which in fact displayed a tissue of falsehoods, (many of them, indeed, proceeding from the grossest ignorance,) and a mass of the most sullen adulation on the most criminal characters. The volumes before us are marked by different principles, proceeding from more copious and more authentic sources of information, and influenced by a greater respect for truth. They contain, however, "the particulars of no person, who is not either a relative, a courtier, a favourite, a tool, an accomplice, or a rival, of the too-fortunate Corsican upstart, now the oppressor and plunderer of the European continent." The first volume, to which our attention will be confined in this article, is filled with the lives of Moreau, Sieyès, Fouché, Barras, Roederer, Volney, Pichegru, Riouffe, David, and Talleyrand.

In the life of Moreau, the language of panegyric is much too predominant, which proceeds, we suspect, from too strong a reliance on French authorities for many of the military details, and of the reflections which accompany them. His baseness to his friend and instructor Pichegru, too, is not reprovèd with sufficient strength; nor is the declaration of Moreau, "that until an honourable peace," that is such a peace as would gratify the ambition, and favour the views, of the Corsican usurper, "had restored the tranquillity and happiness of his countrymen, he would serve any person who should assume or usurp the executive government,—either a Robespierre or a Bourbon; a Barras or a Buonaparté," imputed, we incline to believe, to its true motive. Such a declaration, though to those persons who look only at the superficies of things, and consider *country* as a kind of abstract being, without affixing to it those properties, those affinities, and those circumstances, which alone can give it interest or value, may be ascribed to *patriotism*; but to such as know how to analyze and to appreciate the principle of patriotism, none of its distinguishing characteristics will be found in this declaration, which seems to us rather to have proceeded from a much more selfish motive. This belief, indeed, is strengthened by the subsequent part of the declaration: "but peace and order once returned, he would oppose all ambitious intriguers, sansculottes, or princes, directors or consuls, who abused their power to enslave Frenchmen, and were infamous enough to deprive them of a liberty for which they had been fighting so many years, and for which they had made such numerous sacrifices." Now we are yet to learn what opposition Moreau made to Buonaparté after the peace of Amiens, who, it will not be denied, abused his power to enslave the people; and was infamous enough to deprive the nation of its liberty. That species of patriotism, which subdues all sense of allegiance to legitimate power, and stifles all the feelings of loyalty, on the one hand, while it sanctions rebellion and favours usurpation, on the other, is not, we confess, such as we wish to see praised by the historian, or encouraged by our countrymen. Still, however, we are not surprised that the biographer should feel some partiality for a man who

rises

rises much superior to most of those whose characters he has undertaken to delineate. His military talents, his general integrity, his known disinterestedness, and his abstinence from crimes and extortions, when so strongly tempted by the influence of example, to the adoption of an opposite conduct, are certainly highly honourable to him. Though, be it observed, that, free as he was himself from stains of this nature, the horrors committed by his army, in his memorable retreat from Germany, have been seldom exceeded by the devastations and wickedness of any of the republican hordes. General Vandamme, a furious jacobin, was first accused of incapacity by Pichegru, afterwards degraded by Moreau, who sent him to the rear of the army, and lastly, rewarded by Buonaparté, who has made him governor of Lille, a post formerly enjoyed by the unfortunate Count de Sombreuil. This Vandamme "is the son of a barber, and was, before the revolution, condemned to the gallows for house-breaking, and was marked on his shoulders with a hot iron. In 1794 he sent to the guillotine the judge, whose humanity had, in 1788, saved his life." Of another furious jacobin, Augereau, the friend and the favourite of Buonaparté, we have some curious anecdotes; but we shall notice these in our account of the second volume, which contains his life.

In his biographical sketch of the grand constitution-monger, the Abbe Sieyes, the author has, from the use of unguarded language, incautiously appeared to make a concession, which, from the soundness of his principles, we are persuaded it could not be his intention to make. "When any questions," he remarks, "were debated, or any plans proposed for the improvement of his country, or for the relief of his countrymen, from which his personal interest or fortune might suffer, Sieyes laid aside the character of the partisan and the innovator for that of the priest. On the 10th of August 1789, he vehemently opposed the suppression of clerical tythes." Now, here the author seems to say, that the suppression of tythes was a plan calculated to improve the country, and to relieve the people, when no one knows better than himself, that the object of the proposition was to ruin the clergy, so to degrade them in the eyes of the people, for the farther purpose of subverting religion itself; and that so far from being beneficial to the country, it gave a death-blow to that security of property, without which neither happiness nor comfort can subsist in a state. Sieyes, it is known, was appointed by the Directory ambassador to the court of Berlin, upon which our author makes the following pertinent observations:

"The insolence of the Directory, in sending so notorious a regicide ambassador to a King, was only surpassed by the weakness, meanness, or treachery, of the Prussian ministers, in not only not advising their Sovereign to resent it, but persuading him to degrade monarchy and monarchs, by enduring at his court the presence of one of the murderers of another sovereign."

"It was, however, not in Prussia where Sieyes found his reception the most flattering, and his residence the most agreeable: he was excluded from
more

more than one society into which all other foreign ambassadors were admitted; and, when admitted any where, he was shunned, despised, and often execrated. When he requested to be presented to the Field-Marshal Baron Knobelidoff, this old and loyal warrior abruptly answered, '*Non, et sans phrase*;' in allusion to a cruel expression used by Sieyès, when he voted for the death of Louis XVI*. The behaviour of this hero, and of many other Prussians, will, if possible, palliate in the eyes of posterity, the base and selfish conduct of the Prussian cabinet, both on this and on many other occasions."

It is much to be lamented, that there is not an officer at every court with spirit enough to treat regicides with the same contempt.

A life of Fouché, another of Buonaparté's confidential friends, was given in one of our former volumes. He was the bloody associate of Collot D'Herbois, the strolling-player, and father of the French republic, at Lyons, where they exercised their ingenuity with wonderful success, in devising new means of destruction. After the death of Robespierre, he was denounced in the convention by Tallien, as "a thief and a terrorist, whose barbarous and criminal conduct would cast an everlasting dishonour upon any assembly of which he was suffered to be a member;" and he was accordingly expelled from that assembly. He was, however, restored to favour and to power by the jacobins, during the reign of the Directory, who made him minister of police, in which office he was continued, by Buonaparté, till lately, when, by the intrigues of Talleyrand, he was made to exchange his situation for that of a senator.

"During Fouché's ministry, 16 royalists were guillotined, 302 were shot, 1660 were transported, 96 died in the Temple and other prisons, and 44 are yet detained state prisoners. Of the jacobins, 9 have been guillotined, 24 shot for robbing the diligences, 120 transported, and 10 confined as state prisoners. Fouché discovered, as a police minister, from June 1799 to November 1802, 32 conspiracies, or pretended conspiracies: he doubled the number of French spies; and the number of criminals punished in 1802 were double the number of those condemned in 1799. In these last four years, from 1799 to 1803, 2502 suicides were committed at Paris, and 3809 in the provinces: 2006 state prisoners have been at the Temple, and 166,009 names of criminals have been entered in the goalers' books all over France; of these 29,650 have been released or acquitted, 15,051 guillotined or shot, 25,060 have been transported, 36,464 have been condemned to the galleys, and the remainder were still imprisoned in December 1802."

"* '*La mort et sans phrase*,' were the only words spoken by Sieyès in voting for the death of his King."

POETRY.

Invasion; a Descriptive and Satirical Poem. By J. Anaphlett. Small 8vo. Pr. 88. Wolverhampton, printed; Longman and Rees, London.

THIS Poem, Mr. A. informs us in his *Preface*, has been long delayed by circumstances which he justly deems it needless to explain to the public, and, but for an engagement which he conceived himself under to bring it out, it had never seen the light. "It is too late," he observes, "in the day of enthusiasm; every bookseller's shop is loaded with works of a similar nature, which may be traced from the first wits of the time down to the most illiterate bellman. History, ancient and modern, has been ransacked for examples, and every "petty, pelting" pamphleteer has danced on the plains of Marathon, and disputed the Straits of Thermopylæ; it is even impossible to bring forward any quotation, that breathes a spark of public spirit, but what has been exhibited to every eye and sounded on every ear. The poor Corsican has been opposed and exposed; Cæsar, Cromwell, and Alexander, till it is impossible to attach any thing more to his picture that is *abhorrent*, or add any thing that is contemptible."

There is much truth in this observation, but the word *abhorrent* at the close of it is improperly used, for, to *excite abhorrence*. Without, however, having recourse to hard names, or rude epithets, the poet has contrived to give an interesting narrative of *probable* facts, in three books; the first of which exhibits the proceedings of the French legislature, and the dreams of the French army, on the subject of invasion; the consequences of the invasion of France by the allies; some compliments to the English volunteers; and concludes with a parallel between this country and France. The closing lines of this book, which reflect credit on the author's feelings and principles, we shall extract as a specimen of his poetical talents.

"O? Who that's cheer'd by reason's radiant beam,
Did e'er of Gauls and subjugation dream?
Yield our lov'd native isle and beauty's charms,
To fell misrule, and servile Frenchmen's arms?
Bow to a realm of fops in valour's field?
To mere politeness and pomatum yield?*"

Yes! when fell slaughter through our ranks has hewn
And our lov'd fields with bleeding heroes strewn;
When, faithful to their soil, our bones remain;
Rot in the sea, or whiten on the plain;
And nought awaits the victor's eye to cheer,
But hills of crimson hue and valleys drear;
One joyless waste that mute to Heav'n complains,
Where silence, wrapt in gloom, for ever reigns.
Then may proud France her hateful banner rear,
And, unresisted, wield the sceptre here;
Tell to the weeping world, her ruffian crew
Had slain the heroes they could not subdue."

* The Bard has evidently collected his notions of Republican Gauls from the known manners of Monarchical French, to which, unfortunately, at least as far as dress and behaviour are concerned, they have not the smallest resemblance. REV.

The second book presents a view of the actual state, and politics, of the different powers of the continent; the warlike preparations of the rival countries of England and France; the march of the French troops to the coast, and their embarkation in the night. In this book there are some reflections on a certain description of persons in this country, which, if we understand the author's meaning, are not more harsh than unjust; for these persons, though they prefer a *regular* to a *volunteer* force, have certainly the welfare and interest of their country at heart, as much as their opponents. The third book presents us with the landing of the French; the attacks which they sustain; their defeat; and the escape of Buonaparté in a boat. As to the last part, we trust, the *Poet* will not prove a *Prophet*; indeed, if Buonaparté should venture his precious life in the expedition, and once set foot on English ground, we have very little fear about his *return*.

The Test of Union and Loyalty, on the long-threatened French Invasion. The Fourth Edition. Written and spoken by W. F. Sullivan, A. B. late of the Theatres-Royal, Windsor, Weymouth, &c. &c. 8vo. Pp. 32. Haichard. 1803.

THIS truly patriotic address has the double merit of good poetry, and good principles, to recommend it to the notice and encouragement of all friends of their country. On the appropriate thesis which he has selected, *Pro aris et focus, pro rege, grege, et lege, nunc tempus est augendum*, the author descants with much humour and truth, and has furnished as pleasing a poetical dish for a true British palate, as we have sit down to for some time.

T A L E.

The Swiss Emigrants; a Tale. 12mo. Pp. 126. Longman and Rees. 1804.

THIS is an interesting, affecting, and instructive tale, replete with good sense and good morals. A Swiss gentleman enters, in early youth, into the French service; but, after having passed several years in it, feels a disposition to revisit his native country, where he marries and settles. His wife now dies, leaving him an infant daughter, and the occurrence of subsequent misfortunes renders it necessary for him to retrench his expences, and to adopt a plan of the most rigid economy. For this purpose he retires to the village of Langen, situated in the mountains, near the borders of a beautiful lake, and undertakes the arduous task of improving the minds, and meliorating the condition, of its inhabitants, while he superintends the education of his only child. The means which he adopts for the accomplishment of this desirable object, and the success which attends them, are developed at length, and occupy the principal part of the volume. His wishes in this respect being gratified to the utmost, his daughter answering his most sanguine expectations, and having bestowed her affections on a deserving young man, to whom she is now to be united, the father's happiness is nearly complete, when the whole of this Utopian fabric is crumbled into dust by the invasion of the French. The inhabitants of Langen march to combat the invaders of their country; many of them fall in the field; our hero himself is wounded; his favourite village is deserted, and the women and children, under

the direction of his daughter, emigrate to Coire in the country of the Grisons. His intended son-in-law having perished in the same action, his daughter's health gradually declines, and she at last falls a victim to grief and disappointment. The narrative is ably written, the language is good, and the sentiments are unexceptionable.

POLITICS.

The Salutary Effects of Vigour, exemplified in the operation of the Nottingham Act, passed in the last Session of Parliament; being a sequel to "Thoughts on the late General Election, as demonstrative of the Progress of Jacobinism." By John Bowles, Esq. 8vo. Pp. 12. 6d. Rivingtons. 1804.

ALL our readers must remember the flagrant violations of law, decency, and order, which have marked the elections at Nottingham for some years past, and more particularly the last general election, which ended in the return of Mr. Birch. The magistrates of the town made a vain attempt to defend themselves against the charge of tolerating, if not of encouraging, these outrages; and, when a bill was brought into Parliament, for the purpose of remedying similar evils at future elections, by giving a concurrent jurisdiction to the county magistrates in the town of Nottingham, a violent outcry was raised in the House of Commons, by the partisans of the corporation, who contended that its privileges were about to be violated without any necessity. The event, however, has demonstrated the falshood of all those assertions; for, at the election which took place after the decision of the Committee of the House of Commons, which set aside the return of Mr. Birch, the magistrates for the county, deriving their jurisdiction from this new law, so effectually exercised their authority, that the utmost peace and good order prevailed, and Mr. Coke was elected. By this it was clearly proved, that the riots at the preceding elections were occasioned by the supineness and neglect of the town magistrates; and that the consequence, if not the design, of them, was the return of a member not chosen by a majority of the electors. The whole police of Nottingham, too, has undergone a complete reform; and, where riot, drunkenness, and debauchery prevailed, peace, sobriety, and decorum are now visible. Thus are Mr. Bowles's predictions, as to the good effects of this law, fully verified. And, we trust, the precedent will not be forgotten; for, it is much to be desired, though not for the same reasons, that a similar law should be enacted, in order to give a concurrent jurisdiction to the magistrates for the county of Middlesex with the magistrates for the city of London. Such a law would tend materially to forward the ends of public justice, and to cure the numerous evils to which the defective police of the city, and the absurd, puerile, and mischievous jealousy, in respect of its privileges, have given birth.

The Life of Bonaparte (Buonaparté), First Consul of the French Republic, from his birth to the present period, including a full and accurate account of all the Battles and Victories fought and gained by the Armies under the chief command of Bonaparte, Moreau, Brune, &c. during the late war; together with the number of Men killed, wounded, and taken prisoners in each battle: also the Countries, Cities, Towns, Arms, Stores, &c. &c. captured by the French Forces. With several other interesting circumstances. 12mo. Pp. 52. 6d. Neil. 1803.

THE evident object of this mischievous little publication, is to raise the character of Buonaparté in the estimation of the people of this country, and to procure for him either partisans or slaves, by exciting admiration in some and terror in others. It contains a mass of falsehoods, compiled from the wretched productions of the prostituted presses of Paris, misrepresenting alike his origin and his conduct, exaggerating his prowess, magnifying his talents, and passing over all his crimes and enormities. The man who could pen, and the man who could publish, such a book as this, at such a period, deserve the severest castigation. It is clearly the work of a jacobin faction, who have pushed it through *seven editions*, and who, we know, have taken incredible pains to circulate it among the peasantry, particularly in Kent.

The Anti-Gallican; or Standard of British Loyalty, Religion, and Liberty: including a Collection of the principal Papers, Tracts, Speeches, Poems, and Songs, that have been published on the Threatened Invasion; together with many original pieces on the same subject. 8vo. Pp. 500. 7s. 6d. Vernor and Hood. 1804.

THE volume before us contains the first twelve numbers of a periodical publication, the nature of which is sufficiently explained in the title page. It was evidently undertaken for the best of purposes, to revive the old Anti-Gallican spirit, which our wiser ancestors so fondly cherished, at a time when we have more to dread from Gallic perfidy and Gallic power, than at any former period of our history. Its contents exhibit no small portion of ability, with a very large portion of true patriotism. The sources whence the selected pieces are derived, are generally, though *not always*, specified. There is but one article in the book which is exceptionable: We mean "A New Te Deum," which is a profane parody on a part of our liturgy. We shall extract a letter written in 1797, by a foreign ambassador at Paris, who appears to have formed a very just estimate of Buonaparté's character; because it is but little known. It appeared in Peltier's "Paris pendant l'année 1797."

"ATROCITIES OF BONAPARTE, IN 1797.

"Escaped at length from the long and cruel fatigues of the most murderous of wars, I am just arrived from the Army of Italy, after being lamed for life at the battle of Arcola. I have paid the debt of gratitude, which I owed to my country; I have given her proofs of my zeal and of my love, and have sealed them with my blood. Become an invalid in the bloom of youth, and no longer able to fight in her service, I am entitled to her protection. In her bosom have I sought an asylum, and no longer able to serve her with an arm paralysed by the steel of the enemy; I, nevertheless, devote to her a heart which adores her, and a holy boldness in denouncing to her, I will not say abuses, that would be too cold an expression, but deeds of atrocity, at which Nero himself would have blushed, and which Suetonius would not have dared to impute to that monster.

"Believe me, I do not dispute the great military talents of Bonaparte; his successes speak for themselves. But what I contend for is, that Bonaparte is the most dangerous of all the French citizens; that Bonaparte is a citizen in the manner of Cæsar, that it is in the manner of Cæsar that he loves equality, and that it is with all the contempt which Cæsar entertained for the Senate of Rome, that Bonaparte speaks of the government of France. For the truth of my assertion, I appeal to all who are in the habit of being constantly

constantly about his person. He is Gustavus in the midst of battle; but like Gustavus, he pants for a throne and a crown, not to set it upon the head of this or that prince, but to place it upon his own.

"The most violent satraps of the great king had less power, and certainly less insolence and less vanity, than Bonaparte has given proofs of during his campaigns in Italy.

"These are facts of the greatest notoriety. I only relate what all have seen, what every general has heard, and what all are ready to depose, whenever they are called on by the Directory, with the exception of a wretch of the name of *Le Clerc*,* the slave of Robespierre, of *Rusca*, a drinker of blood, and a shameless robber, and of a few brigands of the same stamp.

"Ardently do I hope, that some one more skilful than myself will furnish the public with a detail of the atrocities committed by Bonaparte: they exceed all possible belief! I call upon every true Frenchman, now at the head of our armies in Italy, to save their country and their fellow-citizens, and to declare to the Directory what they know of the facts which I am about to denounce. I call too, upon the Directory, to interrogate the best generals in the army. Guarantee them but from the *poinard* of Bonaparte, then will they speak out, and this is what they will depose.

"Bonaparte, besides the contributions which he levies, exacts also enormous sums for himself, and appropriates to his own use as much of the spoliation of the countries he has devastated as suits his convenience; this money is lodged in the hands of several bankers at Genoa, Leghorn, and Venice. Very considerable sums also have been sent into Corsica.

"Bonaparte is at once the vainest and the most impudent of mortals. But he unites the vanity of a child to the atrocity of a dæmon.

"I say—(and it is what twenty thousand men know without daring to say it, but what all will say, now that, like another Curtius, I throw myself into the gulf for the safety of my brethren in arms)—I say, that in no age, and under no tyrant, have crimes more enormous been committed, than those which are daily committed under the direction and authority of Bonaparte!

"Will it be credited, that in the hospitals appropriated to the sick and wounded, the surgeons devoted to Bonaparte have a constant order, as soon as they see a sick soldier past recovery, or one whose incurable wounds will render him no longer of use to the service, to set a mark upon his bed; which fatal mark announces to the attendants that this victim is to be carried away with the dead! He is accordingly thrown into a waggon appointed to remove the dead bodies to the grave, and is generally strangled or smothered! But notwithstanding these precautions, as the carriages move along to the place of interment, the cries and groans of the unfortunate men about to be buried alive, may be distinctly heard on all sides! To this horrible fact I have myself been an eye-witness, as well as to what I am going to relate.

"In the month of July, 1797, after an action which took place near Salò, on the Lac de Guarda, Bonaparte gave orders that *not only the dead, but the dying and wounded, should be buried!* The wretched victims were placed upon five waggons, and at midnight were dragged to an enormous ditch, and pre-

* This wretch afterwards married the Corsican's sister, and was sent with the command of the army to Saint Domingo, where he paid the forfeit of his crimes."

cupitated therein. The cries of the living being distinctly heard, the monsters threw down eight loads of burning lime upon them, which, falling upon the undressed wounds of the poor victims, caused them to send forth such piercing moans, that the virtuous curate of Salo, seized with horror at the transaction, died in consequence of the affright!

"Such are the atrocities to which I have been an eye-witness, and which I denounce to all men and to all ages! If the Directory wish to be satisfied as to the truth of my assertions, they have it in their power to be so. I do not sign my name to this letter, as I am not desirous of being assassinated before the examination of the crimes I have denounced can take place. I call upon the Directory to verify the facts; and, that done, I will immediately present myself before them as a witness. In the mean time I shall make myself known to REUBELL."

Elements of Opposition. 8vo. Pp. 112. Hatchard. 1803.

THIS is one of those harmless political squibs, which are always thrown, in a country in which the great majority of the inhabitants are *politicians*, without any intent, we hope, to do mischief, and certainly without the ability to produce any mischievous effect. It prescribes fifty-three rules as proper to constitute the elementary principles, if we may so say, of opposition. An attempt is made to illustrate these principles, by partial extracts from the speeches of the leading members of the present opposition, and from "Cobbett's Political Register." This is a very common, and has become a very easy, mode of fighting a political adversary, since, by exhibiting to the public eye passages, from a speech or book, detached from what proceeds or follows them, the most contemptible controversialist may make a man guilty of self-contradictions. He, however, must be one of the *boldest*, or one of the *weakest*, of his Majesty's subjects, who can seriously challenge a comparison, in talents and political knowledge, between the great leaders of the present opposition, and the principal ministers, in either House of Parliament. Besides, it is not very wise in the advocates for the ministry, to talk of the *Elements of Opposition*, when the public sees, with astonishment, one of the leaders of such an opposition, as we trust this country will never again behold,—an opposition of French principles to British safety,—enjoying a most lucrative situation under the present administration; and another of those leaders clamorous in their support!

In his brief remarks on the projected treaty of Lille in 1797, this writer, in a vain attempt to prove the inconsistency of Lord Grenville, only betrays his own ignorance. For, though it be true, that our ministers proposed to give up to the French all that we had taken from *them* during the war, yet, is it equally true, that they insisted on retaining possession of *Ceylon* and the *Cape of Good Hope*; on the independence of Holland; and on the restoration of the Austrian Netherlands to the Emperor. The concealment of this part of the *project* of Lille must be ascribed either to a want of honesty, or to ignorance. The writer may take his choice.

There are some other misrepresentations in this tract of less moment, which we think it unnecessary to notice; and shall therefore conclude our brief strictures, with our advice to the author, when he shall again have recourse to this mode of attack, to take better care not to select any passages from the speeches of his opponents, to the truth and justice of which every impartial mind in the kingdom will subscribe. Some passages of this nature certainly appear in the pages before us.

MEDICAL.

Observations on the Constitution of Women, and on some of the Diseases to which they are more especially liable. By Sayer Walker, M. D. of the Royal College of Physicians, London; Physician to the City of London Lying-in Hospital, and to the City Dispensary. 12mo. Pp. 228. 3s. 6d. W. Phillips. 1802.

THE long experience of Dr. Walker, in a situation peculiarly favourable for the acquisition of correct knowledge on the immediate subject of his discussion, and the extensive practice naturally arising out of that situation, entitle his information and opinions to particular respect. He first considers the *constitution of women*; then their *diseases in advanced life*; the *diseases which occur during pregnancy*; and, lastly, the *diseases which occur after parturition*. He communicates, with perspicuity and good sense, the result of his own observations on these important points; and, especially, lays down a criterion for discriminating between diseases similar in their symptoms and appearance, but very different in their nature, and, therefore, requiring a very different treatment. Hence, and on other accounts, we conceive this little treatise to be useful to the student, not as superseding the necessity of consulting the more copious and systematic works on the same subjects, but in facilitating his researches; and to the general practitioner, in pointing out a judicious mode, in particular cases, where any mistake might be fatal, of tracing effects to their real causes.

Observations on the Epidemical Diseases now prevailing in London, with their divisions, method of treatment, prevention, &c. By Robert Hooper, Resident-Physician to the Mary-le-bone Infirmary, &c. 8vo. Pp. 44. Murray. 1803.

AFTER describing the symptoms of the epidemical diseases which prevailed in the metropolis at the beginning of the last year, Dr. Hooper proceeds to divide them into four species, viz. 1. *Peripneumonia vera*; 2. *Peripneumonia notha*; 3. *Catarrhus*; 4. *Rheumatismus acutus*. He then states the mode of treatment adopted by himself in each of these diseases, indicates the means of prevention, and describes the appearances of the body on dissection. There is nothing sufficiently remarkable either in the symptoms of the diseases, or in the subsequent appearances after death, to require any particular notice. The Doctor is decidedly of opinion, that these diseases, though epidemical, were not infectious.

Facts decisive in favour of the Cow-Pock: including the History of its rise, progress, and advantages; and the evidence given before the Honourable the Committee of the House of Commons. With their Report and Remarks on the same. Fourth Edition. By Robert John Thornton, M. D. &c. 8vo. Pp. 318. Symonds. 1803.

THESE facts were noticed by us on their first appearance,* and the importance attached to them by the public is evident from the rapidity of their circulation. Having then delivered our opinion of their merits and consequence, nothing now remains but to announce the appearance of this fourth edition.

* See Anti-Jacobin Review, Vol. XIV. p. 424.

A Short Essay on the Nature and Cause of Influenza; in which the important question is discussed, Whether the Influenza is contagious or not? With answers to the questions of Dr. Beddoes, proposed in his circular letters to the different Medical Practitioners. To which is (are) added Observations on the Cause of the London Plague in 1665; together with a hint for stopping the ravages of the Yellow Fever in the West Indies. 8vo. Pp. 32. 1s. Murray. 1803.

FROM the title-page of this tract we were led to expect a much more profound and accurate discussion of the questions and subjects which had occupied the author's attention, than we found on the perusal of the tract itself. The author differs from Dr. Hooper and others, in thinking the epidemic disease, which he calls the *influenza*, contagious; and in imputing little efficacy to the anti-phlogistic treatment, which had been found so efficacious by other practitioners. But his conclusions appear to be rather derived from a confined theory, than to be the result of an extensive practice; at least, if we may judge from the mode of his reasoning, and from the paucity of cases which he cites in support of his opinions. The causes of this disease he states to be the *seasons*, or the state of the weather, the sudden transition from warmth to cold. To the state of the weather he also imputes the plague in 1665; and, as a preventive, both of that and of the yellow fever, he recommends the frequent use of water in the streets in hot weather, in order to reduce the temperature of the atmosphere. That such a practice would be beneficial, as well as a rigid observance of cleanliness, there can be no doubt.

DIVINITY.

The Benefits of Wisdom, and the Evils of Sin, a Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803: and published at the request of the Bench. By the Rev. Robert Nares, Archdeacon of Stafford, and Canon-Residentary of Lichfield. 8vo. Pp. 28. 1s. Rivingtons. 1803.

FROM the 18th verse of the ixth chapter of Ecclesiastes, "*Wisdom is better than weapons of war, but one sinner destroyeth much good*," the preacher takes occasion to define the nature of wisdom, in the sense in which it is here used, and to illustrate by example the truth advanced in the text respecting the extent of evil to be produced, and of good to be destroyed, by a single sinner.

"Consider, for a moment, what is done by a seducer. He enters the abode of innocence; he finds all tranquil, orderly, and happy; but his wretched passions must be gratified. To this end, he insinuates, he flatters, he deceives; he corrupts good principles, and instils those that are evil; he introduces dissingenuousness instead of openness, fraud instead of truth; and the result of his complete success is shame, remorse, despair, incurable dissolution of domestic ties; and, finally, perhaps death in its most dreadful forms. Like the evil spirit intruding into Paradise, he has destroyed a happiness which cannot be renewed; not through envy indeed, but for the gratification of a base and selfish passion." Having adduced other instances where, in private life, great good may be destroyed, and infinite mischief

produced by the sins of an individual, the learned Preacher, adverts to a striking case in public life, which speaks home to every man's understanding.

"If we look to the highest place in society, the Chief Magistrate, by whatever title distinguished, the effects of having a sinner so situated, will be the more extensive and alarming. Where the power of such a ruler is absolute, there is no evil, physically possible, which he may not readily produce; no good, which he may not, by a mere act of authority, destroy.—In our own country, we have happily at present a double security from these evils. We have a monarch limited by law; and we have one—(I mean not to flatter, which in this holy place were most unworthy, but I believe in conscience we have one)—who, if any man could deserve confidence, might be trusted even without restraints. The evil which a ruler so situated might do, if a sinner, may, providentially for us, be calculated best by contrast; and we have to consider only what would be the effect of a disposition, in that high place, diametrically opposite to the character which we in reality contemplate."

The consideration is certainly one of the highest importance; but it is to be hoped that the calculation of the extent of such an evil will never be made from actual experience. The preacher concludes by reminding his congregation of the incalculable evils produced by the conduct of the mighty sinner who now threatens these realms with destruction. This discourse is, in all respects, worthy of the learned society before which it was preached, and at whose request it was published.

A Sermon, preached at the Parish Church of Allhallows, London Wall, on Wednesday, October 19, 1803; being the day appointed for a General Fast. By the Rev. William Beloe, Librarian to the British Museum, Prebendary of Lincoln, and Rector of the said Parish. 8vo. Pp. 24. 1s. Rivingtons. 1803.

The Preacher draws a parallel between the present times and that period of the Jewish history; when Jerusalem was taken, with immense slaughter, by King Antiochus. The character, disposition, and conduct of that monarch, and particularly his acts of cruelty and oppression, exercised on his enemies, the Jews, against whom he bore the most inveterate hatred, render this parallel particularly striking. We trust, therefore, that the preacher's exhortations to imitate the conduct of the Jews upon this occasion, to oppose to the "weapons and boldness" of the enemy, a well-grounded "confidence in the Almighty God," after having humbled ourselves before his throne, earnestly repented of our sins, and implored his mercy and protection, will meet with the strictest attention. The example is strong, and cannot fail to impress every truly Christian mind.

The language of this discourse is somewhat too flowery; and not always correct. For instance—"Such is our frail and imperfect nature, that we peruse the solemn facts which history records for our improvement; we observe the passing scenes which Providence permits for our edification; but, while we both admire and approve, the lesson too seldom reaches our hearts. Like the charms of Nature or the wonders of art, which delight the senses and awaken rapture, the effect is short and evanescent; or like the gloomy scenes of sickness and of death, so perpetually before the eyes of some or other of us, which for the moment excite an agonizing sympathy,

thy, burning tears, and heartfelt wretchedness, yet how soon will time efface and obliterate the image, however near it is beheld!"

Passing over the awkward construction of the last sentence, which is scarcely grammatical, the preacher has not explained his own meaning, nor said what he intended to say. He evidently meant to compare the slight impression made by historical facts and passing scenes to the short and evanescent effects produced by contemplating the charms of Nature, the wonders of art, or the terrors of a death-bed; whereas, as the sentence now stands, the impression is compared not to the *effect* but to the *cause*; the charms of Nature, &c. are the objects of comparison: similes and metaphors, unless managed with skill, produce discord instead of harmony, deformity instead of embellishment.

A Sermon preached at the Parish Church of St. George, Hanover Square, on Wednesday, October 19, 1803, being the day appointed by his Majesty for a Public Fast. By the Rev. Robert Hodgson, A. M. Rector of that Parish. 8vo. Pp. 25. 1s. Hatchard. 1803.

THIS is one of the most eloquent and animated of the numerous sermons which were preached on the last Fast-day. The text is the same (from the 14th verse of the 4th chapter of Nehemiah) as was taken by several other preachers on that occasion; and, indeed, it was so apposite, that it could scarcely fail to command a preference over most others. Truly does the Preacher observe that the danger which now threatens us "is not of a common kind; nor is it to be met by common exertions." He next considers our means and resources for meeting and repelling this danger; and the strong inducements which we have for rendering our efforts adequate to the occasion which calls for them. He pursues this enquiry in a strain of impressive eloquence, applying, from scripture, as he proceeds, such facts as may encourage, and such lessons as may instruct, us; and concludes by shewing, from the same divine authority, that, high as our spirit and copious as our means are, our only ground of confidence is in "the Lord, which is great and terrible." We fully concur with Mr. Hodgson, in his thankfulness for the happy effects of the unanimity which at present pervades in the country, in opposing the enemy; but the events of the last war have convinced us that even if "thwarted by faction and disunited by interest", though our danger would be greater, our resistance might be effective and our triumph complete.

A Sermon, on occasion of the General Fast, October 19, 1803; entitled David's Choice; or Successful Invasion a sorer Evil than Pestilence or Famine. By J. Lettice, D. D. Vicar of Peasmarsh in Suffex. 4to. Pp. 24. 1s. 6d. Clarke, New Bond-street.

THIS Sermon is composed more in the old style of sermons than most of our modern discourses, that is to say, greater attention is paid to the *matters* than to the *manner* of it. After shewing, from the authority of David, that a successful invasion would be a greater evil than either pestilence or famine, Dr. Lettice, instead of *complimenting* us for our unanimity, or applauding our spirit, lays before us a picture of our sins; at least, of some of the most prevalent sins which disgrace the nation; and points out the fatal consequences of perseverance in our iniquities. "This is no time," most justly does he observe, "to speak smooth things, or to prophecy deceits."

ceits." Among other of our sins he animadverts, with becoming severity, on our false confidence, and our national pride; on the spirit of dissipation and extravagance; the passion for gaming; and the practise of duelling, which obtain in the fashionable world; "the daring vices of the gentler sex"; the irreligion of the man of the world; the atheism of the philosopher; and the discontent, insubordination, and envy, of the lower classes of society.

"Can we now pass unnoticed that universal dissipation and love of pleasure, that thoughtless pursuit of amusement, levity of mind, and ridicule of every thing serious, which seems to possess every rank and order above the laborious and the poor, and which even this tremendous period, big, perhaps, with the fate of millions, cannot entirely interrupt or controul?—Under what name can we sufficiently stigmatize those habits of extravagance, and competitions in expence of living, dress, and outward ornament, which are daily gaining ground in the middle condition of society? What terms can, with due severity, reprobate that spirit of gaming, which is continually breaking down the fairest patrimonies in the land, and leaving many a gamester's posterity in indigence; to become burdensome pensioners of the state, or profligate panders to the vices of those who still prosper in their wickedness?

"What shall we say of those unprincipled adventurers in commerce, who, consciously risking the most rash and hopeless projects on a foundation ~~not~~ *their own*, upon loans borrowed of the simple and unwary, involve themselves and their creditors in equal calamity; and sometimes, but *apparently* bankrupt themselves, triumph in the spoils of those they have ruined? Do we not tremble but to reflect on that rage and fury of pride, which, under the prostituted name of honour, is every day hurrying our duellists from the post appointed them on this stage of probation to the regions of eternity, and, with unrepented guilt, into the presence of their Maker and Judge?"

This is the plain unsophisticated language of a Christian Monitor.

A Sermon preached at Worship-street, on Wednesday, October 19, 1803; the day appointed for a National Fast. To which is added an Account of the Destruction of the Spanish Armada; being the greatest force ever brought together for the invasion of this Country. By John Evans, A. M. Second Edition. 8vo. Pp. 30. 1s. Symonds.

THIS is a very loyal and patriotic discourse, delivered in good and impressive language. Mr. Evans indeed has distinguished himself, during the present contest, by his zeal in serving the cause of his country. In a former number we noticed his republication of the "Address to the Inhabitants of Britain, founded on the Advice of Nchemiah to the Jews" as a very meritorious act; but, in a note, prefixed to this sermon, we find that this act, for which he received our praise and thanks, has drawn down upon him the animadversions of a Quaker "who censures *all* resistance on the occasion" of the expected invasion. Such censures fall very little short of *treason*; and fully justify the advice of Rousseau to exclude such dangerous sectaries from the benefits of toleration.

MISCELLANEOUS.

Correspondence between Mr. Adam and Mr. Bowles respecting an Attack on the Character of the late Duke of Bedford, in a Pamphlet published by Mr. Bowles.
4to. Pr. 36. To be had gratis, of Mr. Robinson, in Paternoster-row, and of Mr. Debrett, Piccadilly.

AS this pamphlet was sent to us, (probably by Mr. Adam's order), it was no doubt expected that we should take some notice of it; though, having no title page, that which we have here given being intended only to explain the subject matter of it to our readers, nor any of the usual marks of an ordinary publication about it: it is not, properly speaking, an object of critical animadversion.

"In consequence," says Mr. Adam, "of a pamphlet written by Mr. John Bowles, and of some paragraphs obviously originating in that pamphlet, the present Duke of Bedford expressed to Mr. Adam the great uneasiness he felt from the attacks made on his brother's memory on the subject of religion, in the said publications."

Before we proceed, we cannot but observe that this anxiety of his Grace to rescue the memory of his brother from the obloquy which must necessarily attach to it, if the strong charge of a want of religious principle, or a neglect of religious duties, were fully substantiated, is highly creditable to his Grace's feelings, and proves him to be impressed with a due sense of the vast importance of religion, not merely to the happiness of man, here and hereafter, but as constituting an essential of character, that without which no character can be praise-worthy, much less a model for the imitation of others. While, however, we pay this tribute of justice to his Grace, we cannot but think that his adviser, Mr. Adam, has not, in the course which he has here encouraged him to pursue, displayed any portion of his usual penetration, good sense, and judgment.

"The Duke," Mr. Adam continues, "particularly mentioned a note in p. 36, of Mr. Bowles's pamphlet, in which matters, *totally without foundation*, are stated as positive and well-known facts; these his Grace conceived to be calculated to confirm the slander, if they were allowed to pass uncontradicted. Mr. Adam, in order to obtain such contradiction, had an interview with Mr. Bowles, out of which the following correspondence arose. The letters and other documents are printed without any comment or observation, except what is necessary to shew their connection."

Though Mr. Adam forbore all comment, a very ample comment appeared, the very morning after the correspondence was published, and which must have been prepared previous to its publication, in a paper, which for the last twelve years has been celebrated for its loose ribaldry on the subject of religion, and even for its blasphemous paragraphs, verses, &c. as may be easily ascertained by a reference to the "*Spirit of the Public Journals*." This comment was one of the most low, vulgar, scurrilous, and impotent attacks that ever issued from the press, exposing only the ignorance and the malice of the writer, and reflecting disgrace on him alone.—The Duke of Bedford, we are persuaded, must have read it with disgust, and Mr. Adam, with indignation. It was as repugnant to the principles of the one as to the gentlemanly manners and mild disposition of the other.

The pamphlet, out of which this correspondence arose, was reviewed by us in one of our former volumes*, where the very passage objected to was extracted. It contained a charge against the late Duke of not only having neglected the Sabbath himself, but of having been the means of preventing others from keeping that day holy. And in support of this charge, it was added, "It is well known that his Grace has frequently contributed to keep his labourers from church, by paying them their wages on a Sunday; and on one occasion he employed some hundreds of them, on *that* day, in emptying the great pond at the Abbey." These are the facts which Mr. Adam asserts, and undertakes to prove, are "*totally without foundation.*"—But we are really astonished that a mind so acute as that of Mr. Adam, did not immediately perceive, that, even admitting these facts to be as false as he asserts them to be, the substantive part of the charge might remain unimpaired; and that the rule applied to evidence, in a court of law, where proof that a witness has sworn falsely, as to a particular fact, is justly allowed to invalidate the whole of his testimony, because he swears, not on the authority of others, but on his own knowledge alone, could not possibly be applied to the present case, where Mr. Bowles had evidently advanced the facts in question on the authority of another. How, too, could it possibly escape the observation of a man of his judgment, that every charge which he should leave unanswered, would be considered, by the public, as fully substantiated; his neglect to answer being tantamount to an acknowledgment of his inability to confute it. And, we are confident, he need not be told, that the heaviest charges, which we purposely forbear to specify, are those which he has omitted to notice.

Here it may be necessary, in order to obviate misrepresentation, to declare, that we admit, as a *general principle*, that the private characters of individuals are not fit subjects for public animadversion or censure; but this principle, like all other general rules, is subject to certain modifications and exceptions, to be tried by their own merits whenever an occasion shall arise for having recourse to them. Without attempting to specify all such exceptions, it will certainly be conceded to us, that, when the private character of an individual of high rank and extensive influence, is publicly holden up as a model of perfection, and recommended as an example for every man to follow, it is not only the undoubted right of every individual in the community, but his bounden duty, to submit such character to the closest, the most rigid, investigation, in order to ascertain how far he may, with safety to his temporal welfare, and his eternal happiness, adopt the recommendation. It is on this ground, and on this only, that Mr. Bowles ventured to disprove the assertions of Mr. Fox, and to expose the fallacy of his arguments, and the danger of his doctrine. And whatever consequences may have ensued from the investigation which has been so produced, are chargeable on Mr. Fox alone. God forbid that we should be instrumental in calumniating either the living or the dead! But when examination is so challenged it would be an act of cowardice, a dereliction of principle in us, to shrink from the task. Having premised thus much, that we may neither be misconceived nor misrepresented, we shall now lay before our readers, the statement which Mr. Adam called upon Mr. Bowles to publish.

* See ANTI-JACOBIN REVIEW, Vol. XII. p. 416.

" *Statement drawn up by Mr. ADAM in consequence of his conversation with Mr. BOWLES, and transmitted to Mr. BOWLES for the purpose of being inserted in the Anti-Jacobin Review, and in the next edition of his pamphlet.*

" 1. With respect to employing the workmen at Woburn to empty the fish-pond on a Sunday—all the agents and superintendents employed by the Duke of Bedford, at the time, give the most positive contradiction to the performance of that or any other work by his Grace's workmen on Sundays, at any time.

" 2. The report respecting the system of paying the workmen on Sunday, and keeping them by that means from divine service, is equally without foundation.

" It is possible of the great number of workmen employed by his Grace, *that some of them*, who might by accident be unable to attend on the Saturday night, might call to receive their payment on the Sunday: but even this must have been unknown to the Duke, and must have been both rare and accidental; as the arrangements for paying the workmen were particularly calculated to guard against any irregularity and necessity for paying wages on a Sunday.

" 3. The effect of the allegation that he did not attend divine worship at his parish church will be completely removed when it is known, that the church of Woburn had been long in such a state as to render it unfit for the reception of a decent congregation—that his Grace ordered it to be repaired at his own expence—that *it was considerably advanced* at his death—and that the nature of the repair and accommodation shews that he meant it to be calculated for his own attendance on divine worship.

" The Duke of Bedford's neglect of religion being founded on the propagation of facts, to which the foregoing statements afford ample contradiction, his memory will be sufficiently rescued from that obloquy by what is already stated; but *the natural anxiety which those who were nearest to him, and who knew his sentiments on that subject best, has furnished the means of adding,* that in many instances which did not meet the public eye he shewed a most serious regard to religion.

" His devout conduct on the loss of a near and dear relation, and his having desired the present Duke of Bedford to accompany him to the communion table, where he partook of the sacrament, are powerful manifestations of this disposition."

We are rather surprized that in this formal statement destined to meet the public eye, Mr. Adam should not have taken care, at least, to avoid all palpable violations of grammatical rules; and, more especially, as he meant it should appear in a critical work. "It is possible of the great number of workmen employed by his Grace, *that some of them, &c. might call, &c.*"! A schoolboy of thirteen would be flogged for composing such a blundering ungrammatical sentence as this. It should have run thus, "It is possible that some of the great number of workmen employed by his Grace might call, &c." In section 3. of the "Statement" the relative *it*, preceding the words, *was considerably advanced*, has no antecedent. That member of the last sentence which we have printed in Italics is incomplete, the nominative case *those* has reference to some verb which does not make its appearance. To make sense of it the word *of* should be substituted for the *which* that precedes *those*. So much for the elegance of a composition which Mr. Adam appears to have expected that either Mr. Bowles or the Editor of this work would have

have adopted as his own! As to the *matter* of the statement, we shall merely observe that those workmen of his Grace who were employed "at the time" are most convenient witnesses to extend their knowledge to *all times*, which they evidently do when they say that such work was not performed by the workmen *at any time*; and, further, that nothing can be less solid than the general inference which Mr. Adam has drawn from partial facts; a mode of reasoning which, to his credit be it said, he is much too wise to pursue at the bar. Such, however, as this statement was, it was certainly transmitted by Mr. Bowles to us, and we should, as certainly, have inserted it, had we not thought it utterly inconclusive, and had we not expected that Mr. Adam would supply the necessary proofs of the assertions which it contains. Mr. Adam, it seems, was so pleased with the statement, that he was much dissatisfied at its non-appearance; and, he accordingly observes to Mr. Bowles, in a letter on the occasion—"I understood from our conversation that you would have directed its insertion in the Anti-Jacobin Review, as your publishing" (publication of) "another edition is uncertain, and if certain" (here admitting the possibility of that being *certain* which he has, immediately before, stated positively to be *uncertain*!) "distant:—when I learn from you the time to which I am to refer, as to emptying the fish-ponds, I will send you the refutation, in perfect confidence that you will order it to be inserted in the Anti-Jacobin Review."

We give Mr. Adam full credit for a perfect knowledge of the subserviency and servility of *whig* writers, and have no doubt that his party are warranted, by experience, to assert that they are obedient to the *orders* which they receive, to insert in their publications the productions of their leaders, without examination or comment. But we wish that gentleman to know, that Tories, though the advocates of passive obedience to lawful authority, receive no *such orders* from any one; and that, if Mr. Bowles had presumed (a presumption, by the bye, of which he is incapable) to order us to insert any communication whatever, we should, unquestionably, have consigned the communication to the flames, without deigning to read it, and have publicly expressed our reprobation of his conduct. It was, with great truth, then, that Mr. B. assured Mr. A. that he had no "controul over the Anti-Jacobin Review."

In a subsequent letter, Mr. Bowles communicates to Mr. Adam the *authority* on which he had made the assertions that were now contradicted, and the means which he had taken to ascertain their accuracy or inaccuracy. This authority was Mr. Agutter of the asylum, who had informed Mr. B. that he had received the information from the parish-clerk of Woburn, in a conversation which he had with him, on visiting the church at that place, in company with a lady, and the housekeeper of a Mr. Filkes, in the year 1797. A letter was accordingly written by Mr. Agutter, at the request of Mr. Bowles, to the parish-clerk, on the 14th of January 1803; and, nearly five months having elapsed without the receipt of an answer, on the 2d of June another letter was written, which produced an answer, to which no date is affixed, but which was probably written in July, as it was first shewn to Mr. B. by Mr. Adam on the 5th of August. In this answer, Edward Mansell, who was clerk in 1797, but had afterwards resigned his office, accounts for the silence in respect of the first letter, by saying, "Your letters being given to the present clerk of the parish of Woburn, they were not shewn to me, who was clerk at the time you speak of, till this morning." How the *present clerk* happened to keep the first letter so long, without shewing it to the person for whom he must have known it to be designed, as it referred to a trans-
action

spection which took place some years before;—and to shew the second letter to that person so soon, remains to be explained; and certainly requires explanation, when all the circumstances of this case are considered. In his letter, Mansell denies all recollection of “any body coming to the church with Mr. Filkes’s housekeeper,” and asserts that he never could have said that the great pond at the Abbey was emptied on a Sunday, or that the Duke of Bedford paid his labourers on a Sunday; “both stories being scandalous falsehoods.” He adds, that he never recollects “seeing the late Duke of Bedford, after his return from France, at church but once.” The recollection of this man, it will be observed, is imperfect, where his evidence is immaterial; but perfect where it is material. The fact, however, of Mr. Agutter, with a lady, and Mr. Filkes’s housekeeper, having visited the church at Woburn in 1797, and conversed with this clerk, is susceptible of proof, and will, we understand, be proved beyond the possibility of doubt; it will therefore remain for the public to say, whether, as the clerk had forgotten the visit itself, he might not also have forgotten the conversation which passed on the occasion. For it is not a *necessary* consequence, that, because he *now* knows the facts to be false, which he is said *then* to have communicated, that he knew them to be so at the time; nor yet that, knowing them to be false, he did not assert them to be true. We say this is not a *necessary* consequence, nor is it a *conclusive* reason. It is a question to be decided by the character and credibility of the witness, of whom we know nothing, particularly when opposed, as it here is, by the positive testimony of a respectable clergyman. It is *probable*, too, that the former may not have been totally exempt from the exercise of undue influence, while the latter could have no possible temptation to deviate from the truth. At all events, the question between Mr. Bowles and Mr. Adam is reduced to this, Whether, having such authority for the facts, Mr. Bowles was justified in publishing them? This the public will decide. Mr. Adam, having collected the examinations (not upon oath we suppose) of several persons in the service of the Duke of Bedford, who united in declaring that no pond was emptied, and no wages paid, on a Sunday, calls upon Mr. Bowles to retract his assertions. Mr. B. in answer, says, “desirous of doing justice to the memory of the deceased Duke, *without forgetting what is due to myself*, I propose that an article shall be sent to the Anti-Jacobin Review, containing the objections which have been made to my statement respecting the late Duke, the manner in which I received the information on which that statement was founded, together with the documents which I have just received.” Could any proposition be more fair or honourable? Yet, was it rejected by Mr. Adam, who still persevered in insisting on the insertion of the “statement” which we have extracted, with the different examinations, without explanation or comment; in other words, that Mr. B. should appear before the public as a writer, who had made assertions *utterly void of foundation*, and without any authority whatever! Would Mr. Adam himself have submitted to such disgraceful terms, in a similar situation? If we have not very much mistaken his sentiments and his feelings, he certainly would not. What would he think, if he were employed as counsel for the prosecution, in any cause, and, after he had gone through his evidence, the counsel for the defendant should call witnesses to contradict the testimony which had been declared, and then say to the court, “My Lord, my learned friend has endeavoured to substantiate his charge: I have called evidence to disprove his allegations, and insist that he may be allowed neither to cross-examine my witnesses, nor to make any reply, but that the case may go immediately to the jury, without any farther examination

nation or remarks?" We should be happy to hear Mr. Adam's answer to such an application; and the comment of the court upon it! On this extraordinary rejection of a proposition so fair, Mr. Bowles closed the correspondence by a short note, in which he very properly insists on his right of reply. And here we will ask Mr. Adam, what he has gained by his rejection? The reply will now appear in a pamphlet, instead of appearing, as proposed, in the *ANTI-JACOBIN REVIEW*! We must express our surprise, that Mr. Adam did not send his favourite "statement" immediately to us; if he has been in the habit, as it would appear from his references to the work, of reading this Review, he must have known, that we never refused to insert any proper defence of any person or work, who or which had been attacked by any writer in the Review; reserving only to ourselves, the right of reply. We should certainly have inserted his communication, when transmitted to us by Mr. B. if we had not understood at the time, that further proceedings were to be had upon it, and that it would be better that all the documents should appear together. If, however, it had been inserted, we should have felt it to be an act of justice to Mr. B. to insert his reply; and should have felt ourselves at perfect liberty to make such comments on it as might appear to us to be just and necessary.

As to another article in our Review, to which Mr. Adam refers, it was written by a respectable clerical correspondent, who is fully able, and, we doubt not, as willing to defend what he has written. But it must not be taken for granted, that we adopt all the sentiments of our various correspondents. For our part, we can conscientiously declare, that in our comments upon the kind of controversy, to which Mr. Fox's speech has given rise, we have had no wish but to promote the cause of truth and virtue; and that it would have given us much greater pleasure to find the high character which that orator chose to give of his deceased friend and benefactor, founded on a solid basis, than to see it proved "the airy fabric of a vision." The anxiety displayed on this occasion, by the illustrious family of which the Duke was the head, reflects great credit upon themselves; but we must persist in our opinion, that their advocates have displayed more zeal than judgment. Mr. A. should, in our apprehension, have undertaken to refute all the leading charges, or have remained silent; at least, he should not have laboured to establish a general justification on a partial defence. How comes it, too, that, in his great zeal and anxiety for the accomplishment of his object, he suffered another publication on the subject, in which many of the same charges are urged with equal strength and ability, to escape his notice? That publication was reviewed by us,* before we saw Mr. Bowles's pamphlet; he must, therefore, we suppose, have seen it; and we have too high an opinion of his abilities, to believe, for a moment, that he could think it deserving only of contempt.

To conclude, we entreat Mr. Adam to be persuaded, that, in the investigation of truth, which is our grand object, we shall never suffer prejudice or partiality to warp our principles, or to subdue our integrity; and that any production of his pen, though proceeding from a *Whig* in politics, and a *presbyterian* (we believe) in religion, shall experience from us the same attention, and the same impartial examination, as the publication of a professed Tory, and a sound churchman.

Many more observations, on various parts of this correspondence, suggest-

* See *ANTI-JACOBIN REVIEW*, Vol. XII. p. 32.

ed themselves to our minds, but our limits forbade their insertion; indeed, but for this objection, we would gladly have inserted *the whole* of the correspondence.

REVIEWERS REVIEWED.

Strictures on an Article in the Edinburgh Review, relative to the History of the Maroons. By R. C. Dallas, Esq. Author of *Percival*, *History of the Maroons*, &c.

IN the number of the publications reviewed in the *Edinburgh Review*, its readers may have seen, what is termed by the Compiler of its *Index an Analysis of the History of the Maroons*. Had the article been, indeed, an analysis, or had it been a severe criticism on the work, whatever I might have thought of it, content with the opinion of other critics, content with the public approbation as proved by the sale of the book, content with private testimonies of satisfaction, I should have paid no regard to the asperities of a pseudo-critic, purchased by the proprietors of the *Review*, like other commodities of trade, to fill their periodical sales. Taught by the abuse heaped on men (to whose genius I bow with reverence) who have taken their flight to a better world, and whose merit posterity has established, I should have quietly borne the reflection that some unknown hireling had been providing his dinners at my expence: but malicious attacks upon the heart are not so easily endured, and the person attacked has a right to call upon those who look on not to suffer injustice. More than a right, he is *bound* to do it. "The insults that we receive before the public," says an admired poet, "by being more open are more distressing; by treating them with silent contempt we do not pay a sufficient deference to the opinion of the world. Every man should singly consider himself as a guardian of the liberty of the press, and as far as his influence can extend, should endeavour to prevent its licentiousness becoming at last the grave of its freedom."

I am made to appear before the readers of the *Edinburgh Review*, as a *keen advocate for the use of blood-hounds trained exclusively to the scent, the taste of human flesh, and the tearing of the victim limb from limb*; I am described to them, as *ridiculing the clamour that was raised in England against the employment of blood-hounds*; they are told that I maintain that the possession of liberty is of little value. My feelings are extremely shocked at this malignant slander, and I cannot suffer it to pass unnoticed.

Of the extent of the sale of the *Edinburgh Review* I am ignorant; but taking a part for the whole, a figure in great use among Reviewers, its readers have the accustomed claim to be considered as the public, and as such I address them with all the respect due to the public, calling upon them in justice to examine the validity of assertions so malignant in their nature, so artful in their design, so false in their applications.

From the style assumed by the writer of the pretended analysis of the work, the reader must suppose me a monster of cruelty, a devoted instrument of despotism. My heart revolts at the charges, and were it not for the respect I owe to those whom I address, I should use the strongest language of contradiction in resenting the insidious manner in which such charges

charges are laid before the public; charges preferred against one who feels a pang on treading accidentally upon a worm, whose heart bleeds for the sufferings of his fellow creatures, and who to the candid reader of this very book, (the sentiments of which are so wickedly perverted,) must appear an advocate for every degree of freedom consistent with their happiness.

Whoever this assailant of my mind be, I trust I shall prove him as weak as he is malignant. I should leave my book to speak for me in these particulars, were I confident that it was in the hands of all the readers of the Edinburgh Review; but aware how many there are, and worthy men, who form their judgment from the decisions of periodical publications, I think it incumbent upon me to expose the falshood of this writer, and to show the public how grossly they may be deceived in giving implicit faith to the statements of certain critics, who, far from being worthy of leading the judgment of others, are themselves led by their passions and prejudices, or are the venal slaves and promoters of the passions and prejudices of others.

When the account was first brought to England of *blood-hounds* being employed to pursue the Maroons, the manner of telling it excited a horror, in the sensation of which I fully shared. When afterwards the nature of the dogs (falsely termed blood-hounds) was explained to me, and when I became acquainted with the use made of them in Cuba, and the mode of employing them in Jamaica, I yielded my feelings to what appeared to me the reason of the case. I learned that these animals were taught to act more by terror than by attack; I heard of murderers, pirates, and other criminals being taken by means of them, without the slightest personal injury, and brought to justice; I heard of the Maroon-war being terminated without bloodshed by their being brought to Jamaica; and I was convinced that a large body of my countrymen owed their escape from massacre, and horror shocking to relate, by the exertions of a man of whose humanity to his negroes I had had experience, and who procured the Spaniards and their dogs. Thus far I rejoiced, thus far I defended the step that had been attended with so successful a result: but, after all, I stated *with diffidence* the arguments on both sides, and I shall here insert the statement that it may appear whether in writing I was influenced by mild and philanthropic motives, or stood forward *the keen advocate for the use of blood-hounds,* trained exclusively in the scent of men, the taste of human flesh, and the tearing of the victim limb from limb.*†

"The argument has been stated thus: The Assembly of Jamaica were not unapprized that the measure of calling in such auxiliaries, and using the canine species against human beings, would give rise to much animadversion in England; and that the horrible enormities of the Spaniards in the conquest of the new world, would be brought again to remembrance. It is but too true, that dogs were used by those Christian barbarians against the peaceful and inoffensive Americans, and the just indignation of mankind has ever since branded, and will continue to brand, the Spanish nation with infamy, for such atrocities. It was foreseen, and strongly urged as an argument against recurring to the same means in the present case, that the prejudices of party, and the virulent zeal of restless and turbulent men, would place the proceedings of the Assembly on this occasion, in a point of view equally odious with the conduct of Spain on the same blood-stained theatre,

* No. IV. Edinburgh Review, page 384.

† Ibid. page 382.

in times past. No allowance would be made for the wide difference existing between the two cases. Some gentlemen even thought that the co-operation of dogs with British troops, would give not only a cruel, but a very dastardly complexion to the proceedings of Government.

"To these and similar objections, it was answered, that the safety of the island and the lives of the inhabitants were not to be sacrificed to the apprehension of perverse misconstruction or wilful misrepresentation in the mother country. It was maintained, that the grounds of the measure needed only to be fully examined, and fairly stated, to induce all reasonable men to admit its propriety and necessity. To hold it as a principle, that it is an act of cruelty or cowardice in man to employ other animals as instruments of war, is a position contradicted by the practice of all nations. The Asiatics have ever used elephants in their battles; and if lions and tigers possessed the docility of the elephant, no one can doubt that these also would be made to assist the military operations of man, in those regions where they abound. Even the use of cavalry, as established among the most civilized and polished nations of Europe, must be rejected, if this principle be admitted; for wherein, it was asked, does the humanity of that doctrine consist, which allows the employment of troops of horse in the pursuit of discomfited and flying infantry, yet shrinks at the preventive measure of sparing the effusion of human blood, by tracing with hounds the haunts of murderers, and rousing from ambush, savages more ferocious and blood-thirsty than the animals which track them?

"The merits of the question, it was said, depended altogether on the origin and cause of the war, and the objects to be obtained by its continuance; and the authority of the most celebrated writers on public law was adduced in support of this construction. 'If the cause and end of war,' says Paley, 'be justifiable, all the means that appear necessary to that end are justifiable also. This is the principle which defends those extremities to which the violence of war usually proceeds: for since war is a contest by force between parties who acknowledge no common superior, and since it includes not in its idea the supposition of any convention which should place limits to the operations of force, it has naturally no boundary but that in which force terminates; the destruction of the life against which the force is directed.' It was allowed, with the same author, that useless and wanton barbarities derive no excuse from the licence of war, of which kind is every cruelty and insult that serves only to exasperate the sufferings, or to increase the hatred of an enemy, without weakening his strength, or in any manner tending to procure his submission; such as the slaughter of captives, subjecting them to indignities or torture, the violation of women, and, in general, the destruction or defacing of works that conduce nothing to annoyance or defence. These enormities are prohibited not only by the practice of civilized nations, but by the law of nature itself, as having no proper tendency to accelerate the termination, or accomplish the object of the war, and as containing that which in peace or war is equally unjustifiable, namely, ultimate and useless mischief. Now all these very enormities were practised, not by the colonists against the Maroons, but by the Maroons against the colonists. Humanity therefore, it was said, was no way concerned in the expedient that was proposed, or any other by which such an enemy could be most speedily reduced.*"

"The Maroons, though not coming, more than other people at war, within the definition of the term murderers, with which they are branded in this statement of the argument, were, like most uncivilized people, and not unlike some civilized nations, hurried by unruly passions to acts of barbarity. Depredation, devastation, and massacre, disgrace the wars not only of savages, but of Christians, or nations so called. What are the horrors of the Maroon war in comparison with those we can trace throughout the French Revolution? Wherever we follow them, we see the most shocking depravity of human nature. I have already shown that the Maroons, safe themselves in their natural and impregnable garriſons, ſent out parties to ſurpriſe and deſtroy, to maſſacre the unprepared, and to burn houſes and plantations. They had deſied, they had foiled Britiſh troops; the coloniſts were in deſpair; and it was with difficulty that General Walpole had prevailed upon an aſſembly of them to refrain from a conceſſion that was pregnant with ruin. In ſuch a ſituation, what archſophiſt will maintain that delicacy was to be preſerved in the means of removing ſuch an evil? Were a man bit by a mad dog, would he ſcruple to cut or burn out the part which had received the contagion? Do we not amputate a limb to ſave the body? And if ſelf-preſervation dictate theſe perſonal ſufferings, ſhall not the preſervation of a large community juſtify the uſe of the readieſt, perhaps the only means of averting its deſtruction? How different the caſe from that of the Spaniards hunting the native Americans! How different from the conduct of the Romans, ſitting at eaſe in their amphitheatres to enjoy the fight of criminals encountering wild beaſts! How different from that moſt horrible of all horrid diverſions the Cryptia, in which the poor unoffending Helots were hunted and poniarded by the Spartans! Theſe were, indeed, caſes of wanton barbarity; but the man who ſays that the coloniſts of Jamaica were cruel in hiring the Spaniſh chaffeurs, will be inconfiſtent if he does not condemn the practice of keeping watch-dogs, leſt they ſhould injure the nocturnal prowler; or, if he allow that he might ſave his own life, or the lives of others, by ſetting his dog on a lawleſs band of aſſailants. The clamour, therefore, that was raiſed in England againſt the employment of the Spaniſh chaffeurs was groundleſs and unjuſt, and it will be admitted to be the more ſo, when it is known, that all that was at firſt expected by the inhabitants from the uſe of the dogs, was to diſcover ambuſhes laid by the Maroons, in order that they might be defeated; and that many, doubting even this good effect, ridiculed the project: nay, the extent of the plan was unknown, and the mode of executing it uncertain. The commiſſioner, ſeeling for the ſituation of the iſland, had ſuggeſted it; the planters finding every other expedient tried in vain, and eager to ſeize on any hope, were anxious to try it; and Lord Balcarras, ſolicitous for their welfare, complied with their wiſhes, on their repreſenting the probability of its anſwering a good purpoſe. Cruelty was entirely foreign to the project: the iſland had been thrown into ſo ſingular and alarming a dilemma, that no means which might extricate it could be deemed cruel. The commiſſioner's humanity and kindneſs to his own black people are well known in Jamaica; I myſelf bear witneſs to it, having had an opportunity, by reſiding at his houſe for a conſiderable time, to be well acquainted with his diſpoſition; and I believe that his ſlaves enjoyed a far greater portion of happineſs than the generality of the poor in any country upon the face of the earth. But had it been otherwiſe, had the ſuggeſtion proceeded from a deſpotic and ferocious ſpirit, bent on the extermination of ſome of the human ſpecies

cies by a barbarous expedient, it is not likely that a mild, humane, and beneficent mind, like that of Lord Balcarras, or that the majority of any assembly of educated men, would have concurred in the experiment. It appeared to them at that time, as it must appear now to every rational man, a choice of two evils; and the one wisely chosen was trivial in comparison with the magnitude of the other."

I ask any reader of common sense and feeling, if this passage (and it is the only one) displays any keenness for the use of blood-hounds to tear limb from limb? I ask him if it does not, on the contrary, manifest a disposition desirous of producing the least evil possible? But, imagine the fact worse than I have described it; imagine one half of the Maroons (the whole did not much exceed 500) destroyed by this shocking means,—horrid is the thought: Contrast this horror, however, with the cruelties of successful barbarians; imagine the massacre of 30,000 white inhabitants, attended with the dreadful scenes rendered but too familiar to the imagination by recent experience: in owning that of the horrid alternatives, I should prefer the former; I cannot think that I deserve to be called the keen advocate of inhumanity, for such in fact is meant by the reviewer. I know what it is to be a father; alas! I know it but too well, by the loss, as well as by the possession, of amiable children: let me tell the man, who, creeping behind the leaf of a review, has spit his venom at me, that, did I see him making up to a child of mine—what do I say? to a child of any man, with a dagger in his hand, I should not scruple, could I not prevent him in time myself, to set my dog upon him, and though I should writhe with horror to see him torn limb from limb, I would rest satisfied with the action that saved the child.

Before I enter upon the questions of policy, give me leave to request attention to what this assailant calls ridicule.

"But Mr. Dallas ridicules the clamour that was raised in England, against the employment of blood-hounds, partly by enumerating instances of greater and more inexcusable violence; such as, the Spaniards hunting the naked Americans, the Romans exposing criminals to wild beasts in their public amusements, and the Spartans hunting the Helotes for their diversion; and partly by stating, what he considers as a parallel case, the practice of keeping watch-dogs. With respect to the last of these arguments, it is sufficient to remark, that the objection formerly urged, applies to it in full force: it proves a great deal too much, if we admit that it applies at all. With respect to the former cases, what do they prove, but that still greater enormities were once committed by the Spaniards, the Romans, and the Spartans, than those of which we have to accuse the government of Jamaica?"

The ridicule consists in the following sentence, which I take the liberty of repeating:

"The clamour, therefore, that was raised in England against the employment of the Spanish chasseurs was groundless and unjust, and it will be admitted to be the more so, when it is known, that all that was at first expected by the inhabitants from the use of the dogs, was to discover ambushes laid by the Maroons, in order that they might be defeated; and that many, doubting even this good effect, ridiculed the project: nay, the extent of the plan was unknown, and the mode of executing it uncertain."

Is this ridicule? Surely this great critic would do well to revise his rhetoric, and perhaps, as we shall see, his grammar. Are the allusions to the Spaniards, the Romans, the Spartans, used for the purpose of ridicule? No,

but to mark the distinction between wanton barbarity, and the lamentable resort of self-preservation.

Before I proceed to the remaining charge of despotic principles, it will not be amiss here to observe what he has made of the old arguments against me. He says, that the dread of retaliation is the chief argument against the employment of extraordinary methods of attack, and that these are right recognised in civilized warfare. I had said as much before—be it so, and God forbid I should be conscious of an inclination to multiply the means of destruction: but in extraordinary, in *extreme* cases, some allowance is to be made, and such a one was that of the Maroon war. In the heart of the island, secured by inaccessible retreats, lay an enemy, whose mode of warfare was unlike any ever heard of before; who, safe themselves, were continually laying ambush for the colonists, and who, in another month, when the cane-fields presented dry tops, would have fired the whole country, forced the working negroes to take a part in the rebellion, and massacred every white person. All this I stated; but what is that to the purpose, says this humane writer; it is against the policy recognised by civilized nations at war. Rather than terrify your enemy from his haunts by dogs, wait quietly and be sacrificed. No, said the colonists, we will do no such thing:—extraordinary cases require extraordinary expedients. Very well, says my critic, you are a pack of blood-hounds yourselves. This philanthropic warrior, quitting his hold of the dread of retaliation, slides again into the plea of humanity, and goes on declaiming, as if the case were an ordinary one, and compares it to poisoning the waters of a besieged city, and the assassination of the generals of a hostile army. Judge, readers, of the reviewer's temper by this: had he meant a fair, candid, liberal investigation, instead of poisoning the waters of a besieged city, he would have put his poison in the springs of the country round the city, and he would have made the besieged warn the invader and his army, that if they approached, they approached to destruction; he would have placed his dagger in the hand of a Mutius: these, sufficiently shocking in themselves, would have been more analagous, but to have represented the expedients as the dictate of self-preservation, would not have answered his purpose. Be this as it may; be the tendency of the arguments used by Mr. Edwards, and cited by me, what they will, I contend that it is solely on the principle of self-preservation, pushed to a necessity which admitted no delay, that I defended the employment of the Spanish chaffeurs, and this I think fully evident from what I added myself to the original statement of the argument. Without relying here on the strength of those illustrations, I say they evince, that I *laid* down self-preservation for the foundation of the defence which I *temperately*, and with *deference*, submitted to the public. I beg to repeat the words:

“ In *such* a situation, what archsophist will maintain that delicacy was to be preserved in the means of removing such an evil? Were a man bit by a mad dog, would he scruple to cut or burn out the part which had received the contagion? Do we not amputate a limb to save the body? And if self-preservation dictate these personal sufferings, shall not the preservation of a large community justify the use of the readiest, perhaps the only means of averting its destruction?”

These words imply *necessity*, not heroism; but they may be twisted into a different sense than was meant, for it is not only lawyers that twist words and meanings as they please, it is a part of the duty of the pretenders to criticism, and accordingly this wrangler has inflated the figures of rhetoric, and

talks

talks of heroism, and self-denial, and sufferings, as requisite to render the illustration just. Is a surgeon very *heroic*, when, to save life, he amputates a limb? No, but he is *wise*.

As I write particularly to those who may not have perused the volumes, it will be necessary for me to confute the false and very malignant fabrication, respecting the nature of the dogs, imposed on the readers of the *Edinburgh Review*, by laying before them my account of those animals. When they have read it, they will form their opinion of this guardian and expositor of the principles of literature and of morals, who has not blushed to charge an author, whose exertions in all his writings, and obviously in every part of the work thus scandalously reviewed, have constantly and warmly been directed to the support of the cause of humanity, with being a *keen advocate for the use of blood-hounds, described falsely, as trained exclusively to the scent of men, the taste of human flesh, and the tearing of the victim limb from limb.**

"Don Manuel de Seias, the *Alcalde Provincial*, commanded about six and thirty chasseurs, who were in the King's pay. The employment of these is to traverse the country for the purpose of pursuing and taking up all persons guilty of murder and other offences, in which they seldom fail of success, no activity on the part of the offenders being able to elude their pursuit. An extraordinary instance occurred about a month before the commissioner arrived at the Havanna. A fleet from Jamaica, under convoy to Great Britain, passing through the gulf of Mexico, beat up on the north side of Cuba. One of the ships, manned with foreigners, chiefly renegado Spaniards, being a dull sailer, and consequently lagging astern, standing in with the land at night, was run on shore, the captain, officers, and the few British hands on board murdered, and the vessel plundered by the Spanish renegadoes. The part of the coast on which the vessel was stranded, being wild and unfrequented, the assassins retired with their booty to the mountains, intending to penetrate through the woods to some remote settlements on the south side, where they hoped to secure themselves, and elude all pursuit. Early intelligence of the crime, however, had been conveyed to the Havanna, and the assassins were pursued by a detachment of twelve of the Chasseurs del Rey, with their dogs. In a few days they were all brought in and executed. The head and right arm of each were suspended in frames, not unlike parrot-cages, which were hung on various gibbets, at the port and other conspicuous places on the coast, near the entrance of the harbour.

"The dogs carried out by the Chasseurs del Rey are perfectly broken in, that is to say, they will not kill the object they pursue unless resisted. On coming up with a fugitive, they bark at him till he stops, they then couch near him, terrifying him with a ferocious growling if he stirs. In this position they continue barking to give notice to the chasseurs, who come up and secure their prisoner. Each chasseur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own cost, and that at no small expence. These people live with their dogs, from which they are inseparable. At home the dogs are kept chained, and when walking with their masters, are never unmuzzled, or let out of ropes, but for attack. They are constantly accompanied with one or two small dogs called finders, whose scent is very keen, and always sure of hitting off a track. Dogs and bitches hunt equally well, and the chasseurs rear no more

than will supply the number required. This breed of dogs, indeed, is not so prolific as the common kinds, though infinitely stronger and hardier. The animal is the size of a very large hound, with ears erect, which are usually cropped at the points; the nose more pointed, but widening very much towards the after-part of the jaw. His coat, or skin, is much harder than that of most dogs, and so must be the whole structure of the body, as the severe beatings he undergoes in training would kill any other species of dog. There are some, but not many, of a more obtuse nose, and which are rather squarer set. These, it may be presumed, have been crossed by the mastiff, but if by this the bulk has been a little increased, it has added nothing to the strength, height, beauty, or agility, of the native breed."

I trust I have cleared myself from the charge of blood-thirstiness. With respect to the question of policy in the employment of the dogs, it is not possible to decide upon the mutilated extracts given by this reviewer, or from a hasty violent discussion, founded on dissimilar premises. The critic flies to the writers of public law, on the rules of civilized warfare, and evincing a determined ignorance of the state of the subject; for though he acknowledges that he has gained an accurate idea of the cock-pits, and of the nature of Maroon warfare, he says, "*We conceive, that discipline, artillery, and regular supplies of provisions, will generally render acuteness of sense superfluous, patience and perseverance unnecessary, and acquaintance with the fastnesses of the country of little avail.**" A fine conception! With what a profound knowledge of colonial topography was this writer pregnant! The question was, "Did the preservation of the lives, as well as the property, of the colonists depend upon the use of the extraordinary expedient?" This seems to be decided in the affirmative, by what, on the best authorities, I have related, and on those authorities it must rest.

Before I entirely leave this subject, I shall make an observation, which is decisive, I think, in manifesting the spirit of my critic. In mentioning the only instance that occurred of a dog's stopping a man, I shew, that though the man attacked the dog with his sword, the animal did not proceed to hurt him materially, but only secured him till his master came up; this fact my critic adduces to prove their thirst of blood, that is, in his language, the eagerness with which his imaginary blood-hounds scent, taste, and quarter the victim. Shame, shame on such a critic!

I shall now advert to the other charge, namely, that *I maintain that the possession of liberty is rendered of little value, by the recollection of what has lately passed in France*. Had I, before I arrived at this sentence, been induced by the candour and good sense of the critic, to respect his principles and his talents, I should have doubted my senses, I should have remembered that I laboured with a heavy heart, and I would have eagerly flown to the text, to ascertain whether *he* had fallen into an error, or *I* had been mad, not only while writing such a sentiment, but at the time of correcting the press. No, my affliction did not deprive me of my reason, I never wrote nor thought in such a manner: liberty is a blessing of which I have ever been an enthusiastic defender. I know not from what page of my book the virus of this charge can have been collected, for there is no reference to it in the *Edinburgh Review*; but, after searching some time, I found a passage, which I suspected to have been converted into poison by the nature and operation of the cri-

* *Edinburgh Review*, p. 388.

tic's fang. The passage is in page 441 of Vol. II. and runs thus: "Improve his condition, but improve it gradually and cautiously, remembering with awe what a monster improvement has lately been manifested; the parent of atheism, of treason, of murder, and of slavery." Good heaven! that such a charge, that such venom should be extracted from this part of the book! Turn many pages back, many forward, and I shall be found warmly interesting myself in promoting the happiness of the negroes, and in exposing the defects of the colonial system. These strictures would run to too great a length, were I to insert the manner in which I have treated the questions of slavery and the slave-trade: but I affirm that the accusation is false, that I have stated the arguments on both sides respecting the slave-trade impartially, and that I feel (and have expressed the feeling in those very pages) an ardent tendency in my heart to disapprove of the trade. I have indeed suggested what should appear a better mode of obtaining the labour of Africans, namely, their own consent; in doing which, after the statement of the question on both sides, I go on, expressing myself thus: "God forbid that I should support a position of which the object were to diminish the happiness of my fellow-creatures."

Having done with these charges, I cannot but notice some other passages of this Review, which shew that, far from following the rules of criticism, the writer labours through thick and thin, through falsehood and misrepresentation, for the purpose of injuring the work. From the nature of my subject, I expected such an attempt; perhaps it may appear to be the interest of some persons that it should be stifled. I should, however, have suffered my book to make its way without any further support from me, had I not been charged with such odious depravity of sentiment, but the pen being in my hand, I will take the liberty of proceeding a little farther in defence of it.

The following assertions are misrepresentations or falsehoods: 1. "The reviewer charges me with the want of reference to authorities on disputed points." I was so attentive to references, that I can only guess he alludes to a passage he discovered to be quoted from the *Crisis of the Sugar Colonies*, and from which he takes occasion to say, "We cannot avoid reproaching the careless or insidious manner in which the author alludes to the excellent writer of it;" and this insidious manner, it seems, appears in the expression, *champion of negro liberty*. I have a great respect for the author of the *Crisis*. I am convinced he is sincere, and I think him an excellent writer, and what is much higher praise, a good man; but I confess, I wonder at the use of the former commendation in a book where, as an author, he has been treated so illiberally. It is a new proof to me, that some reviewers depend for the display of their criticism on petulance, rather than on candid judgment and liberal remark. Though I differ in certain opinions from the author of the *Crisis*, I am free from any intention of treachery or disrespect; and I declare, that under similar convictions, I should be proud of being esteemed a champion of the same cause, as much as I should be delighted in being a successful champion against the remaining defects of the colonial system, and for the happiness of the negroes.

2. He says, (p. 380.) "That I charge the expedition from Jamaica to St. Domingo with being the cause of the negro emancipation in that ill-fated colony." I only said what is the fact, that the French proclamation, abolishing slavery, was the immediate consequence of it, without deviating from my subject into the discussion of its causes.

3. He says, (p. 390.) "Rather induced by the expence, than by the unhappy

happy condition of these people, the colonial legislature took measures, in the year 1799, for transporting them (the Maroons) to Sierra Leone." There is no such information in the volumes: the fact is otherwise. (But, by the way, let me refer the reader to the elegant construction of this sentence, "*rather induced by expence.*") He meant one would presume, induced by a desire to avoid expence.

4. He says, (p. 390.) "That the opinions of *their* author, upon all the negro questions, differ extremely from those which *they* have been led to form, even by attending to his own statement of facts;"—and proves the great attention he has given, by saying, that I "positively deny the dangers of an independent negro commonwealth being allowed to grow up in the West Indies." Judge of his attention, when I declare that I am of opinion, that such a negro commonwealth as he conceives would be fatal to the colonies, and that I have never expressed a different opinion. The opinion I have expressed was, that *such an independent negro commonwealth* would never be formed there: and I still think, in spite of the events which have since taken place, that no general and united government of the blacks will be formed in St. Domingo:—but, to avoid digression, I shall only say, in allusion to the misstatement of my opinion, so much for attention! so much for candour!

5. A determined malevolence has led this critic to note what he calls the discrepancy of eye-witnesses.

"As an example of the discrepancy which often prevails among eye-witnesses of the same facts, we may observe, that both these writers ground several of their contradictory opinions upon alleged personal observation; and, as a proof of Mr. Edward's zeal to blacken the character of the Maroons, we shall mention one singular circumstance. Mr. Dallas tells us, that six weeks after Colonel Fitch's death, his skeleton was found among other bones of the slain, and that the skull was thrown within the ribs, (vol. i. p. 239.) In order to render this picture more horrid, Mr. Edwards has converted the six weeks into a day or two, covered the bones with flesh, and filled the abdominal cavity with bowels."

In relating this horrid act, I was induced, by the apprehension of shocking the friends of the brave and amiable Colonel Fitch, to mention it as delicately as possible. The remains of himself and those who fell with him were not discovered for some weeks after their fall: of course, from the nature of the climate, there remained only their skeletons. But even here, this writer makes me say, what I did not say, that *the skull was thrown* into the ribs, as if it had been afterwards taken up and thrown in.—I said the skull *was found* within the ribs: the sentence is in Latin, *inter costas ductis reperitum est ipsius cranium*, and I confess I expressed myself in that manner to soften the relation; but it creates no discrepancy, and there is no doubt entertained that the fact was as Mr. Edwards stated it. Clear as my intention was in the narration, this humane compositor of reviews, if I may be allowed the expression in speaking of the arranger of the common places of criticism, chose to drag into view the horrid truth as related by Mr. Edwards, in order to chuckle at a supposed discrepancy, which, if he wanted not understanding to reconcile, he wanted feeling in attempting to expose.

The reader who had been induced by the spirit of justice to accompany me thus far, will, from the same spirit, grant me his attention a little longer; though the object of what follows is of such comparative insignificance, that I should never have given it a second thought, had not the malignity of the other parts of the abuse forced me to notice them.

The same determined spirit of misrepresentation appears in all the common places of this writer's profession; in his attack upon the composition of the work, as well as upon the principles of its author. He says, "if instead of a history, we had only been led to expect in these volumes an amusing collection of anecdotes, founded in truth, we must admit that we should have risen from the perusal *highly satisfied*. This is, in fact, considered as a book of *entertainment*, one of the *most pleasing, and interesting that we have ever met with*. Taking it in this point of view, the selection and arrangement displays (display) no small portion of skill."—"But," says he, just before, the author *has* somewhat too highly estimated the importance of his work, when he ranked it (*in ranking it*) with that class of writings in which the qualities of elegance, dignity, and correctness, are, *most peculiarly required*." So that a slight alteration in the title page of my book, would have had a delightful effect on the feelings of this critic. Here I should willingly stand corrected had I not pleas to offer on the occasion which I think the reader will admit. One of these is unpublished, the others are to be found in the volumes themselves. I had sent a portion of the MSS. to the press when I was driven into the country, to run, if possible, from wretched recollections. The half-title, which was to be printed at the head of the first page, was simply *The Maroon War*. A friend, who thought better of the present title, wrote to me to request I would adopt it, and knowing the state of my mind, he said that if he had no answer he should conclude my concurrence granted. I did not answer in time, the sheet was printed off, and I did not regard the alteration as of importance. Still I took pains to express my sentiments on the subject, not only in my preface, but in the body of the work. I acknowledged my sense of the superior dignity required in history, I begged to shelter myself under the familiar style of correspondence, and I professed my design to amuse as well as to inform. After this acknowledgment and profession, would a candid critic carp at a title page? Would he, after this, first acknowledge the task of elevating the subject to the style of history, difficult even for a Robertson, then try the work severely and solely by the rules of that style? Such is the conduct of my Reviewer, who though, as he confesses, delighted in spite of his spleen, sits down to show the heinousness of using the word *tars* instead of *seamen*, and *fine fellows* instead of *fine men* or *soldiers*; and to expose, by his parenthesis, my gross ignorance of the Spanish word *Senor*, which, consequential as he is, he writes himself without the liquifying symbol. What shall we say of the critic, who, in verbal corrections, blunders on the very error he attempts to expose?

With like liberality he represents me as eking out the volumes. He says with an air of triumphant sagacity; "Because the Maroons lived in Jamaica, a *succinct history* of that island must precede it—St. Domingo must be brought in because it bears some relation to the interests of Jamaica—because the Maroons are negroes, and other negroes are slaves, a copy of the consolidated Slave Act of Jamaica is inserted, &c. &c."—thus artfully insinuating that subjects intimately connected have no affinity, and that they are thrown heterogeneously one upon another. To do this he was under the necessity, not only of considering the work as a regular history, but also as if subject to the rules of the drama. As a professional hireling he had learned the terms, *unity of time, unity of action, unity of place*; these unities he confounds with the unity of design, which is not inconsistent with a branching of necessary parts.

The error I have committed consists, I believe, in the arrangement of the title page, for, as it stands, it requires some indulgence to allow, though not to see, that my *general design* is to give an account of Jamaica for the last ten years, in which the part sustained by the Maroons forms the chief subject. In such a design there can be no want of unity in prefixing an abridgement of the previous history of the country, or in inserting so important a document relative to the subject as the Slave Act; and with respect to the expedition to Cuba, if its connexion be collateral, let it be remembered that I prepared my readers for it, and in a manner requested them permission to leave the direct road.

It were easy for me to call the reader's attention to the contempt in which Reviewers (I do not mean Critics) have been held at all times by men of letters; I could tell him what Fielding's opinion of them was, to what Voltaire compared them, and how Foote compounded them, but I have not time. I shall only say that though it is evident that there are able and candid Critics, whose talents do honour to Periodical Publications, it is a great pity that the necessity of filling up the usual quantity of sheets should render the employment of illiberal hirelings unavoidable, and that those proprietors of Reviews whose part it is to publish them should thus be involved in the serious responsibility of selling judgments with their journals.

With respect to the Edinburgh Review, I never had a page of it in my hands till I was informed of the illiberal manner in which I had been attacked. I know not whether the Editor be answerable for all he admits—it seems by the few ungrammatical lines at the end of No. III. that he collects the productions of the various workmen, and takes considerable liberties with their work. I meant to have addressed myself to him, but when I found him also ignorant of his grammar, I dropped the idea; and had I been attacked only for the composition and style of my work, I would have likewise dropped the idea of addressing the public. Men who undertake to judge the works of others should, at least, prove their competence, by the accuracy of their own compositions: they should be *thoroughly* informed, not “thorough” informed; they should be sent over to this country, not sent over “into” this country; they should be careful in the editing of the articles, instead of being careless in “the editing the articles;” they should make their nominatives and their verbs agree; their idioms should be *English*, their style perspicuous, as well as their remarks just; but, above all, it is indispensable to them, both as men and as critics, to adhere to truth in their statements and quotations. From these rules a scholar and a moral man will find the writers of the Edinburgh Review perpetually deviating. I shall only refer the reader to the Introductory Advertisement of this quarterly Review, as a specimen of the judgment and ability which are offered as conductors of his taste and opinion.

“In committing this Work to the judgment of the Public, the Editors have but little to observe.

“It will be easily perceived, [how?] that it forms no part of their object, to take notice of *every production* that issues from the Press: and that they wish their Journal to be distinguished, rather for the selection, than for the number of its articles.

“Of the books that are daily presented to the world, a very large *proportion* is evidently destined to obscurity, by the insignificance of their subjects,

or the defects of their execution; and it seems unreasonable to expect that the Public should be interested by any account of performances, which have never attracted any share of its attention. A review of such productions, like the biography of private individuals, could afford gratification only to the partiality of friends, or the malignity of enemies.—The *very lowest* order of publications are rejected, accordingly, by most of the literary journals of which the Public is already in possession. But the Conductors of the *EDINBURGH REVIEW* propose [intend] to carry this principle of selection a good deal farther; to decline any attempt at exhibiting a complete view of modern literature; and to confine their notice, in a great degree, to works that either have attained, or deserve, a certain portion of celebrity.

“As the value of a publication, [to be] conducted upon this principle, will not depend very materially upon the earliness of its intelligence, they have been induced to prefer a quarterly, to a monthly period of publication, that they may always have before them a greater variety for selection, and be occasionally guided in their choice by the tendencies of public opinion.

“In a Review which is [intended to be] published at so long intervals, it would be improper to continue any article from one Number to another; and, for this reason, as well as for the full discussion of important subjects, it may sometimes be found necessary to extend these articles to a greater length, than is usual in works of this nature. Even with these allowances, perhaps the reader may think, that some apology is necessary for the length of a few articles in the present Number.—If he cannot find an excuse for them, [it,] [that is the length,] in the extraordinary interest of the subjects, his candour will probably lead him to impute this defect to that inexperience, which subjects the beginning of all such undertakings to so many other disadvantages.”

It would take up too much time to analyze completely this noble specimen of fine writing, short as it is. The Italics will perhaps be sufficient to point out some of its defects—defects unpardonable in critics, whatever indulgence might be given to them in favour of some interesting subject.

They, that is, he, need not have assured us that they did not mean to take notice of every production, for common sense tells us it was impossible that they should; but this, as they say, is easily perceived.

Proportion is ignorantly used for *portion*.

If the public were not often interested in an account of performances, before they are attracted by the performances themselves, what would become of reviews? and what analogy is there to form a simile from, between an account of them, and the account of the life of a private person? Perhaps there may be some in a sense opposite to what the editor aims at: striking traits in the account of a work of which one has never heard before, and uncommon incidents in the life of a virtuous, or of a vicious man, would naturally interest the mind.

What are the *very lowest* order of publications?

If the reader wish to judge of the vigour of language, will he seek the aid of a writer, who *proposes to carry the principle of selection a good deal farther*?

The public is, truly, much obliged to the proprietors of the *Edinburgh Review*, who, though enlarging the usual interval of publication, resolve not to give a complete view of the literature of the times, but only to notice such works as *they themselves* approve, or as one *already celebrated*. How different is this narrow spirit from the animated design of the editor of the

Annual

Annual Review lately established, which includes a complete prospect of literature rising through the year.*

In a review which is, is not properly followed by the conditional tense, *would*.

These articles—what articles?

Of a few articles—of a few of the articles.

With so nerveless, so faulty a preface, to usher in a Critical Journal, it is some wonder to find it arrived at the 4th Number. There may be some learning in particular articles, and there may be articles written candidly and ably, but those which I have looked into are the reverse.—Edinburgh, like other capitals, had the misfortune of being a focus of Jacobinism while the pestilence raged, but Edinburgh, in a greater degree than most other capitals, has always been in possession of great talents, learning, and virtue; and certainly the task of reviewing the literature of the age might be undertaken in that city, not only without presumption, but with brilliancy, but its press must be purged of the papillonst of criticism.

MISCELLANIES.

TO THE EDITOR.

SIR,

IF the following sketch of the celebrated system of the late Mr. Baillie, be deemed worthy of a place in your valuable publication, its admission will be thought by the writer of this article a very high honour. In offering it to the Anti-Jacobin Review the writer manifests his conviction that it contains no principles or doctrines inimical to religion and social order to hierarchy and monarchy, as you will be satisfied by his initials. R. B.

When Mr. Baillie's letter on the origin of the arts and sciences were first published, they obtained the most flattering reception from the public.—They were every where read, and every where admired, in France. Except the Persian letters of Montesquieu, Frenchmen could scarce find a book in the language with which they might compare them. Their beauties as a composition, the elegance of the style, and the brilliancy of the diction, delighted and charmed their readers, and raised this performance to the first rank in the scale of French literature.

* I take this opportunity of observing, that in my letter to the editor of the Anti-Jacobin, inserted in the Number before the last, the words which, by inverted commas, seem to be those of the editor of the Annual Review, were intended by me merely to express what I recollected to be his idea,—the words were my own, the prospectus not being at hand, and they should not have been within inverted commas. I hope he will admit this apology: his words are, "If any essential carelessness should be found in the typographical execution of the work; if personal invective should be in any case indulged; if laxity of morals should be encouraged, to the editor alone will the blame be imputable. But the critical opinions on the works reviewed, whether well or ill founded, whether favourable or unfavourable, being out of the discretion of the editor, cannot involve him in any responsibility."

† See Foote's Comedy of the Liar.

But

But amidst the popularity of this publication the revolution drew near; science and the arts of peace retired in obscurity, and politics and political writings got exclusive possession of the public mind. The part Mr. Baillie edited in that ever memorable revolution, and his tragical end, as a philosopher and statesman, are prefixed to an English translation of this work lately published.

Upon the return of peace, after the most extensive and disastrous war the world perhaps ever saw, it was thought an English translation of Baillie's letters might not be unacceptable to such readers as are either strangers to, or but imperfectly acquainted with, the language of the original. We do not propose to enter into any examination of the merits of the translation; it is printed and in the hands of the public, who will appreciate its value; we shall only make a few observations on the system it contains.

If Mr. Baillie decidedly differs from the commonly received opinion respecting the origin of the arts and sciences, we must, however, be careful not to confound what he asserts as matter of fact or truth with what he only delivers as probable. He had stated, in his ancient astronomy, that in the course of his studies on that subject, he had met with certain facts which satisfied him, as an astronomer, that the arts and sciences must have descended from North to South. M. de Voltaire, to whom M. Baillie sent his work, having been always persuaded that we ought to look up to the Brahmins as the authors of all the learning and philosophy of the East, and that the sciences had circulated from their school among all nations, antient and modern, stated his objections to the authors in several letters which Mr. Baillie has published. M. Baillie in replying to M. de Voltaire was naturally led into those detailed discussions which form the substance of his (Mr. Baillie's) letters.

M. Baillie discovered in the astronomy of certain nations of Asia, celestial observations, which he was sure could have been made only in a latitude where the longest day is of sixteen and the shortest of eight hours. A measurement of the earth in circumference, as near the truth as any thing of the same kind we have been able to execute in modern times; astronomical tables and methods which evidently suppose a very high degree of improvement in science. He observed, at the same time, that the people who actually possess those detached fragments of a highly cultivated astronomy conceive the earth to be a plain; imagine a mountain in the middle to intercept the light of the sun during night; a couple of dragons, one black and the other red, to eclipse the sun and the moon; and believe that the moon is many hundred thousand miles more distant than the sun. His conclusion was, what a philosopher of even less sagacity than M. Baillie might have made, that the natives of those Asiatic nations, are only the depositaries of the sciences, and not the inventors; for, says he, the authors of those absurdities could not be inventors of the learned methods we so much admire.

Having proceeded this length he was led to make a critical survey of the character and manners of Oriental nations, he observed a striking resemblance in the science, superstitions, festivals, fables, mythology, and allegories of all the nations of the old continent; and shews that this resemblance could neither be the effect of accident nor of any supposeable communication or intercourse between those nations; hence he infers that this sameness of manners and institutions could only be the result of a sameness of origin; or, in other words, that the Phœnicians, Chaldeans, Persians, and
Indians,

Indians, are colonies sent off at different periods of improvement from an ancient people whose name we have lost, but who probably lived about the fiftieth of northern latitude, and concludes by observing that the Asiatics of the present day are the degenerate progeny of a highly cultivated race of men.

When we reflect upon the frequent irruptions of the northern tribes into the southern provinces of Asia, and that M. Baillie's system makes them only descend from about the forty-ninth or fiftieth degree, scarcely as far North as the latitude of London or Paris; where is the improbability, it may be asked, that there should have been a nation in those parts in one of the enclosed capacious vallies of Caucasus, equally advanced in cultivation and science with the French or English at this day?

This, we conceive, is a brief but faithful account of what Baillie has asserted, or of what is strictly and properly his system.

Mr. Baillie, 'tis true, easily perceived a surprising coincidence between the central heat of M. Mairan, the re-frigeration of the earth by M. de Buffon, and his own ingenious system. But if he seems the advocate of the cause of both these theories; if he appears to believe in the former, and is not far from believing in the latter, the one and the other may be totally false, and yet his system respecting the origin of the arts and sciences will remain unshaken. Mr. Baillie is an eloquent, pleasing, and charming writer. There is nothing that the reader could wish to have been omitted, except his never ceasing compliments to Voltaire, which, though turned in a manner not dissimilar to Voltaire's, are in truth, to an English reader, breathing the bold, manly, and plain sentiments and language of freedom, not a little disgusting. It is very probable, however, that they did by no means appear in this light to the vanity of Voltaire, which is said to have been excessive.

For the present translation, which we have diligently compared with the original, we have found it to be faithful and correct; the translator has followed his author through not a little nice and intricate ground with great accuracy and precision.

TO THE EDITOR.

SIR,

BY permitting me to make your excellent Review the vehicle of a few critical observations on a passage in St. Matthew's Gospel, you will oblige,

SIR,

Your faithful servant,

A CONSTANT READER.

In Matt. x. 25. we have the following prophetic intimation of the opprobrious epithets which their adversaries would apply to the Apostles of Christ—"If they have called the master of the house Beelzebub, how much more shall they call them of his household."

This passage is part of our Lord's charge to his twelve apostles; in which he wisely obviates, by anticipation, the probable effect of the many trials they were necessarily to encounter in the propagation of his religion. Among these, not the least painful to an ingenuous and honest mind, is the imputation of unworthy motives to actions the most disinterested and benevolent. The question with me, Mr. Editor, is, what is the *specific nature* of that reproach which the passage above quoted was intended to convey?

This

This question can only be answered, by entering fairly and fully into the mind of the speaker. This, in the present case, is our blessed Saviour, who alludes, in these words, to the foolish reproach which was cast upon him by the Pharisees, on account of his expelling an evil spirit out of a man who was blind and lame, recorded in Matt. xii. and Luke xi. who charge him with casting out devils by Beelzebub, the prince of the devils, in the terms of our translation. What, then, are we to understand by Beelzebub, and the prince of the devils? This, I apprehend, a little inquiry into the etymology of the terms will shew. Beelzebub (which is the true reading, and not *Beelzebub*) is a Hebrew compound, בעל זבוב, which the Seventy constantly render BAAZ MTLAN, or Baal the Fly, i. e. the Fly-God. And, however strange this species of idolatry may, at first sight, appear, yet a very remarkable instance of it is to be found among the Hottentots even at the present time. "These people," says Koiben, "adore, as a benign deity, a certain insect peculiar to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and, on its head, with two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and, if it honours a kraal (or village) with a visit, the inhabitants assemble about it, in transports of adoration, as if the Lord of the universe was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover at the same time the whole area of the kraal, the tops of their cottages, and every thing without doors. They kill two fat sheep, as a thank-offering for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a kraal brings favour and prosperity to the inhabitants.*"

The venerable and learned Mr. Jacob Bryant, in his ingenious treatise on the plagues of Egypt, says, "These insects," (i. e. flies) "however incredible it may appear, were in many places worshipped. This reverence seems to have been sometimes shewn, to prevent their being troublesome; at other times, because they were esteemed sacred to the deity." For which extraordinary species of idolatry he gives the authorities of *Ælian*, *Clemens*, and *Antiphanes* the comedian, which last compares *umbra* and parasites to the flies at *Olympia*; "to whom," says he, "they sacrifice an ox, and they always claim the first share, though they are never invited."

Nor did they only shew an idolatrous regard to flies in general. There was a deity styled *Deus Musca*, who was particularly worshipped under the characteristic of a fly."

The learned author then proceeds to correct a mistake into which we are led by our version concerning Ahaziah, who is supposed to have inquired of Baal-zebub, at Accaron, or Ekron, which he proves to be the name of the fly, and not of the place, where this deity was worshipped. He further shews, that Tyre was the place where Ahab, the father of Ahaziah, introduced the worship of the *Deus Musca*, or *Baal-zebub*, or *Accaron*, in the temple of Baal, and, by a determinate proof, that thither Ahaziah sent to inquire of this idolatrous deity, whether he should recover of his sickness, occasioned by his falling "down through a lattice in his upper chamber, in Samaria." Having ascertained this, beyond all contradiction, he next mentions the frequent prohibi-

* Vide Complete System of Geography, Vol. II. p. 492.

bitions against this worship, and shews the correspondence between the miracle of the flies, and the sin for which the worshippers were so exemplarily punished.

Thus, then, I think, is clearly demonstrated the true meaning of the term *Beelzebub*, namely, *Deus Musca*. But, it may be asked, how this could be applied to Christ and his apostles, as a term of reproach?

"Among the Jews," says Lightfoot, *Hor. Heb. Mat. 12. 24.* "it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names, of which *בזבז* or *בזבז* was a common and general one." This he proves from a passage in the *Thalmudical Tract, Beracoth*. Symmachus in like manner, as the *Evangelist*, uses *בזבז* for *בזבז* *2. Kings, i. 2.* *Vid. Wetf. Var. Lect. Mat. x. 25.*

To the same purpose also Grotius: "*Dicis respondet eventus. Apostolos yonias (maleficos) vocat Celsus. Ulpianus juris consultus, Christianos, qui exorcizabant, impostores appellabat. Tacitus eos dicit convictos in odio humani generis. Passim Christiani et aduersi (Dei expertes) pari loco ponebantur. Hanc gratiam a mundo ineunt incorrupti veritatis auctores.*"

Thus Doddridge: "If, then, as you have already heard and found, they have called me, who am the master of the family, *Beelzebub*, and *reviled me as a magician*, whom they should have received as the Messiah, how much more will they be likely thus to abuse his domestics, whose character and station are so much inferior to his?"

From these authorities, it appears sufficiently clear what was the specific charge alleged by the Pharisees against Christ and his apostles,—that of *employing a sort of magic, peculiarly odious and contemptible in their estimation, in the expulsion of demons, or evil spirits, of which magic Beelzebub was the patron-deity.*

Consistently with this hypothesis, by which the etymology of the original term is preserved, it may be asked, how is *Mat. ix. 34.* and other parallel passages, to be explained? It may be answered in the words of a learned commentator: "*In meo vetustissimo codice manuscripto totus hic vericulus non legitur. Est autem illud quoque observandum, tribui ipsi idolo nomen dæmonii.*"—*Vid. Bez. in loc.*

Should this exposition of the *xth. Mat. 21.* appear not satisfactory to any of your learned readers, I am ready to substantiate it by further proofs. Craving indulgence for those already extended to so great length, I am, Mr. Editor, with sincere respect for your useful labours and zealous exertions in the cause of truth, your constant reader,

F. A. O.

SUMMARY OF POLITICS.

SO unsettled is the present state of the political world; so uncertain the prospect before us; so little presents itself to fix our opinions of the present; and so much less to direct our notions of the future, that, unless we took a wide range in the boundless field of conjecture, in which, assuredly, we delight not to rove, our political summary must be reduced to a bare record of facts. There is one point, however, so prominent as forcibly to arrest our attention, and as almost to engross our feelings. Our readers must be aware, that we allude to the dreadful malady, with which it has pleased the Supreme Disposer of human events, once more to afflict the beloved Sovereign of these realms. At any time, so calamitous an occurrence mud

All every good subject with grief and alarm; but at this period, surrounded as we are on all sides, with difficulties and with dangers, it falls, with the force and effect of a thunderbolt, upon us. That all the authority, and all the energy, of the Sovereign, are *now* peculiarly called for to cement, to direct, and to animate, the united efforts of his people, no rational being will attempt to dispute. Any suspension, then, of that authority, any relaxation of that energy, must inevitably tend to depress our spirits, and to augment our danger. It is impossible not to perceive that the crisis of our fate approaches; that things cannot long remain in their present state; and that some important change must speedily occur; but whether for the better or for the worse, it is not for human sagacity to predict. One thing, however, is evident, that the times are at once so critical and so awful, as imperiously to demand the sacrifice of all party-spirit, of all selfish views, to the good, to the *safety*, of the COUNTRY. Confident we are, that, at no period of our history, was an union of all the knowledge, the talents, and the vigour of public men, so indispensibly requisite. We have heard, indeed, of coalitions to oppose, and of coalitions to strengthen, the ministry; but we trust that any coalitions which may be formed will be grounded in a better, a nobler principle; will be directed to a more laudable, a more honourable purpose, than the opposition or support of any *ministry* whatever. The security of the country; the preservation of her laws; the defence of the throne; and the protection of our altars, should be the *primum mobile* of every man's conduct, the exclusive object of every man's ambition, at this momentous crisis. The acquisition or retention of place and power, if considered in any other light than as subordinate to this main object,—than as the *means* of attaining this grand end, must reflect indelible disgrace on the parties who seek to acquire, and on those who wish to retain, them. It is not in the hour of danger that “the post of honour is a *private* station.” When difficulties multiply, and perils increase, it is surely more honourable to encounter than to shun them. Weakness and inability, indeed, wherever they exist, should retire to the shade of privacy, lest they aggravate the danger which they cannot avert, and know not how to repel; but knowledge and talents, which are given for the public good, should stand forth and devote themselves to the public service.

On the intentions of our enemy, our opinion has never varied; the destruction of this country being *his* primary object, every means of effecting it will certainly be tried. The delay which has taken place in the projected invasion of our island has not been owing to any doubts in the mind of the Corsican usurper, on the propriety or expediency of making the attempt, but merely to an extension of his original plan, and to the submission of his own judgment, in respect of the *means*, to that of more cool and more experienced officers. The first favourable opportunity that shall offer, after the completion of the preparations, which are very nearly finished, the attempt, we are persuaded, will be made. We incline, however, to think, notwithstanding the vast assemblage of gun-boats at Boulogne, that Holland and Brest are the points whence the most formidable attacks will be directed. It is probable that the flotilla at Boulogne, which is certainly not intended to remain inactive, will wait for a calm to put to sea, when our vessels will be unable to act. From a calculation, however, which we have seen, as only one boat can leave the harbour at a time, and as they can only move at a particular period of the tide, it will require eleven hours to bring 1500 boats out of the harbour; and nearly twelve hours more to row them over
to

to the opposite coast. Should the Consul be so fortunate as to meet with such a calm, and should we, thence, be disabled from attacking his flotilla at sea, we shall, at least, have ample notice of their approach, and sufficient time to prepare for their reception.—Besides these boats are so constructed, for the purpose of protecting the landing of the troops, laying much deeper in the water before than behind, that although they will throw a formidable battery, of nearly a mile in extent, their guns, being fixed before, can only have a straight-forward direction, while those in the stern, which turn on a pivot, cannot be used, so that they may be raked from both ends of their line, without the ability to oppose any thing but musquetry to their assailants. In short the difficulties which occur to the success of this rash project are so numerous and so great, that, if any other man than Buonaparté were at the head of the French Government, the attempt, we should conceive, would never be made; without the aid and support of a fleet.—But the man, who has already surmounted obstacles apparently insurmountable, who has already achieved more than his most sanguine hopes could have taught him to expect, and who acknowledges no other Deity than *Fortune*, is not likely to regulate his actions by those rules and principles which influence and direct the conduct of ordinary men.

On all accounts, it is the most desirable thing for us, that the attempt at invasion should be speedily made; for the defensive warfare, (if, indeed, warfare it can be called,) which we are now carrying on, is the most ruinous system that can possibly be pursued; whether we consider its effect on the spirits of the people, or its tendency to prolong the contest. The war has now lasted twelve months, and not a blow has been stricken, that can have the most remote tendency to accelerate its conclusion. While the expences of the country have been enormous. Twelve months more of this torpid hostility would generate evils which we shudder to contemplate, and, possibly, drive the people to despair. But let us resume our ancient attitude; let our power not be the subject of our exultation, but the means of our victories; let us not menace but strike; and then even greater expences will be borne with cheerfulness; the honest pride of the people will be gratified; and the character of the nation asserted. As it is, the comparison of the present with former wars is most discouraging. We find in it every thing to depress and nothing to elevate the mind. From a laboured article in one of the French papers, it is evident that the best informed of the French maintain the same opinion with ourselves upon this important subject; for many specious and some solid reasons are there adduced to show that it is the evident interest of France to prolong the war, until it shall even equal in duration the Siege of Troy. Though the sentiments of friendship are neglected, the language of enmity may possibly command attention, for *Fas est et ab hoste doceri*, is an adage the justice of which has never yet been contested.

As to the views and designs of the Russian Emperor; the project of an alliance between the principal powers of the North, in order to check the ambition, and to punish the profligacy, of the French Consul; and the prospect of a fresh war upon the Continent;—these, with other matters connected therewith, must be the subject of future discussion. On schemes in embryo it would be a waste of time to expatiate. Besides, at the present moment, our hopes and fears, our wishes and desires, are all centered in HOME.—Feb. 23, 1804.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For MARCH, 1804.

Æqui Cenforis est veritati potius, quam Lectori calumnianti morem gerere.

ORIGINAL CRITICISM.

Brief Commentaries upon such parts of the Revelation, and other Prophecies, as immediately relate to the present times: in which the several Allegorical Types and Expressions of those Prophecies are translated into their literal meanings, and applied to their appropriate events: containing a Summary of the Revelation, the Prophetic Histories of the Beast of the Bottomless Pit, the Beast of the Earth, the Grand Confederacy, or Babylon the Great, the Man of Sin, the Little Horn, and Anti-Christ. By Joseph Galloway, Esq. formerly of Philadelphia, in America; author of Letters to a Nobleman, and other Tracts on the late American War. 8vo. Pp. 475. Hatchard and Rivingtons. 1802.

SCALIGER considered it as a proof of Calvin's wisdom that he forbore to comment upon the Apocalypse; and the excellent Whitby assigns the following modest reason for adopting the same resolution, "I confess," says he, "I do it not for want of wisdom; that is, because I have neither sufficient reading nor judgment, to discern the intendment of the prophecies contained in that book." Had the example of these two able men been more generally followed, neither the interest of sound learning, nor of true religion, would have suffered, we humbly conceive, by the event. We are far, indeed, from embracing, on this subject, the opinion of Dr. South, who affirms that the book of the Revelation either finds a man mad, or makes him so; but certainly no other book ever found such a multitude of interpreters, so totally unqualified for the task undertaken by them. That reading and judgment which Whitby thought so neces-

fary, and of which he had as great a share as most men, have been supplied, in numberless expounders of this difficult prophecy, by vivacity of fancy and eccentricity of thought; the consequence of which has naturally been that, while from the Apocalypse have been derived the most absurd and contradictory conclusions, the book itself has lost much of that respect to which it is entitled, and, with many who reverence the other parts of scripture, even fallen into a kind of contempt.

* One principal cause of the abuse of scripture is, that men frequently study it, not with a view of discovering the true and legitimate sense of the sacred writers, but of finding in them countenance and support to a pre-conceived and favourite hypothesis. This has been remarkably the case with the Apocalypse. Not to mention the general bias of Protestants to apply every character of infamy contained in it to the Church of Rome, and the natural anxiety of Roman Catholic writers to repel the charge; almost every individual interpreter has his own settled scheme of opinions and events, which he seeks to substantiate and confirm by the authority of this book. And as, in the explanation of its bold and scenic, but mysterious, imagery, there is, confessedly, much room for the imagination to run riot, we need not be surprized that different, and even opposite, systems are deduced from it. On a foundation laid by this versatile faculty (and to men of ordinary talents and acquirements this is the only foundation which will be furnished by the Apocalypse), no other but visionary superstructures can be raised. It is natural, however, for every castle-builder to mistake his own aerial edifice for a fabric of adamant; and it may be generally observed that no theorists are accustomed to decide more dogmatically, or appear to entertain less suspicion of their own powers of discernment, than the writers on the Revelation.

To the scope of this mysterious book the attention of the late Mr. Galloway seems to have been particularly drawn by the memorable events of the French revolution. Mr. G. was a man whose breast was inspired with the purest principles of loyalty, which, during the unfortunate and ill-conducted contest between Great Britain and her American colonies, led him to take an active part in favour of the rights of his sovereign, and afterwards forced him, with many other good men and conscientious subjects, to seek refuge in the bosom of the mother country. On the dreadful explosion which suddenly involved the ancient monarchy of France in confusion and misery unheard of before, he necessarily became from his habits and sentiments a determined Anti-Jacobin; and he fancied that he could clearly trace, in the predictions of St. John, the astonishing series of crimes and calamities which deluged that devoted country, and, through the agency of her emissaries and armies, a great part of Europe. This persuasion gave rise to the book before us, and furnishes the proper key for unfolding its merits or defects.

The motives to which our author's lucubrations owe their existence we cannot but approve, and unreserved commendation is, unquestionably,

tionably, due to that spirit of serious and genuine piety which he uniformly displays. He deprecates that "presumption and folly which has given to the infidel and sophist a handle to treat the revealed will of God with cavil and impious disdain, and even to seduce some of the professors of Christianity to slander it as wild and visionary, and barbarous even to solecism." (Intr. p. iv.) His own pretensions are advanced in terms of great moderation and diffidence.

"I foresaw," he says, "the arduousness of the task, and distrusted my own abilities. I wished it to be performed by the more pious and learned, whose profession and duty, at all times, call upon them to examine and expound the Scriptures. I wished it to be done by them, because it is their duty to fight, without fainting, the good fight of faith. And the more especially, at this awful and critical juncture, when a monstrous system of impiety, anarchy, and atheism, denounces their own destruction, threatening to sap the very foundation of their holy religion, and to dissolve the connection between man and his God; and because, from that well prepared professional quarter, I believed it would be *better done*. But at the same time, as it is certainly incumbent upon every man who loves the truth, to contribute his best, however weak, endeavours towards the support of it, I have not been discouraged, in the following dissertations, from putting forth my little strength in opposing the alarming and ruinous *system of irreligion*. And I trust they have been composed with that diffidence which is ever ready to retract an error; and with that humility of spirit which most ardently wishes for, and is often a guide to, the discovery of truth. With a mind thus impressed, I have fully been persuaded that the marks and figurative descriptions of the extraordinary and truly wonderful events, which have come to pass, within these last *twelve* years, are to be found in the Apocalypse, and some of the Apostolic epistles." (Pp. vi, vii.)

These are laudable and promising dispositions, undoubtedly; well calculated to conciliate the reader's partiality. But that, in the explanation of those dark parts of scripture on which Mr. G.'s labours are employed, he has been remarkably more happy than his predecessors, we dare not pronounce; and must, upon the whole, rank his publication with numberless others, of which the intention must be acknowledged superior to the execution.

From p. 1. to p. 40., our author gives a summary of the prominent events which, according to his scheme, are foretold in the Apocalypse. This summary we shall not attempt to abridge. With regard to the general purport of the book, he agrees with all the former commentators, that it contains the prophetic history of the Church, from her rise to the consummation of all things. Of the first ten chapters his notions pretty nearly coincide with those of the learned and industrious Bishop Newton. But in his explanation of the 11th chapter, as he "differs in opinion from former commentators, he feels," he says, "the propriety, as well as the necessity, of translating every type and figurative expression into that which he conceives to be the natural, literal, and true prophetic sense. For, as Lord Coke observes, '*Nomina si nescis, perit cognitio rerum.*'" (P. 42.) Here then Mr. G.'s commentaries properly begin.

The thirteen first verses of this chapter have, by the greater part of Protestant expositors, been supposed to relate to the depression of pure and primitive Christianity, under the usurpation of the Bishop of Rome; and the "two witnesses" (ver. 3.) who were to prophesy in sackcloth, 1260 days, have been understood to denote either certain individuals, or the great body of those who opposed the doctrines of the Church of Rome, and bore testimony against her errors and corruptions. But the "outer court" of the temple, which St. John was here forbidden to measure, Mr. G. thinks, is "intended to pre-figure both the *Mohammedan* and *Papal hierarchies*," (p. 44.) which he calls the "two Apostasies," (p. 45.) and "a church which should *apostatize* from the truths of the gospel of Christ, into Gentile sensuality and idolatry." At this interpretation we were startled, and could not well conceive how Mohammedism could be considered as an apostasy from the Gospel. In a subsequent dissertation on St. Paul's "Man of Sin," our author formally attempts to prove that it is rightly so considered; but his proof is nugatory, and amounts to nothing more than this, that every gross error in religion is an apostasy, or "a falling away" from the truth. (Pp. 340, 341.) This is, therefore, a mere abuse of words; for no man can be said to apostatize from what he never professed to believe: though Mr. Galloway says, that "an apostasy from the whole of the revealed word of God is a system of *Atheism*, whether the monstrous production of a Jacobin Club, or the more pitiable error of a Mexican Indian." (Ib.)

Our author's idea of the "two witnesses" is singular and ingenious. "They are," he says, "I will venture to pronounce, and can be nothing else, but the TWO TESTAMENTS, the Old and New." (P. 47.) He is surprised that this idea has escaped the commentators; for "these *two holy Prophets and oracles of God* alone," he thinks, "among all the *variety of things* upon the earth, can satisfy and fulfil the figurative description of the text." Yet here too his reasoning is more fanciful than solid. He takes the word Testament in the sense of a *last will*; and argues that as this "bears witness to the mind and will of man," so "that which reveals and bears witness to the mind and will of God, is certainly *his witness*." (Ib.) He finds no difficulty in applying to these witnesses the figures of the "two olive trees," and of the "two candlesticks" in verie 4. They "prophecy in sackcloth," because "during the domination and persecutions of the Mohammedan and Papal hierarchies, the pure truths of God, attested by them, have lost great part of their weight and influence in the world." The "fire which proceedeth out of their mouth" (ver. 5.) is remorse of conscience. Their "power to shut Heaven" (ver. 6.) denotes famine; and that "over waters to turn them to blood," insurrections, assassinations, and massacres.

These witnesses have power "to smite the earth with all manner of plagues," (v. 6.) on account of the ill usage which they suffer.—
By

By the word *earth* our author understands "one wicked country or nation," and this one nation is France. Of this we shall by and bye have ample proofs. In the mean time he shews how the three kinds of punishments, inflicted by the witnesses, have all been poured out on that profligate country. But," adds he, "*waters* in many parts of Scripture is made use of to signify *nations*." And have we not seen the horrid darkness of French anarchy and atheism overwhelming the different nations and tongues in Europe, uniting and compelling them into rebellions, revolutions, and wars, the most cruel and sanguinary, by which millions have been destroyed, and their countries deluged in blood?" This might be allowed to pass; but what follows displays great deficiency of judgment. Our author denies that those plagues have fallen except on those nations in which a majority of the people consisted of *Papists* and *Atheists*. And he asks if they have "visited Great Britain, Denmark, Sweden, Russia, and Prussia?" Yet he himself, in different places, acknowledges that France has "carried destruction and conquest," into Holland and the Protestant Cantons of Switzerland, (Pp. 60. 155.) to which may now be added the Electorate of Hanover. But surely it will not be said of those countries that the majority of their people are either *Papists* or *Atheists*.

The seventh verse of this eleventh chapter is a very important one, which Mr. G. undertakes to explain by answering the three following questions:—

"1. What political power did the Prophet intend to designate by the *beast* of the bottomless pit?"

"2. When, according to the prophecy, was it to ascend on the earth, out of the bottomless pit?"

"3. What are we to understand by its making war against, and overcoming, and *killing* the two witnesses of God?" (P. 61.)

The solution of the first question is that by the *beast* of the bottomless pit is designed revolutionary France, which is also prefigured by the "little horn" of Daniel, and St. Paul's "Man of Sin." The evidence on which this conclusion is built we cannot analyse. It consists, to own the truth, of such whimsical analogies as will not bear to be strictly examined; and by pursuing a different train of such analogies, which might easily be done with equal plausibility, our author might have found this tremendous "*beast*" in the Emperor of Japan. That we may not be suspected of doing our author injustice we shall give a specimen of his reasoning. "In describing the Mohammedan power," he says, "the Prophet saw a star fall from Heaven, who opened the bottomless pit, and let out a smoke as the smoke of a great furnace, which darkened the *sun* and the *air*." (Rev. ix. 1, 2.) This is the text, now mark the comment: "to represent that the power foretold should *pretend* that he obtained his revelation from God; and yet his doctrines should be false and impious, and involve the revealed word of God (or the *Sun*), and the reason of man (*the air*) in complete sensual darkness and ignorance." (p. 61.)

Mr. G, we are persuaded, has the honour of being the only interpreter who ever found *the air* employed in Scripture as a figure to denote *the reason of man*. We cannot resist the temptation to exhibit yet another specimen of our author's mode of expounding. The distinction laid down in the following passage, and the use that is made of it, are so truly curious that, as the paragraph is short, we shall quote it entire.

"It is necessary to observe, as it leads to the first great feature in the description of the French Republic, that the Prophets, when speaking of their other beasts, make use of the words 'come up,' 'appear,' and 'rise,' in the world: but that the Prophet here informs us, that the 'beast of the bottomless pit' was to 'ascend,' to denote that its political prototype should gradually and imperceptibly be rising for some time, before it should pour out its poisonous principles, and commit its ravage and havoc on mankind; as the vapours, which are to form the cloud, gradually and imperceptibly 'ascend' into the atmosphere, until it is prepared to discharge its inundating storms of rain, hail, thunder, and lightning, upon the earth. Here we have an undoubted allusion to the manner in which the atheistical republic of France was to come. For it will presently be seen, that it has long since been conceived, and gradually and imperceptibly, within the last century, growing to maturity, and is now brought forth in the sight of all mankind." (Pp. 65, 66.)

By proceeding on such principles as these it is certain that *quidlibet ex quolibet* may easily be proved. Yet our author gives a sensible, animated, and concise, historical sketch of the rise, progress, and enormous crimes, of Revolutionary France, which is followed by an excellent address to Britons, warmly exhorting them to cultivate loyalty, religion, and virtue. In the course of this sketch; he falls into several mistakes, which shew how ready his imagination always was to run away with his judgement. Mr. G.'s manner, indeed, is peculiarly marked by a constant effort to overcharge his pictures. In support of his present purpose, whatever it is, he perpetually employs the strongest language and most unqualified assertions, which, in other parts of his book, he contradicts without ceremony when his object is different. Of his mistakes in the present case we shall mention two, which are somewhat remarkable. Speaking of the support which the kings of France formerly gave to the Pope, in consequence of which they were honoured with the title of the "Eldest Son of the Church," he says that their BELIEF of the Pope's infallibility was a "flat denial of God's supremacy, by an unqualified assertion of the Pope's being equal to him." (p. 68.) But, not to insist on the oddness of this language, the affirmation is not true. The most strenuous defender of the Pope's infallibility never supposed him equal to God, from whom his infallibility was derived. The second mistake is still more curious. The combination against religion, formed by Voltaire, D'Alembert, Diderot, and their disciples, was "joined," he says, "by the Sceptic, Spinofist, Materialist, Fatalist, and the higher Atheistical orders of the occult lodges of Free Masonry; those dark ci-
veras,

verts, where the 'mystery of iniquity' has for ages been concealed under the most horrid and inviolable oaths; oaths inviolable only through the dread of tremendous execrations and threatened death! those dark and unfathomable gulphs of treason, poison, assassination, and murder." (p. 69.) Without intending any offence to Free-Masons, we may be permitted to own that for their order we have no profound veneration; but the charge which is here exhibited against them is equally absurd and unjust. Far from thinking that, for ages, they meditated nothing in their lodges but "treason, poison, assassination, and murder," we are perfectly satisfied that, for ages, they have been a society of very innocent and jovial triflers, who amused themselves by laughing at the curiosity of the ignorant and uninitiated with regard to their pretended mysteries, but who entertained no ill designs against either God or man. It was not till very lately, we believe, that the Mason lodges were converted to the diabolical purposes which Mr. G. has reprobated with such merited abhorrence. The use, however, which was certainly made of them by the infernal conspirators against religion and government, has, we freely acknowledge, inspired us with an inveterate dislike to all secret societies, from which, indeed; we conceive that every good man and every loyal subject is indispensibly bound to withdraw himself. For their existence no valid argument can be brought. If of such societies the principles be good, why are they to be concealed, and involved in mystery? And, unquestionably, if the members of any association refuse to satisfy the public with regard to their principles, that association becomes, by the very act of refusal, an object of reasonable suspicion, and ought instantly, under the severest penalties, to be suppressed by the legislature.

With regard to the second of the above three questions, our author observes that the Gentiles, or Popish and Mohammedan apostasies as he calls them, were to "tread the holy city," or the church, "under foot," and that the two witnesses were to "prophecy in sackcloth" for the same period of 1260 years. "When they shall have nearly finished their testimony, (ὅταν τελεσῶσι τὴν μαρτυρίαν αὐτῶν), the beast shall ascend." The only difficulty then, is to determine when these apostasies began. Some date the commencement of the Papal power from A. D. 456, some from 756, and Bishop Newton from 727. Mr. G. dates it from 606, when Boniface, Bishop of Rome, obtained from Phocas a commission of Universal Bishop, with a grant of the Pantheon, to the images in which of the heathen gods and goddesses he gave the names of saints and martyrs, commanding them to be worshipped. The very same year gave rise to the Mohammedan apostasy. The witnesses, therefore, "have now (i. e. in 1801) prophesied in sackcloth 1195 years of the 1260; so that there are only 65 years to come. "This," he says, "is a very small proportion of 1260 years, so that it may, with strict propriety and truth, be said that they have now nearly finished their testimony: and therefore *this* is the true time foretold, by the prophet, when the beast is to ascend from the bottom-

less pit, or the atheistical power, metaphorically described by it, is to appear in the world." (p. 89.)

The third question is answered by referring to the methods employed, by the revolutionary power in France, "not only to oppose, but utterly to efface from the minds of the people the truths attested by the two Testaments." Of these impious proceedings the author exhibits a lively picture. He mentions the publication of obscene songs, caricatures, journals, pamphlets, and farces innumerable, in which the doctrines of religion were ridiculed; the national catechism, in which the constitution of the republic was substituted for the Supreme Being; the sale, or conversion to most infamous uses, of all places of public worship; the digging up of cemeteries, and making saltpetre from their contents; the banishment or massacre of the clergy; the murder *en masse*, by hundreds at a time, of all who dared to profess the faith of their ancestors; the solemn abjuration, in the bosom of the convention, by Gobet, and his infamous clergy; the subsequent grand procession of the Convention to the Church of Saint Genevieve, new christened the Pantheon; their deification of *human reason*, represented by the whore of Hebert, to whom, when seated on a splendid throne, the revolutionary priests burnt incense, while the constituted authorities, and an innumerable multitude of people, prostrated themselves before this vile prostitute: and, lastly, "that the prophecy," says Mr. G. "respecting the conquest and death of the two witnesses, might *literally*, as well as figuratively, be fulfilled, the commissioners of the convention dressed up *an ass*, and loading it with the symbols of Christianity led it in mock procession, with the Old and New Testament tied to its tail, and burned them to ashes, amidst the blasphemous shouts and acclamations of the deluded multitude." (Pp. 91. 94.)

The horror with which Mr. G. contemplated these shocking transactions does him the highest honour. But his readers, we suspect, will not be of opinion that he has been very fortunate in adjusting the particular circumstances of the prophecy with regard to the witnesses to his own scheme. On the 8th verse of this 11th chapter we have some very curious and apparently whimsical observations. "It is here," he says, "not unworthy of remark that the Prophet does not say that *the two witnesses themselves shall be dead*, but only that their *dead bodies* shall lie in the street of the great city." (p. 94.) To talk of the *dead body of a man who is not himself dead* appears to us to be arrant nonsense. By the *bodies* of the witnesses, however, our author understands the principal and leading doctrines of Christianity, such as the being of God, the fall of man, and his redemption by Christ: "for the body of a man or animal," he says, "is its chief and *principal* part, containing the heart and other vital parts of the system! Only such fundamental truths as the foregoing could, he thinks, be said to be *killed* and remain *dead* in the *great city*. For," adds he, "we well know that there are many other truths of less magnitude and importance, attested by the two witnesses, which have never generally,

rally, and scarcely at all prevailed in Papal France, but which have been either smothered or repelled by Popish superstition and idolatry: and of course that *which never existed cannot be killed*, nor with propriety be said to have *a dead body*." (p. 95.) This is, surely, a mass of inextricable confusion. And how could it escape Mr. Galloway that, in the verse immediately preceding, it is foretold that "the beast" shall overcome the witnesses, and "KILL THEM?"

Our author's system necessarily requires that by the *great city* we should understand Paris; and his proofs that this is the city intended are also very curious. Former commentators have supposed it to be Rome. But Rome, he says, is, comparatively, a small city, which does not contain 150,000 inhabitants. "The great city," too, "is spiritually called Sodom and Egypt, where also our Lord was crucified." The first part of this description must allude "to some great city, remarkable among its contemporaries for the like depravity and wilful ignorance of the true God," which existed in Sodom and Egypt. But "Papal Rome," our author alleges, in opposition to almost all the Protestant commentators, "has been remarkable among its neighbours for neither." As to the second character of this "great city" that it was to be the scene of our Lord's spiritual crucifixion, "Nothing," our author says, "that has ever happened in Rome bears the least analogy to this significant and distinguishing mark."—(Pp. 96, 97.) But the whole description, he strenuously contends, is applicable to Paris and to no other city.

From the above assertions in favour of Rome our readers might be apt to suspect Mr. G. of being a Roman Catholic; but with great injustice. In other parts of his book he speaks of the Romish Church in language as bitter as was ever employed by the most zealous Puritan. Her faith is a *wicked and idolatrous superstition* (p. 74.); the Pope and his adherents have been punished by the instrumentality of France, "for their wicked apostacy, and unceasing enmity to the Church of Christ" (p. 114.); and "the Papal hierarchy is one of the greatest and most unrelenting enemies of the Church of Christ."—(p. 117.) This strange inconsistency is an instance of that propensity, in our author, of which we have already taken notice, to overload his *present* pictures of things, without reflecting how he has drawn the same objects elsewhere. To *unity of design* he is frequently so inattentive, that we are often under the absolute necessity of calling in question either the power of his memory or the soundness of his judgment.

The dead bodies of the witnesses were to be exposed for "three days and a half," (v. 9.), which mean three years and a half in prophetic language. At the end of this time, "the spirit of life from God entered into them and they stood upon their feet." (v. 11.)—Here the event most happily coincides with Mr. G.'s hypothesis. The period commences from the final exile and massacre of the clergy about the latter end of September, 1792, and ends with the decree for the toleration of all kinds of religion in the latter end of March, 1794.

Of one circumstance in the prophecy concerning the witnesses Mr. G. gives an interpretation the most extraordinary and visionary perhaps which ever entered into the imagination of man. "They," it is said, "of the people, and kindreds, and tongues, and nations, shall not suffer their dead bodies to be put in graves." (v. 9.) The refusal of burial has universally been regarded as the highest and most brutal indignity which an enemy can inflict; and, unquestionably, this was the idea which the Prophet intended to convey. But this indignity Mr. G. converts into an honour. The people did not "suffer," he says, "the divine truths revealed by the two Testaments to be utterly lost and forgotten, for ever since that expulsion of the clergy, we have seen insurrections and civil wars, carried on by the people of La Vendée, of Toulon, by the Chouans, &c. in defence of the truths of the two Testaments, and a formidable combination of the powers of Europe against their murderers." (p. 96.)

With the exposition by which the two witnesses are made to represent the Old and New Testaments, our author is evidently delighted; yet he soon abandons it. In his explanation of the 12th verse, the witnesses mean *the Church*! "Here he [St. John] figuratively represents God, who had thus delivered *the church* from her enemies, as inviting her to 'come up to Heaven;' that is, to reform her life and manners, by doubling her diligence in searching the *Scriptures*, &c." (p. 109.) He has been led, he says, to put this construction on the text, by considering that *Heaven* is often used to denote the state of mansions of the blessed in the kingdom of Christ. "And, here we are told that 'a great voice,' the voice of God himself, calls upon the 'two witnesses,' or *the church*, to ascend up to Heaven; and it is said that it shall ascend accordingly; that is it shall be prepared, purified, and reformed, both in doctrine and [in] practice; or, as the Prophet describes it in another place, 'make herself ready' to enter the kingdom of Christ upon earth;" that is, as it afterwards appears, to reign with Christ during the Millennium. (p. 110.) But at what particular time this happy reformation shall take place our author does not take upon him to determine. In the genuine spirit of piety, however, he exhorts all men to prepare themselves for "that great day of God Almighty." (Rev. xvi. 14.)

In Mr. G.'s explanation of the remainder of this chapter there is nothing particular; but the twelfth chapter furnishes a singular display of his powers as a commentator. Bishop Newton and others were of opinion that St. John here resumes the history of the church, from the beginning; but this, our author thinks, is an error. He is persuaded that it refers to no events antecedent to the fourth century, and for this persuasion he assigns his reasons: but the question is not of material consequence. "There appeared," says St. John, "a great wonder in Heaven; a woman clothed with the sun, &c." (v. 1.)—These words accurately, our author contends, describe the state of the church after the time of Constantine. She is *clothed* with the *sun*, because she was then *protected* by the light of the revealed word of God, and

led by the greatest prince or empire in the world: "for to clothe," adds the author, "is to protect from the inclemency of the weather." "She has the moon under her feet," to signify her victory over *Pagan idolatry*; the moon being, in the estimation of our author, "a proper type for that wicked superstition." The moon is here explained by Bishop Newton to mean "the Jewish new-moons and festivals, as well as all sublunary things." But we shall state the ground of Mr. G.'s opinion in his own words. "For as the moon, although deriving light from the great luminary of the world, yet affords only a *dim, faint, darkish light*; so heathen idolatry, though derived originally from the belief in a God, yet is so *obscured and corrupted* by polytheism, that it is only a faint and very imperfect light, to direct the reason and consciences of men in the paths of truth and religion. Indeed the Prophet, in divers other places, carries this beautiful allegory yet farther, and compares atheism (that abandoned black system of darkness, which admits of no divine light or truth whatever) unto the *earth*, because that body is impenetrable to, and incapable of receiving, the rays of light, or of reflecting them when cast upon it." (Pp. 123, 124.) That the earth can neither receive nor reflect the rays of the sun is, we apprehend, a very uncommon tenet in philosophy; but it is a very favourite notion of our author, (see Pp. 142. 148. 167.) The "crown of twelve stars" on the woman's head, is rightly considered as an emblem of the church's triumph under the twelve apostles.—But one of the reasons alleged by Mr. Galloway why this description cannot be applied to the church before the time of Constantine is such as, we conceive, no man who has been properly instructed in the simplest elements of her constitution can possibly subscribe to. Until then he affirms that she was not "entitled to wear a crown of twelve stars, inasmuch as she had no where established her religion." (p. 124.) That our author here means a *political* establishment is evident: but the church of Christ was never more glorious than previously to the time when such establishment was conferred on her.

Our author's exposition of the remainder of this chapter is "confusion worse confounded." The woman, that is the church, is represented as "being with child, crying, travailing in birth, and pained to be delivered." (v. 2.) She afterwards brings forth "a man child." (v. 5.) These figures are well calculated to denote the labour and efforts exerted by the church in bringing mankind to the faith of Christ, and it is in allusion to them that we commonly speak of the church as our MOTHER. Agreeably to this analogy, our author rightly explains these words of Isaiah: "For as soon as Zion travailed, she brought forth her children;"—"that is," says he, "made many converts." (p. 125.) But he soon deserts this sound and sober mode of interpretation for chimerical reveries by which the whole harmony and consistency of the Prophet's imagery are converted into the most grating discord. He thinks that in the fourth century, the woman, "having mistaken her reckoning, cried to be delivered before her *full time*." (p. 126.) This full time did not arrive till the seventh

seventh century. Then she was delivered; but Mr. G.'s idea of this delivery is inconceivably absurd. "The natural and full time of a woman," he very justly observes, "is when she has brought her child to a certain degree of maturity, after which she becomes unfit, and no longer able to sustain and bear her burden, and is therefore *delivered of it*." (p. 131.) "But in the seventh century, the church, by falling into false doctrines, and abominable heresies and schisms, and, at length, into Mohammedan and Papal superstitions, became no longer fit or capable of discharging her trust, and supporting the labour of propagating the word of God, and therefore was *delivered of it*." (p. 134, also 127 and 131.) Our author seems not to have been aware that he was here confounding a natural birth with a morbid abortion. For the woman, according to him, was delivered, not because the fœtus was arrived at maturity, but because the mother's constitution becoming unsound, she was incapable of supplying it with wholesome nourishment, and bringing it to perfection.

This, however, is sober and chastised interpretation compared with Mr. G.'s flights of fancy respecting the *man-child* brought forth by the church. This man-child has generally been regarded as a type of the proselytes gained to Christianity by her labours and zeal. "My little children," says St. Paul to the Galatians (iv. 19.) "of whom I travail in birth again, until Christ be formed in you." The Prophet has, by the most judicious commentators, been thought particularly to allude, in this passage, to Constantine the Great. Our author's reasons for rejecting this opinion are so inexpressibly curious, that, restricted as our limits are, we cannot resolve to withhold them from our readers. "I will venture to assert," he says, "that there are no figures in the prophecies, which are not *natural and perfect*. To make a woman with child, travelling in birth, and bringing forth, a perfect figure, the child must be brought forth, and delivered out of the thing typified; but how they have contrived to bring this Emperor forth, or to deliver the church of him as a woman brings forth, or is delivered of a child out of herself, I cannot imagine. Yet this is the plain meaning of the text. It is true that she brought over this Emperor from Paganism into herself, into her own faith, as she had brought over millions before; but she never brought him forth, nor was ever delivered of him, as a woman is delivered of a child out of herself, because" [mark the reason] "he never returned to Pagan idolatry, but died a member within the Christian pale." (Pp. 131, 132.) If this criticism be just, the language both of scripture and of common life, which calls all true Christians children of the church, is singularly absurd: for the church can, according to Mr. G.'s notion, have no true children but such as have apostatized from her faith. Our author's second reason is still more romantic. "The child to be brought forth by the church," he says, "is not described as a male child or infant, but as a MAN-CHILD; a child in a state of manhood at the time of its birth, to denote that it should be *strong and powerful*, and as essentially so when *born*, as it would ever be; a mark which

which," as the author justly observes, "will apply to no temporal prince, or human creature." To our learned readers we need not remark that the words of the original, καὶ ἐγένετο ἡ οὐ ἀρρεν, simply signify that the woman brought forth a male child. But although our ingenious author, we suspect, was not qualified to consult the original, a man of a less impetuous imagination would have easily discovered, that from the English translation he inferred too much; because, to whatever extent the word MAN might be construed to favour his conclusion, to the very same extent the word CHILD clearly militated against it.

This *man child*, in Mr. G.'s idea, is "the word of God, or the gospel of Christ;" an idea which he endeavours to confirm by several texts of scripture, relating to subjects altogether different. How the church was delivered of the *word of God*, "as a woman is delivered of a child out of herself," it would probably have been useless to ask him; for he, probably, had never asked himself. But, however this may be, "a great red dragon stood before the woman, for to devour her child as soon as it was born." (verses 3. and 4.) The dragon has been generally regarded as the type of Pagan imperial Rome; but Mr. G., as his scheme requires, contends for Rome Papal, to which he shews that all the attributes of the dragon agree, and particularly his tail, "which," he says, "being the basest and filthiest part of an animal, is here used as a symbol for her foul superstition, which she had now," i. e. in the 7th century, "firmly established." (p. 130.)

(To be concluded in our next.)

Guthrie's Tour through the Crimea.

(Concluded from p. 169.)

OUR fair traveller having described the ancient and modern commerce of the Euxine and of the city of Theodocia, its grand mart, called by the Tartars, Caffa, gives a curious account of a species of *slave-trade*, very different from that which has so frequently occupied the attention, and excited the lamentations, of philanthropists and sectaries in this country. "As I am sure," she says, "that a *mistress-market* must be a curious subject to the polished nations of Europe, I shall give a specimen of the manner in which it is carried on, in the very words of Mr. Keelman, the German merchant, mentioned in my last."

"The fair Circassians," says Mr. Keelman, "of whom three were offered me for sale in 1768, were brought from their own chamber into mine (as we all lodged in the same inn), one after another, by the Armenian merchant who had to dispose of them. The first was very well dressed, and had her face covered in the Oriental style. She kissed my hand by order of her master, and then walked backward and forward in the room, to shew me her fine shape, her pretty small foot, and her elegant carriage. She next lifted up her veil, and absolutely surprised me by her extreme beauty. Her hair was fair, with fine large blue eyes; her nose a little squiline, with
pouting

pouting red lips. Her features were regular, her complexion fair and delicate, and her cheeks covered with a fine natural vermillion, of which she took care to convince me by rubbing them hard with a cloth. Her neck I thought a little too long; but, to make amends, the finest bosom and teeth in the world set off the other charms of this beautiful slave, for whom the Armenian asked 4000 Turkish piastras, but permitted me to feel her pulse, to convince myself that she was in perfect health; after which she was ordered away, when the merchant assured me that she was a pure virgin of 18 years of age.

"He next offered him two others, older, and less handsome, at 3000 piastras for the two; but these I shall not follow Mr. Keelman in describing, as I am pretty sure that you would not have been a purchaser any more than the honest German; who, however, seems to have set a proper value on the youth and beauty of the first, although 'her neck was a little too long' for his taste.

"I was more surprised, probably, than I ought to have been, (as common usage renders every thing familiar,) at the perfect indifference with which the inhabitants of Cassa behold this traffic in beauty that had shocked me so much, and at their assuring me, when I seemed affected at the practice, that it was the only method which parents had of bettering the state of their handsome daughters, *destined at all events to the haram*; for that the rich Asiatic gentleman, who pays 4000 piastras for a beautiful mistress, treats and prizes her as an earthly houri, in perfect conviction that his success with the houries of Paradise entirely depends on his behaviour to the sisterhood on earth, who will bear testimony against him in case of ill usage; in short, that, by being disposed of to rich Mussulmen, they were sure to live in affluence and ease the rest of their days, and in a state by no means degrading in Mahometan countries, where their Prophet has permitted the seraglio. But that, on the contrary, if they fell into the hands of their own feudal lords, the barbarous inhabitants of their own native mountains, which it is very difficult for beauty to escape, their lot was comparatively wretched, as those rude chieftains have very little of either respect or generosity toward the fair sex. Such is the opinion of the Crim Tartars on this curious subject; who, being Mahometans, have harams themselves, and treat their women as respectfully as any nation in Asia.

"However, notwithstanding all this fine Mahometan reasoning, which seems to put both Turk and Tartar consciences perfectly at ease, how much are we inhabitants of the polished countries of Europe shocked at the horrible practice of parents selling their own children! though I am afraid it was once but too common every where, and that it is attached to a certain state of civil society, which does not abandon it till it arrives at a considerable degree of civilization. I think that you will allow my remark to be well founded, when you consider, that so late as the year 1015,* you made an express law in England to prevent parents selling their own children,

"But that this practice was of very high antiquity, we have many proofs; and it must have been widely spread among different nations, as we read of Solomon's† haram being filled with the daughters of the Moabites, Ammonites,

* See Guthrie's Table of Extraordinary Events appended to his Geography."

† The same of this wise sovereign must have spread far indeed, when

Amorites, Edomites, Zidonians, and Hittites, &c. to the amount of 300, certainly all purchased, and most probably from their parents; as you have proved, in your 'Russian Antiquities,' that even wives were bought in remote antiquity, before the modern practice was introduced of giving a dowry with a pretty daughter to get her off your hands.

"If it was the usage in the time of Solomon* to purchase wives as well as concubines, how very extensive must the custom of parents selling their children have been, only judging from the 700 spouses of that same monarch, who must, like his concubines, have come from various countries, if the accusation of Ezra the Jewish extractor be well founded, who lays to the charge of his Pagan wives, their having engaged the King to worship Ashtoreth, Milcom, Chemosh, and Molech, probably idols of different nations!

"This long inquiry into the customs of antiquity, before the Christian religion had made such practices criminal, you will easily perceive is to enable us to judge with candour of usages that we find in our travels, still existing among men, probably much in the same state of civil society as when they were practised of old, even by the Jews, the most learned and polished nation of early times; and to shew that, although we shudder with horror in all the pride of our superior lights and cultivated feelings, at usages so repugnant to our own sentiments and ways of thinking, still we should not too harshly condemn those who practise them, without entering into the different points of view in which they may be seen by the inhabitants of the Taurida, Turkey, or any other country where men are led by many concurring causes to think differently from ourselves."

The usual good sense of the author is displayed in these observations, to which we shall subjoin other reflections on the same subject, which occur in subsequent parts of her tour.

"Beside the many articles of merchandize already enumerated, it must be remembered, that in the time of the Romans Caffa had not as yet run away with the slave-trade from this ancient market, nor ingrossed the sale of Circassian beauty, then disposed of in what may be called their own port, from its greater vicinity to the native abode of the fair Tcherkesses, (their real name,) destined in all ages to be an article of commerce, by Christians as well as Pagans. I must own, that I should be curious to see whether your British philanthropists, who have made such a noise about the trade in negroes, would as obstinately oppose the importation of fair Circassians, if your ships should resort to the Euxine for a cargo, instead of the coast of Africa, and furnish those sturdy moralists with lovely handmaids?

"My joke, you know, I must always have; and surely it is excusable on

we find Mr. Bruce proving, from the archives of Abyssinia, that Sheba, or Saba, queen of the East, left her gold and ivory country (which our traveller discovered) to procure a race of Solomons for the throne of Abyssinia, and which they still occupy to this day. EDITOR."

"* There can be no doubt that the slave-trade at large is of high antiquity, as it is often mentioned in the Bible, the most ancient of all written records:—Joseph was sold to slave-merchants, and the Prophet Ezekiel, in chap. xxvii. mentions the great trade in slaves which was carried on by the Greeks."

taking

taking leave of the eastern coast of the Black Sea, where I have been so long engaged in serious commerce. Adieu."

We shall not undertake to answer this question for our philanthropists. Our author, who writes so seriously, and so well, on all the subjects which she discusses, is surely entitled to her joke. Besides, in our opinion, it could not be indulged more opportunely, nor applied more justly. *Dulce est desipere in loco*. Her last observations on the slave-trade occur in her ninetyeth letter.

"Before quitting the north coast of the Euxine, where we find the slave-trade existing at so early a period, (the great topic of dispute in our own times,) it may be worth while to observe, that Strabo, like some of our modern philosophers, asserts that it was introduced by the more polished nations; and is particularly severe on the Greeks for having corrupted the simple manners of the Abien, or milk-eating, Scythians, as he calls them, given them artificial wants, and taught them the traffic in slaves to satisfy them: exactly the accusation brought at the end of the 18th century against the polished nations of Europe, particularly the English. This, however, is more plausible than true; for, although the Scythians may have had no market for their slaves before the Greeks furnished one, yet we know, from Herodotus, that all the men of consequence, of pastoral property among them, were served by slaves long before the arrival of the Greeks in the Euxine; nay, the well-known story of the manner in which the Scythians vanquished their slaves, who had seized on their wives and flocks, during a long expedition into Asia, confirms the fact; viz. by attacking them with their whips, the common instrument of their correction, which quickly reminded them of their servile condition, and brought them to a sense of their duty to their masters; while some ancient authors still go farther, and assert that those slaves, destined for the domestic drudgery of milking the Scythian cattle, were deprived of sight, to make them more attentive to that duty, and give up all thoughts of escape; so that those surely could not be intended for the Grecian market.

"On the other hand, it is certain, that the Greeks, Romans, and all the polished nations of antiquity, were served by slaves, whom they used harshly enough, while they themselves made the blessing of liberty their common theme.* Nay, such has been the inconsistent conduct of men in all ages, that we have seen in our own times those who talked loudest of liberty, and the rights of the human species, while oppressed themselves, become the most terrible oppressors in turn, when they acquired the power of making their countrymen free, and realizing their favourite form of government."

On her return, she met with an Englishman who had established his residence in a delightful valley, surrounded by the lofty mountains of the Taurida.

"* We are told by Plutarch, in his Life of Cato the Censor, that this famous republican recommended to sell old slaves past the age of labour, and not to feed useless people; and endeavoured to keep up eternal ill blood among those unhappy men, who had the misfortune to belong to himself, lest, if friendship reigned among them, they should plot against their tyrannic master, who beat them severely when his company were gone, if any thing was wrong at table."

"After

" After writing my last letter, we set out once more for Sympheropol; as it is from that new Tauric capital that we are to take our final departure from the fine mountainous part of the peninsula; and how much did I regret your not being of the party, when we discovered, in a charming valley on the road, a little hermitage sweetly situated on the murmuring Alma, inhabited by a hospitable Englishman named Willis, who gave us a good dinner, and a hearty welcome, in a spacious hall, formed by a clump of venerable oaks, that kindly unite their lofty branches to construct such a dining-room, as was worthy of the roast-beef and plumb-pludding which graced the table.

" This British original has bought himself a Tartar wife (from the humble class of Tauric shepherds) for a cow and a few sheep, according to the custom of the country; with whom he lives contented and retired on the banks of the crystal Alma, which runs through his estate.

" You would, of course, suppose from the diminutive size of his hermitage (which fortunately obliges him to entertain travellers out of doors, in the Druidical hall just described) that his estate is upon the same scale; but that is by no means the case, for his domain is as large as his cottage is small, and famous as a winter pasture for the valuable breed of Tauric sheep, that here find shelter in a warm valley during the hardest weather of this climate; a circumstance which alone brings him a sufficient revenue, without either care or labour; so that he is at liberty to tune his oaten-reed and loll out the day, at the side of his fine purling stream, which, I believe, is pretty nearly the way in which this eccentric being spends his time. But to return to our green hall. Our dinner was enlivened by a serenade of Tartar music, which, together with the fine prospect through the foliated pillars of the banqueting-room; the mildness of the air; the fragrance of surrounding flowers, all planted by our host's own hand; the presence of his timid spouse, who occasionally stole a look at us, produced all together one of the most agreeable and curious repasts that I ever partook of. The company of his Tartar wife at table was, however, a very uncommon circumstance, and cost him no little trouble to bring about; as, on the first noise produced by the arrival of strangers, she flies to cover like a hare, and is obliged to be sought for much in the same manner as that timid animal; for it really seemed to be the lady's favourite dog that ran before Mr. Willis and pointed out the retreat of his mistress in the garden, when he wished to present her to the company, contrary to the custom of her country, where it is a disgrace for a woman to shew her face to any other man than her husband.*

" She is a very well-looking young woman, though of swarthy complexion; and became by degrees sufficiently at her ease to articulate the few English words which she had learned of the civil complimentary kind."

If the gloom, which at present obscures the political hemisphere of Europe, and which seems daily to thicken, should not soon be dispelled, many an Englishman may sigh for such a retreat as the hermitage of Mr. Willis, though probably not for such a companion. Of the manners, customs, &c. of the inhabitants of the Taurida, we have the following account:

" * You must remember a king of the opposite coast of Asia Minor, whom his wife caused to be murdered for shewing her unveiled charms to a friend."

" Although all the native inhabitants are included in the general name of Crim Tartars, and all speak nearly the same language, still there appear to be three different races of men even among the Tartars; and each to be distinctly marked by their features, independent of the Greeks, Armenians, Jews, &c. distinguished by religion, manners, and every thing else, from the natives of Scythian origin.

" For example: on entering the peninsula, you find in the steep, or desert, the Hunnish or Kalmouk face, distinguished by high cheek bones; little oblique eyes sunk into the head, which is large in proportion to the body; high shoulders; bad legs; swarthy complexion; black hair, with little or no beard; in short, the frightful squeaking Huns of ancient authors, who committed such horrible ravages in Europe in old times, and compared with whom the Goths, Vandals, &c. were civilized nations. These people are then, very probably, a remnant of the Kozares who anciently possessed the Taurida, and whom all agree to have been of Hunnish origin.

" The second race of men that seemed to me different from the Crim Tartars, we found in the mountains, with a full, round, and rather ruddy face, and stout well-made bodies; these, possibly, are the remains of the Goths, who maintained a highland principality there till the Turkish conquest.

" The third and last variety of the human species are the real Crim Tartars, who inhabit the vallies and other parts of the low country, and are distinguished by a dark complexion, and a rather longish face, with features much more resembling the European than the frightful Kalmouk; while their figure altogether has nothing of deformity about it. However, I must once more remind you, that these observations are merely the result of my own remarks; so that I will not answer for other travellers seeing the natives in the same point of view; and you must likewise remember that I do not include under this head the Armenians, Greeks, Jews, &c. although naturalized in this peninsula for ages; as they still preserve their national religion, customs, &c. &c. and do not seem to have mixed their blood in any considerable degree with the Tartars.

DRESS OF THE CRIM TARTARS.

" The men wear the caftan, or long eastern garb, over a shorter tunic, that serves for the waistcoat in use with the Turks, Persians, Russians, &c. tied round the middle by a sash, or kousak, the zona of the Ancients; with a pair of loose drawers and boots; and under all a shirt of coloured silk and cotton, commonly striped, like the figures sketched by Bruce (playing on harps) in the caves of Egyptian Thebes. Their arms consist of a sabre, dagger, and pistols; sometimes also a gun: modern instruments of destruction which have now supplanted the old Scythian bow.

" As to the women's dress, it much resembles that of the Turks; and, indeed, if the Oriental and Byzantine authors be founded in asserting that the Turks and Tartars are the same people, the exact similitude of the female garb will be easily believed and accounted for.

HOUSES.

" The Tartar houses are of one storey, constructed of stone, cemented together by a calcareous clay, and covered with tiles. Toward the street they have no windows; polygamy, and its natural consequence, jealousy, having turned the façade of Tauric dwellings to the inner court, where the women may breathe the fresh air through muslin blinds."

The

The seventy-ninth letter contains some few remarks on the mountains of Caucasus, which extend from the vicinity of the river Cuban to the Caspian Sea, presenting both to the natural historian and the philosopher very interesting phenomena.

"The first that it falls into the nature of my plan to take notice of here, are some curious customs of the celebrated Circassians, more especially as they inhabit that part of the Caucasus which was anciently the country of the Amazons, and may therefore serve to throw some light on the ancient fables concerning that nation of warlike ladies; for, in fact, to this day, a traveller finds there the women living separately from the men, to all appearance, at least; and as, even in modern battles between the different Caucasian nations, these insulated viragoes have been found among the slain completely clad in armour, (See Mr. Ellis's Memoir accompanying his Map of these mountains,) a stranger, with but a little turn to the marvellous in his disposition, might still imagine that he had discovered a community of warlike females, dwelling distinct from the men, and only admitting their visits to prevent the total extinction of their Amazon state; for, in reality, all this appears on the face of the case, and requires the following explanation to induce a different opinion of the whole:

"First, by an old established custom among the Circassians, the men steal in like midnight thieves to cohabit with their wives, who live perfectly alone and separated from the men, without even a male child under their care; while it is a great disgrace to the men to be caught, or even seen, on such visits.

"Secondly, every boy is removed from his mother as soon as born, to be educated solely by the men, in order to his becoming a bold soldier, and an expert thief; which here, as in ancient Sparta, is a high qualification; and to be detected in the act, a great shame.

"Now, I cannot help thinking, that any traveller, considering with attention these customs, still existing among the Circassians in the ancient country of the Amazons, must readily discover in them the origin of the Grecian fables concerning those famous ladies of antiquity; and, indeed, if the Greeks had as much foundation for all their celebrated fictions, as for the two that took origin in this part of the world, viz. their golden fleece and the kingdom of the Amazons, we can by no means give them all the credit for poetic imagination, which has been commonly allowed to that nation. I cannot take leave of this subject without hazarding a conjecture, that, as the country I have been speaking of is regarded by many as the great cradle of the *European* variety of the human species, the Lacedemonian customs which distinguished them from the other Grecian states may have taken the origin in the Caucasus, where our late imperial academical Guilinthead has found the striking resemblances related above; and on which it is unnecessary to comment to those well acquainted with Grecian history, who will probably find with me the basis upon which the Spartans erected their system of public education detached from the women, their art of thieving undiscovered, &c.

"There is still another custom, however, which I neglected to mention, viz. a leathern belt sewed round the waist of female children in Circassia, and which is renewed as often as burst by the growth of the girl, till the nuptial night, when it is cut loose by the sabre of the husband in defiance of the bride's resistance. Is it not easy to find, in this ancient usage, the

origin of the struggle which took place between the Spartan bride and her husband before he could untie the zone, where marriage seemed a species of privileged rape?"

Every man's experience must supply him, we should think, with numerous proofs of the justice of this remark. We strenuously recommend the whole of these judicious observations to the serious attention of our modern reformers. The justice rendered by Mrs. Guthrie to the father of history, HERODOTUS, at once displays the extent of her knowledge, and the soundness of her judgment in the use and application of it.

"In mounting the river Borysthenes, or the Dnieper, we come to the great commercial Greek city named by the Milesians, its founders Olbia and Olbiopolis, or The Happy; to which resorted the Scythians, and other northern hordes, to trade with the Grecian colonists settled there as early as the time of Herodotus, who seems to have acquired a surprising portion of just information concerning these countries and its inhabitants, from the citizens of Olbia, and the other Greeks on the Euxine coast. We are well assured, that he made the tour in person about 460 years before Christ, (for he read the first part of his history at the Olympic games in 453 A. C.); as he expressly says, in his IVth Book, when beginning his description of the countries on the north shore of the Euxine, that he is now going to relate *what he saw with his own eyes*; and, indeed, no one who had not been on the spot could have collected such a mass of curious and authentic information; it really astonished me on considering it with attention; and I shall here give a few specimens of it.

"In treating of the fishery in the Borysthenes, Herodotus describes the famous Russian Belingo, (the Accipenser Husso of Linnæus,) by marks that would make it known to a naturalist of the 18th century; as he calls it 'a monstrous large fish, without dorsal fins.'

"We next receive the first hint of the Russian hemp manufactory, which seems to have taken origin here in the pastoral state; for he says, 'that the Scythian cultivators, who dwell on the N. E. side of the Borysthenes, (the rest of the Scythians were pastoral Nomades,) cultivated not only corn, but likewise hemp, from which they made cloth, that would pass on those ignorant of the fact for linen made of flax.'

"I was again surprised to find, in the manner that the Scythians bathed themselves, (for nothing seems to have escaped this accurate observer,) the first rude sketch of the Russian bath, which appears likewise to have taken origin in the wilds of Scythia.

"He says, 'that they threw red-hot stones into a tub of water standing in a tent, and received the hot steam on their naked bodies:' exactly the Russian vapour-bath, with the sole difference, that now, when they live in towns, they perform the same operation in a wooden room, instead of a felt tent. But what is still more surprising than all the rest, is the accurate account that Herodotus collected relative to the Russian climate, from what he calls Hyperboreans, probably some of the northern hordes come down the Dnieper to the market of Olbia, to which there seems to have resorted a vast concourse of people every summer from distant parts, to barter the natural productions of their country for Grecian goods.

"He tells us in his IVth Book, which contains all the curious information

tion quoted in this work relative to these countries, that he learned from them:

" First, That they have eight months winter, during which long period it seldom rains; but the ground is covered with snow; and even the sea freezes.

" Secondly, That if water be thrown on the ground it freezes immediately, without producing mud or dirt; for nothing but fire can produce mud at that season.

" N. B. The Greeks, his countrymen, laughed at his account of the North as a fable, particularly at the story of the sea freezing; so that this great man has been the sport of the ignorant in all ages.

" Thirdly, That thunder, so common in Greece in winter, is never heard in that season.

" Fourthly, That their summer is rather short and wet.*

" Fifthly, That they are exempt from earthquakes.

" Sixthly, That asses and mules will not live in their country, though horses thrive very well.

" Lastly, That their cows have either short horns, or are without them altogether.

" Now, I defy the most able naturalist at the end of the 18th century, to define in a more masterly manner, *in a few words*, the climate of Russia,† than is here done by the first Greek historian, upwards of 2000 years ago.

" I shall conclude these interesting quotations with remarking, that if the sagacious Greek described other countries as accurately as he has done those through which I have travelled, and made his observations upon them with equal judgment, his history must always become more valuable, in proportion as we acquire an intimate knowledge of them ourselves; and I will take this opportunity of saying, that, much as we are obliged to the grammarians for the share they had in the revival of learning, yet they seem to have forgotten the sage advice of Apelles, when they sneered at Herodotus, Aristotle, and Pliny, on subjects out of their sphere of knowledge; as these ancient authors are rising every day higher in our esteem, in proportion as we make progress in natural history.

" The virulent attack of Plutarch, which seems to have encouraged others, every body should know, was merely a personal quarrel between the two writers; for Plutarch acknowledges, that he thinks himself bound in honour to rescue the memory of his ancestors from the calumny of Hero-

* * Herodotus divides the Russian year into only two seasons, including spring and autumn in winter; which is very judicious in the north, where the intermediate seasons are feebly marked; and, in that point of view, eight months of winter and four in summer is exactly true. However, I shall shew in Letter XCIX. that this description of the climate was, in all probability, applicable to the south of Russia in his time, though now only to the north of Moscow."

" † The Editor, who has expressly written on the Russian climate, acknowledges, that he has said nothing so just and characteristic in so small a compass; and that, if he had recollected at the time the above passage of Herodotus, he certainly should have been proud to place it at the head of his Dissertation, published in the second volume of the Philosophical Transactions of the Royal Society of Edinburgh."

dotus, who had said in his history, 'that the Boeotians and Corinthians not only betrayed the common cause of the Greeks, by submitting to Xerxes, but even fought against them at the battle of Platea;' and, to gain his cause, Plutarch employed the common expedient of all good advocates up to the present day, viz. to invalidate the evidence of the father of history, by throwing a stigma on his veracity in other things."

Having thus extended our remarks upon, and been thus copious in our quotations from the tour itself, which we again recommend as eminently interesting, instructive, and amusing, we must be very brief in our notice of the supplement and appendix, which are supplied by Dr. Guthrie, husband to the tourist, and editor of her work, and which occupy about 130 pages. The supplement is in the epistolary form, and contains seven letters, the first five of which are devoted to a dissertation on Tauric ruins, monuments, Greek inscriptions, &c. The sixth contains an inquiry into the geographical position, and religion, of a famous nation of antiquity, which sent annual offerings from Russia to the shrine of Apollo in Delos. This is a very curious discussion, but, as it will not admit of abridgment, we must refer the reader to the book itself. In the last letter, the learned author enters upon an inquiry into the species of connection that subsisted between the colonies and the mother country in ancient times. The appendix, divided into seven chapters, exhibits an ingenious and elaborate discussion on Tauric medals, and on various monuments of antiquity, discovered in the extended empire of Russia. This part of the book will probably be considered as the most interesting to the antiquarian, though not to the general reader. We have room only for a single extract, in which passage Dr. Guthrie corrects an error of Gibbon's. Speaking of the incursions of the Goths into the territory of Rome, our author observes:

"In their third expedition, with 500 sail, they passed through the Thracian Bosphorus; and, after taking in their way the ancient city of Cyzicus, situated on the island of that name, (where our unfortunate Scythian philosopher Anacharsis learned the Grecian rites, which cost him his life on his return,) carried fire and sword into ancient Greece, which they entered by scaling the famous wall, built in better times, close by the Athenian port of Pire, and which formerly, when kept in repair, served as a bulwark, not only to the Attic capital, but to the whole republic, against maritime attacks; yet, in its neglected state, proved a feeble obstacle to the furious Goths, who ravaged the classic peninsula, and would probably have made even Italy tremble, if the infamous Emperor Gallienus had not been roused from his ignoble sloth by their success, and flown to its relief with the flower of the Roman legions, which obliged them to return home, ravaging the coast of Troy in their retrograde voyage, though their force in setting out was at most only 15,000.* Such was the superiority of bold vigorous barbarians,

* The *Camare*, or Euxine vessels, mentioned by Strabo and Tacitus, were open barks built without iron, (as the Russians are to this day,) which had only an occasional sloping cover (rather than a deck,) put up in bad weather

barians over effeminate polished men, till the discovery of gunpowder levelled human strength.

"In agreeing with Mr. Gibbon, that the fall of the kingdom of Bosphorus was one of the many causes which contributed to the fall of the Roman empire, I must take the liberty of correcting a little inaccuracy of that celebrated and elegant historian, when he speaks of the Goths being masters of the Bosphorus, and employing its fleet against the Roman settlements, *in or before the reign of Gallienus*, who, he informs us, drove them from Greece in their *third* expedition, fitted out from the Taurida, as the two former were *from the Bosphorus*. Now, this must be a mistake, as I shall, at the end of this article, give a series of Bosphoric kings of the same Dynasty down to Constantine the Great, bearing the heads of the Roman emperors in succession on the reverse of their coins, as lords paramount of the kingdom. Rheicuporis IV. king of Bosphorus, was cotemporary with Gallienus, whose head is on the reverse of his coin, joined with his colleague Odenathus of Palmyra on one; but he is alone on another, struck in the 1097th year of Rome, and the 640th of the Bosphoric æra, or 77 years after the date of the last of the Bosphoric medals of Gallienus, who was killed in the 268th year of the Christian æra. Mr. Gibbon then, in the multiplicity of materials which he had to collect for his learned history, must have made a mistake in the epoch when the Goths took possession of the kingdom of Bosphorus, and made use of its fleet to attack the Roman empire. When they did conquer it I have not ascertained; but it is very probable, that it may have been soon after it became subject to the Chersonese republic, which seems to have happened in the reign of Constantine the Great, or about that period.

"The Goths, however, seem to have been in possession of at least a part of the Taurida so early as the reign of Gallienus, and their attack on Pytius, Trebisond, &c.; and I have little doubt that all the three expeditions were fitted out from the ports in the centre of the peninsula; although the two extremities, containing the republic of Cherson on the west side, and the kingdom of Bosphorus on the east, were still both in possession of the ancient proprietors till long after the four maritime expeditions of the Goths from the Euxine; the last of which, as said in my note, was in the time of Clau-

weather by the sailors; and carried 25 or 30 soldiers at most; nay, this was still the case even in the middle ages, when the Russians fitted out such large fleets from the Dnieper against Constantinople, where 2000 sail is talked of; but they were only *Lotkies*, (in the language of Russia,) or *Monoxyles*, (as Const. Porphyrogenitus called them,) made out of *one tree*, with shelving planks fixed to their gunnel, which at most fitted them to contain 25 or 30 men. But we afterwards hear of the Goths and their allies embarking 320,000 men in 2000 vessels (according to Trebellius Pollion in his Life of Augustus) from the Dniester, against the Roman empire; and in 6000 barks according to Zonaras, whom Montesquieu follows, the same army, defeated by the Emperor Claudius, 320,000 strong at the battle of Naissus, A. D. 269, which gained him the cognomen of Gothicus. If the Emperor was exact in the number of 320,000 mentioned in his letter to the Senate, still in existence, then Montesquieu was right in preferring the 6000 barks of Zonaras to the 2000 of Pollion, which could have held but a part of such an army."

dius, long before the fall of the Bosphorus; so that, it seems, the authentic annals of that ancient kingdom, drawn from its medallie history, were not known to our learned countryman at the time when he wrote the article which I have taken the liberty to correct, having made those countries my particular study for many years, a thing scarcely possible for that excellent historian to have done amid the multifarious objects of his attention."

We have seldom taken up a book, the perusal of which excited more interest, and which we quitted with more regret.

ΑΝΑΛΕΚΤΑ 'ΕΛΛΗΝΙΚΑ ΜΕΙΖΟΝΑ; *five Collectanea Græca Majora; ad usum Academicæ Juventutis accommodata. Cum Notis Philologicis; quas partim collegit, partim scripsit, Andreas Dalzel, S. R. S. Edin. in Academiâ Jacobi VI. Scotorum Regis Litt. Gr. Prof. eidemque a Secretis et Bibliothecarius. Tomus II. complectens excerpta ex variis Poetis. Editio secunda, priori emendatior: et in Notis multò auctior. Edinburgi. 1802.*

OF a work, now in its second edition, it cannot be expected that we should give a very particular account. Yet, we will not allow this republication of so useful a collection to pass entirely without remark: especially as we find it more methodically arranged, and enriched with a fuller vein of critical ore in the notes; together with the discovery of a little invaluable fresh mine of treasure, in a Treatise on the regular Iambic, Trochaic, and Anapæstic metres of Greek tragedy, written by the Rev. JAMES TATE, M. A. late fellow of Sydney Sussex college, and now master of the grammar-school at Richmond, in Yorkshire. By the kindness of a literary friend, we were enabled to lay before the public a copy of this excellent treatise, in one of our numbers for the year 1802, a little time before the present work appeared in its completed form.

And, here, we confess, we are not displeased at the opportunity before us of informing its truly ingenious author, that his hint to us on that occasion was received. Let this acknowledgment suffice. We are fully satisfied that we promoted Mr. Tate's character as a young scholar, and his friend's interest as an avowed author, by our accurate publication of the metrical tractate. Since, however, that elegant paper was *first* given to the world through the very extensive medium of our Journal, we readily consent to notice the *Addenda* to it, occasioned by the appearance of Professor PORSON's masterly Essay on the principal metres of the Greek drama, in the *Supplement* to his preface to the *Hecuba*.

In a very pleasing introduction to Mr. Tate's treatise, our author remarks with singular modesty and candour: That, although Professor Porson, in the preface to his first edition of the *Hecuba* of Euripides, (published about seven years ago,) gave public notice, that, if ever he completed his design of editing all the poet's other plays in a similar manner, he should close the work with critical observations on the various metres of the scenic poets; and although Mr. Dalzel

beheld,

beheld, with much satisfaction, the spirited progress of the undertaking in the *Orestes*, the *Phænissæ*, and the *Medea*, which came out soon after that intimation; notwithstanding, too, he clearly foresaw how much he might enhance the value even of the admirable volume before us, by means of the learned Professor's lucubrations: yet, being extremely loth any longer to disappoint general expectation, he considered himself in a manner obliged to print a second edition, without waiting for such an obvious advantage as the Professor's intended publication promised to afford.

Still, not willing to remain wholly silent on the subject, Mr. D. yielded to the advice of friends, and determined to draw Professor Porson's scattered observations together, and thus present them to the studious eyes of youth in one collected point of view, as slight, hasty touches and outlines, indeed, of the Professor's gigantic plan, but evidently struck off by the hand of a consummate master; exhibiting bold fragments of a draught of exquisite beauty and expression.—Just then, fortunately Mr. Tate sent that sketch of the principal tragic metres, which our liberal-minded author condescended to place at the head of his notes on the *Ædip. Tyran.* But, after the little production left the press, Mr. D. learned that Professor Porson's new edition of the *Hecuba* was published, with a supplement to the preface of the first edition; in which supplement, that indefatigable scholar had partly fulfilled his former promise, by some important disquisitions on the metres of the Greek scenic poets; confining himself, however, to the Iambic, Trochaic, and Anapæstic metres.

Of this interesting fact, our author's friend Mr. Tate eagerly informed him by the post: "*haud negans se hæcenus interdum ivisse—Quale per incertam lunam,—Est iter in sylvis: at nunc—Largior hic campos æther et lumine vestit purpureo.* Non tamen erat cur TATIUS juvenis erubesceret; nec sunt errores aut multi aut magni quos erraverat. Quod PORSONUM invenerit alia egregiè confirmantem, gaudet et volupe sit ei; alia autem tantum virum correxisse, alia clariore demùm luce perfudisse, ei nulli dedecori esse debet." This elegant passage is equally worthy of approbation, for the honourable tribute of justice bestowed on the Professor's labours, and for the truly delicate apology offered for a young scholar's occasional trivial mistakes. But to return to the *Addenda*, Pp. 162.—167. of the *Notes*.

I. *De Nomine proprio.* On the exclusion of the Anapæst or Dactyl, *proprii nominis*, from certain places of the tragic trimeter and tetrameter, the opinion of Mr. Tate is confirmed in the amplest manner, by the decision of the Cambridge Professor: "*Hanc igitur veniam Tragicis libenter cum auditores, tum lectores, concedebant, ut in quâvis senarii sede, præter ultimam, anapæstum, ut in quâvis trochaici sede, præter mediam et ultimam, dactylum usurparent.**"

II. *De Cæsura.* On the exception in favour of a privative, and of the preposition in compound words, Mr. Dalzel confesses his friend to have been in the same error with all preceding students; and he

* Suppl. ad Præf. p. xxi.

gladly accepts the Professor's solution of the difficulty. "Hoc quidem acutissimè observatum."

III. *De Eurip. Ionis versu initiali et ei similibus.* Mr. Tate was right in strenuously maintaining the truth of a CANON, which was first suggested by the Professor *ad Eurip. Hecub.* 347, and which he has since distinctly explained and clearly demonstrated. We much approve the following remark:

"De versibus qui exceptiones continere videntur adhuc loquens, ita ulterius vir doctissimus (Porson):

"Hec. 723. Ἦμῶς μὲν ἐν ἰῶμεν, ὅδ' ἄνδρομεν.

"Androm. 347. Φύγει τὸ ταῦτη; σῶφρον' ἀλλα ψεύσεται.

"Iph. A. 531. Κάμ' ὡς ἵππεσσι θυμα, κατὰ ψεύδομαι.

Et hos tres versus, cum eodem morbi genere, si tamen morbus est, laborent, juniorum sagacitati committam."

"Hic," says Mr. Tate, "casu quodam felici accidit, ut morbus ipse remedium suppeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondeus, uti revera est, quid quæso efficit ut sit Spondeus? Pronunciatio certè brevis vocalis in fine τῷ ὅδ', ἀλλὰ, κατὰ, tangentis, ut ita dicam, duplicem consonantem ↓ vel πτ, à quâ vox sequens incipit. Hoc in fine versûs verè efficit quod non immeritò vocari possit terminatio *quinque-syllabica*,—ὅδεπ-σάνδρομεν, ἀλλαπ-σέψεται, καταπ-στυδομαι—cujusmodi terminatio in singulis vocibus haud infrequens est: Phœniiss. 28.—ἰπποδουκολοι.—32. ἐξανδρέμενος.—65. ἀποσιωπῆται;—53. συνκοιμημένη."

IV. On the similitude pointed out by the Professor and Mr. Tate, betwixt certain portions of what are called the Iambic *trimeter* and Trochaic *tetrameter* of Greek tragedy, Mr. Dalzel writes thus:

"Uterque quidem inter quoddam Trochaici tetrametri et Iambici trimetri portiones similitudinem obiervavit; sed nec prius eandem, neque eodem modo spectatam, neque eodem consilio indicatam. Porionus enim eam, quam ipse observaverat, ideo spectasse atque indicasse videtur, ut carmen Trochaicum ad Iambici normam quodammodo exigeret; Tatius autem five similitudinem seu affinitatem, quam ipse notaverat, eo consilio monstratam voluit, ut indè appareret quam multò simplicior atque luculentior futura esset tragicorum res metrica, si carmen Iambicum ad Trochaici numeros, quibus illud gubernari credidit, redigeretur; uti sequens schema clariùs ostendat:

TETRAMETER.	1			2			3			4			5			6			7			8		
	-	U	U	-	U	U	-	U	U	-	U	U	-	U	U	-	U	U	-	U	U	-	U	U
I TRIMETER.				1			2			3			4			5			6					

"Hic congruunt 3tius, 4tus, 5tus, 6tus, 7mus, et — cum Imo, 2do, 3tio, 4to, 5to, et — Atque, cum unicâ exceptione, ortâ ex pausa ἰσθμημίμην in trimetro, convenientia hæc omnibus numeris absoluta est.

"Quum in trimetro pausa est proximè post ἰσθμημίμην, et nulla est proximè post τυθημίμην, tum, 1. Dactylus proprii nominis non potest admitti in loco tertio trimetri, quem licet recipere in quintum tetrametri; et 2. Licet dactylum proprii nominis admittere, in loco secundo trimetri, qui in quantum tetrametri recipi nequit: e. g. Iph. Taur. v. 825.

"Εκ || τρυαβ || Ἰπποδα || μίαν || Οὐδύμα || ον κλαν || ὦν."

V. In *Systematis Anapæsticis aliud corrigitur, aliud egregiè confirmatur*. What Mr. Tate had too loosely asserted,—that the Anapæst, Dactyl, and Spondee, were *indifferently* admissible in all the verses of an Anapæstic system but the Paræmiac,—receives its due restriction from the lynx-eyed Professor: "Rarissimè dactylo anapæstum subjiciunt."

Mr. Tate's *Notes* on Æd. Tyran. 374. 506-7. 873. 1476.: on Medea 218. 389. 534.; and on Sappho, Ode I. v. 20. are all favourable specimens of his talents as a scholar of much reading, great ingenuity, elegant taste, and correct judgment.

Mr. Dalzel's literary character has long been established: and the present choice compilation cannot but add to its respectability.

The concluding paragraph, in page 167, certainly might have been spared. The *galled jade* may be expected to *wince*, but those generous steeds whose *withers are unwung* ought not to exhibit signs of a restive disposition.—Let us leave honest HERMAN to fight his own battles.—It may not perhaps be amiss, however, to state Mr. Dalzel's dignified plea for the admitted severity of his reproof:

"Quod si semel," says he, "prope initium sequentium in Medeam annotationum, criticum eximium, ob exteræ gentis æmulum nimio aceto ab illo perfusum, leviter perstringere auius sim; id non factum interpretabitur, famam ipsius vellicandi gratiâ, sed ideo quòd virum valdè cupidus esset videndi, qui se eruditissimum reique criticæ ac metricæ peritissimum ostenderit, eundem quoque præditum ingenio leni atque mansuetum."

Of the author and his young friend we shall here take our leave; sincerely thanking the latter for his good opinion of 'us, and assuring them both, that the oftener we shall have to revise their future labours, the greater we hope and believe will be the call for our approbation.

Bisset's History of the Reign of George III.

(Continued from P. 276.)

THE coalition ministry had many constituents of strength, but wanted the approbation of the King, and the confidence of the people. Parliament 1783-4 being met, Mr. Fox proposed a measure that brought their strength to the test, this was the celebrated India bill, which our historian presents in its object, principle, and chief provisions. Mr. Pitt first reprobated its tendency, and was seconded by

by Mr. Dundas. The arguments on both sides, our historian narrates with his usual impartiality, and skilfully connects the measure with the character and views of its author. Whether good or bad, it was open, efficient, and bold, an effort of transcendent ability. Following it to the House of Peers, our historian mentions the interference of Earl Temple *as a report*, but without making any comment. The scheme being negatived, our author makes what he thinks, an impartial estimate of its merit and demerit; but, though in this there be more of censure than of praise, in our opinion there is not censure enough: and our historian here appears too favourable to the general character of Mr. Fox, and in his admiration of extraordinary talents, somewhat to overlook direction and tendency. This is very far from arising from being a partizan, for our historian appears to be of no party, and in the contest in question, and other controversies, much oftener coincides with Mr. Pitt, whom he regards as a man of talents, equal to Mr. Fox himself, and fitter for the conduct of political affairs. But, impartial as our historian is, in other respects he has one partiality: he rather too highly prizes intellectual pre-eminence, nevertheless he blames the attempt of Mr. Fox, and the majority of the House of Commons, to dictate to the King in the choice of a minister, and approves of the stand which Mr. Pitt and government made in defence of constitutional prerogatives, and bestows very high praise on the united wisdom and firmness of the young premier.

At the dissolution of parliament, he gives the following short summary:

“ Thus terminated a contest between a powerful confederacy in the House of Commons and the executive government, supported by the confidence which the nation reposed in the talents and character of the principal minister. The coalition party defended the ground which it had assumed, and attacked administration with a force, impetuosity, concert, and perseverance, which must have overborne any minister, who did not unite abilities to see the means of defending a constitutional tenure, skill to apply them, and firmness to persist in maintaining what he conceived to be right against any combination of adversaries. A minister less powerful in reasoning, would have yielded to allegations so confidently urged, to sophistry so plausibly supported, or even to the very authority of such illustrious names. A minister, however, endowed with intellectual superiority, unless also resolutely firm, would have rather conceded what he knew to be right, than maintained a contest with so numerous, forcible, and well disciplined a host, though he knew them to be wrong.”

With the dissolution of Parliament the third volume closes.

The fourth volume commences the efficient administration of Mr. Pitt, and presents a view of the state of affairs when he had the first full possession of the reins of government. Commerce was still stagnant, the national credit depressed, and the funds, after an interval of peace, at the lowest price of war. The public income was diminished by fraud, India was without any effectual plan of beneficial arrangement; so situated, the country required the efforts of the ministers to raise

raise the drooping spirit ; to revive public credit ; to promote the just and beneficial government of India ; to improve the income, by suppressing fraudulent deduction, and by positive additions ; to stimulate the national industry, enterprise, and skill, to the highest improvement of our mercantile capability ; and to promote manufactures and commerce, the sources of public and private wealth. The first efforts of Mr. Pitt were directed to finance, and the suppression of frauds against the revenue, and produced several laws, the chief which was the commutation act. Next was his India bill, with the arguments for and against. Britain now resumed her attention to affairs on the continent, of which our historian presents a short sketch. The death of Dr. Johnson at this time our author deems an epoch in the literary history of the times, and gives a short view of the state of literature. Parliament 1785 was chiefly employed by Irish affairs, and especially the commercial propositions. The principles and plans of Mr. Pitt on this subject, our author deems beneficial to both countries, and regrets that they were not adopted.

“ From close connection,” he says, “ Mr. Pitt had seen that very great advantages must accrue to both countries ; commercial intercourse would, in addition to appropriate advantage, gradually tend to assimilation of character, and speedily produce reciprocity of interest ; the result of both would be political harmony. If his propositions had been adopted, it is morally certain, that the bond of amity would have been drawn so close, as to have prevented subsequent events so calamitous to Ireland.”

On the continent the Emperor Joseph and the Dutch were engaged in a contest about the Scheldt, but Joseph found it expedient to abandon his pretensions. France at this time was actively engaged in commercial projects. With these laudable pursuits, there were mingled others of a very different cast. France abounded in ingenious writers, who wanted “ that patient investigation, and experimental reasoning, which only can lead to just, sound, and beneficial philosophy ; to religious, moral, and political wisdom.” In Britain commerce rapidly increased ; and, in the present prosperity, men forgot the calamities of the war. The mercantile and monied interest, in its various departments and corporations, evidently reposed in the Chancellor of the Exchequer, a confidence which they had bestowed upon no minister since the time of his father. In the session 1786, a plan of the Duke of Richmond for fortifying the dock-yards, was submitted and supported by ministers. The most powerful opponent was Mr. Sheridan ; the plan was rejected. Mr. Pitt's scheme for the reduction of the national debt was introduced, and with some modifications adopted. Mr. Hastings being returned from India, Mr Burke representing him as a criminal delinquent, proposed impeachment.

The death of the king of Prussia, which happened about this time, is accompanied with a view of his character, and the state of the affairs at his demise. The attempt made upon our beloved Sovereign by Margaret Nicholson, calls forward the natural effusions of loyalty.

In

In a few words our author paints the feelings of the people on the danger and escape of their king.

"The report of the aim excited horror and indignant resentment through the nation, until the state of the perpetrator's mind was made generally known, and the dreadful impression of the calamity threatened, yielded to delight, that it had threatened in vain. The exquisite pleasure that results from terrible and impending evil avoided, poured itself in addresses of ardent loyalty from every quarter of the kingdom. His subjects before knew that they loved and revered their king; but now only felt the full force of these affections, when the impression present to their minds was the imminent danger of their object."

The views of Mr. Pitt on the relations between Britain and France were grand. He saw that peace was the interest of both parties, and conceived the most effectual means of inducing the two countries to pursue objects so conducive to their mutual benefit, would be a commercial intercourse, which should reciprocally increase the value of productive labour. For this purpose he proposed a treaty, that might reciprocally exchange surplus for supply, and mutually benefit the contracting parties, and a convention was concluded. Mr. Fox and his coadjutors opposed this connection with great ingenuity and ability, but less solid reasoning than was adduced by its supporters. "Mr. Fox maintained, that France was the inveterate and unalterable enemy of Great Britain; no mutual interest could possibly eradicate what was deeply rooted in her constitution." Mr. Pitt controverted this position. The existence of eternal enmity was totally inconsistent with the constitution of the human mind, the history of mankind, and the experience of political societies. Every state recorded in history had been at different times in friendship or enmity with its several neighbours. The next important measure was the consolidation of the customs, which was approved of by all parties. This year the dissenters applied for the repeal of the test act. They expected Mr. Pitt would be favourable to their application on the following grounds:

"The dissenters had coincided with the majority of the Established Church, in supporting the minister of the Crown and people against the leader of a confederacy; thence they inferred, that gratitude would induce him to support a cause, in the discussion of which he was to be one of the Judges; that Mr. Pitt was to be guided by private affection in deliberating on a question of public expediency. The minister was on terms of friendly intercourse with various dissenters, especially Mr. Beaufoy: this consideration, they apprehended, would have great weight in determining the part which he, as a LAWGIVER, was to act."

Mr. Pitt, however, considered the question entirely on the grounds of political expediency, and on those grounds opposed the application. The Prince of Wales at this time having sacrificed the splendour of situation to a sense of justice, an application was made for freeing him from his embarrassments. Here our author presents a very favourable picture

picture of the heir-apparent, and with great delicacy alludes to another subject that was brought into discussion. The proceedings respecting Mr. Hastings had been hitherto unpopular; but the splendid eloquence of Mr. Sheridan, on the Begum charge, gave a turn to public opinion. The history now proceeds to the affairs of Holland, the commotions in the provinces. The conduct of France and of Prussia, and the motives which induced Britain to interfere. The entrance of the Duke of Brunswick, and the restoration of the Stadtholder. The British Parliament being met, all parties agreed in approving of the conduct of ministers respecting Holland. A declaratory bill was introduced to explain certain parts of Mr. Pitt's India act: it was strongly opposed by Mr. Fox and his party, but passed into a law. Our author now brings us to the commencement of the inquiry concerning the slave-trade, and presents a clear, impartial, and masterly view of the arguments on both sides. He allows great praise to the motives of the adversaries of the slave-trade, but does not appear equally convinced by their reasonings. Commerce and finance now flourished beyond all precedent; prosperous at home, Britain turned her attention to the affairs of the continent, which were become extremely interesting.

The Empérer Joseph and the Empress Catherine had formed a confederacy for aggrandizing themselves at the expence of their neighbours, especially by the dismemberment of Turkey, and war ensued. Britain seeing the balance of power, and the independence of Europe, threatened, resumed her character of protector of Europe, and made dispositions for opposing the imperious designs of Russia and Austria. With this view she concluded a defensive confederacy with Prussia and Holland. Messrs. Fox and Pitt differed on the subject of continental alliances. Mr. Fox proposed that Britain should connect herself with Austria as in former times, that, should a war arise with France, such a powerful enemy might divide her attention, and prevent it from being, as in the late war, chiefly directed to maritime affairs. Mr. Pitt thought that Britain should form alliances agreeably to the principle of her interference in continental concerns, to oppose any power by which the independence of Europe might be menaced. France at that time was engaged in no scheme of ambitious policy: she was indeed deeply occupied in plans for remedying the evils of former ambition; Russia was engaged in designs of exorbitant aggrandizement; therefore, in the present case, it was the policy of Britain to counteract Russia, which would be inconsistent with a connection with her ally. Returning to Britain, our historian mentions the retirement of Earl Mansfield, and draws a very able picture of his judicial character. For some of his views on this subject, he, in the preface, acknowledges himself indebted to a counsellor of great genius and erudition, who, he says, is now about to leave this country: we apprehend he means Mr. Mackintosh.

We are now conducted to a momentous and alarming period, the illness

illness of the King, which he introduces in terms that must please all his loyal and patriotic readers.

"The close of the present year was marked by a signal calamity which beset this nation; but, dreadful as was its first aspect, terrible and afflicting the fears of its continuance, proving only temporary grief and dismay for its existence, were speedily overwhelmed in joy for its removal. The vigorous constitution and temperate habits of our Sovereign, now in the prime of life, appeared to promise to his people the long duration of a reign directed to their happiness: contemplating his countenance and form, with natural health, invigorated by exercise, and secured by regularity of living, his people confidently expected, that the paternal goodness, which for twenty-eight years they had experienced, would, after twenty-eight years more, be still exerting itself for their benefit; but the prospect was now overcast."

This very interesting portion of history, our author has deeply studied in detail and principle, and presents it with rigid impartiality. A temporary incapacity being ascertained, Mr. Pitt proposed a committee for examining the journals, and reporting precedents. Mr. Fox deemed such an inquiry unnecessary, and declared himself

"Fully convinced, upon the maturest consideration of the principles and practice of the constitution, and of the analogy of the common law of the land, that whenever the Sovereign, from sickness, infirmity, or other incapacity, was unable to exercise the functions of his high office, the heir-apparent, being of full age and capacity, had as indisputable a claim to the exercise of the executive power, in the name and on behalf of the Sovereign, during the continuance of such incapacity, as in case of his natural demise. Mr. Pitt combatted this doctrine, as totally inconsistent with actual history and the spirit of the constitution: there were, he admitted, no precedents applicable to this specific cause of incapacity; but, whatever disability had at any time arisen in the executive branch, as the history of the country shewed, had been supplied by Parliament."

On this asserted right of the Prince, Messrs. Fox and Pitt were at issue. By a reference to the history of similar or analogous cases, Mr. Pitt established his position, and it was determined that the supply of the deficiency rested with the Houses of Parliament. At this period of the narrative, his Majesty's second son, the Duke of York, is very handsomely introduced to the reader. Mr. Pitt proceeded to frame a plan of regency, by which the Prince of Wales should be requested to be regent, but subject to very considerable restrictions. Having submitted the scheme to the heir-apparent, his Royal Highness, in a very masterly letter, expressed his disapprobation of the project, as debilitating the executive power, and tending to excite jealousy and distrust; nevertheless, in the relation in which he stood, he deemed it his duty to his King and country to accept the office. The professed principle of the regency-plan was, that Parliament should provide for the present necessity only, and do no more than it required, and to guard against any embarrassment in the resumption of the royal authority. The narrative of the arguments for and against the regency propositions, introduces to the acquaintance of the reader Mr. William Windham Grenville,

Grenville, who greatly distinguished himself on the occasion. Having conducted these proceedings to the auspicious event which rendered them unnecessary, and stated the opinions entertained concerning the leaders of ministry and opposition by party exaggeration, our author presents an impartial estimate, wherein he deems the doctrine of Mr. Pitt right, that the supply of the temporary incapacity rested with Parliament; but seems to think the restrictions were greater than was necessary. Our historian's description of the public sentiment during the illness, convalescence, and recovery of the Sovereign, we must quote to gratify our loyal and patriotic readers.

"Confident as our King was of being beloved and valued by his subjects, yet occasion had not fully manifested to him the force, extent, and intenseness of their affections, until they had exhibited themselves in universal delight, that he was, as it were, risen to them from the dead. Perhaps the annals of history do not record a more sincere, tender, and general concern of subjects in the welfare of a sovereign, than displayed themselves in the affliction, gloom, and despondency of Britons, when his Majesty's illness was known, and before the probability of recovery was declared, the anxious and eager hopes that sprang from the opinions of the physician, most conversant in such maladies, and the ardent expectation that arose from the reports of beginning convalescence; these sentiments, increasing with the augmented probability of approaching recovery, until the completion of the cure turned hope and expectation into the strongest joy."

Trade and revenue continued flourishing; the India plan of Pitt, under the administration of Dundas, very greatly increased the productivity of our oriental possessions.

The year 1789 was eventful to the civilized world. Our author sketches belligerent operations between Austria and Russia, Turkey and Sweden, with the political interference of Britain and her allies. Our historian regards with warm admiration the combined genius and heroism of Gustavus, and passes to a prince of a very different cast, and develops the character of Joseph in external, but much more in internal, policy. Joseph is represented as a man without great talents, seeking distinction, and mistaking his way, as the imitator of Frederic, without understanding his model; the tool of Catherine, while he supposed himself her coadjutor; as the votary of innovation, because innovation was the fashion, and pursuing it without regard to circumstances and expediency. He exhibits the measures and policy of this prince towards the Netherlands, with their progressive effects from dissatisfaction to revolt. Here the fourth volume closes.

The fifth opens with a much more momentous event, the French revolution. Our historian reviews the state of France, the old government, the character and spirit of the country under Louis XIV. In this part of his narrative he introduces an observation on the sources of submission to arbitrary power, which, to the best of our recollection, is new, is certainly profound, and, in our opinion, just.

"Submission to arbitrary power arises from various causes, and operates differently according to the diversities of national characters; often it may

proceed from barbarous ignorance, and intellectual debasement, which, mindful of only animal wants, thinks not of any higher enjoyments than the supply of these; a phlegmatic temper, that does not feel injustice and oppression; or from relaxation, indolence, and timidity, which, notwithstanding a knowledge of right, and a feeling of wrong, prevents strenuous efforts for vindication and redress: servitude in these cases is a *passive principle*. The French were very far from being void of knowledge, sensibility, courage, or active exertion; on the contrary, they were intelligent, ardent, bold, and enterprising, but their passions engaged their ingenuity and their force in supporting and aggrandizing their absolute monarch. Submission to arbitrary power in their love for the sovereign, was a **STRONGLY ACTIVE PRINCIPLE**; theirs was implicit obedience, yielded by strength, not despotism forced upon weakness."

Our author traces the commencing and progressive change under Louis XV. prompted and abetted by Voltaire, Rousseau, Helvetius, and their disciples, and favoured by the vanity and impolicy of courts and ministers, and combines with them the direful consequences of her preposterous ambition to France. Louis XVI. he prizes highly for disposition, but regrets his want of firmness. He follows the rapid march of innovating project to the meeting of the States-General. The conduct of Necker, respecting the consolidation of the orders, and the double representation, he deems one cause of the prevalence of the democratic party. The Commons declaring themselves a National Assembly, he regards as the actual commencement of the revolution, though its nominal date be the destruction of the Bastille. He presents a glowing picture of the licentious violence of the populace, stimulated by the licentiousness of the press, guided and prompted by a new engine of command-clubs, connected by affiliation. The new constitution was built on an abstract principle, termed the Rights of Man, and demonstrated the purity of the source by confiscating property, levelling rank, and destroying the existing orders. The savage outrages at Versailles are described with very strong and pathetic eloquence. The following is a sketch of the abduction of the royal family to Paris:

" Within an hour began the procession, more melancholy and humiliating to the king and queen, than any which history records of captive princes, exhibited as spectacles to triumphant enemies. The sovereign of a mighty and splendid monarchy; so long, and so recently famed for learning, arts, sciences, and civilization; renowned for the generosity, honour, and valour of its nobility; the courage and discipline of its numerous and formidable armies; their zealous and enthusiastic affection for their king and his family; the ardent loyalty of the whole people; was now, without foreign invasion or war, without any avowed competitor for his throne, even without any acknowledged rebellion of his subjects, with his queen and family, dragged from his palace, and led in triumph by the off-scourings of his metropolis, the lowest and most despicable of ruffians, the meanest and most abandoned trulls."

Our historian considers the first effects of the French revolution in Britain, where many admired it, because they did not know its specific nature,

nature, and considered it in general as friendly to liberty; but there were classes that comprehended its specific principles and object, and approved its deviations from experience into untried theory. In the British Parliament Mr. Fox took an opportunity of praising the French revolution, as conducive to the welfare of the nation, and the tranquillity of Europe. He was opposed by his friend Mr. Burke, who had vigilantly observed the principles of the change, the character of the people, and predicted misery and confusion from their prevalence; and deprecated the admission of such notions and sentiments into Britain. What the sentiments of the author of the *Life of Burke* are upon this question, it is unnecessary to repeat. We are next brought to the case of the dissenters, the arguments for and against the repeal of the test act; with the latter, on the ground of expediency, our historian concurs. A reform proposed by Mr. Flood in Parliament, brings the wisdom of Windham to answer theoretical ingenuity; finance, British and Indian, and the trial of Hastings, occupies the rest of the session. The death of Joseph II. made a considerable change in the affairs of the continent; his successor Leopold, less bustling, but more prudent, was disposed to peace with foreign enemies, and conciliation with revolted subjects; accordingly peace was concluded between Austria and Turkey, under the mediation of the defensive alliance, and differences were adjusted between Leopold and the Netherlands, under the same guarantee. France proceeded in legislation; in one year the National Assembly crushed rank and distinction, confiscated property, annihilated hierarchy and aristocracy, left monarchy only an empty name, and perfected their levelling efforts.

In Britain the French revolution was now better understood. Many, however, was still favourable to that event. Ministers and their chief supporters forbore discussion of its merits, and instead of delivering judgment on the measures of the French, vigilantly watched the conduct of Britons. In autumn 1790, public opinion, with several modifications, was, on the whole, favourable to the French revolution. One man, however, was destined to effect a speedy and important change. A short sketch of Mr. Burke's production is closed with an account of its immediate effect.

"Profound wisdom, solid and beneficial philosophy, enforced by all the powers of Mr. Burke's eloquence, produced a very great change in public opinion. From this time many men of talents, learning, and political consideration, openly declared sentiments unfavourable to the French revolution. The nobility, with few exceptions, were apprehensive of the danger which awaited their order, if French principles became prevalent in Great Britain. The clergy publicly testified the opinions which they before held. Ministers, cautious as they were in avowing any sentiments concerning the French revolution, did not conceal the high estimation in which they held Mr. Burke's production. The public opinion, which at first had been so extremely favourable to the French revolution, was at the end of 1790 greatly divided."

The dispute about Nootka Sound, originating in the aggression of Spain, was managed by Britain with such vigour and decision as procured honourable and peaceful satisfaction. The ambitious strides of Russia alarmed Britain, she wished to restore peace to Turkey, and security to Europe, even if forcible interference was necessary. Public opinion was averse to a war with Russia; and, in deference to that great director of a free country, ministers abandoned the design. A new constitution being proposed for Canada, called into action the sentiments of Messrs. Burke and Fox on the principles of government and the French revolution; and they maintained their opposite doctrines with their respective powers—a final separation ensued. Important legal questions were this year discussed in the law of libels, and the effect of a dissolution in parliament on an impeachment. On the continent, Catharine, though victorious, granted peace to Turkey on very moderate terms; the cause of this moderation was policy. Poland, by a wise and pacific change, for anarchy substituted united liberty and order, and from thralldom to foreign powers was rising to independence; Catharine wished to re-establish her yoke. In the effects of the French revolution she hoped for success. Neighbouring potentates were alarmed at the progress of the anti-monarchical system. Catharine trusted hostilities might ensue that would favour her designs upon Poland. The National Assembly now promulgated a new doctrine, that internal changes dissolved engagements with foreign powers; and this invaded the rights of German princes. Confiscation, impiety, and tyranny increasing at home, Louis fled from his confinement, but was retaken. So circumstanced he found it necessary to accede to the new constitution. The termination of the Constituent Assembly is closed with a review of the principal changes which it effected, how it found and how it left France.

(To be continued.)

Sketches on the intrinsic Strength, Military and Naval Force of France and Russia; with Remarks on their present connexion, political influence, and future projects. In Two Parts. Part I. 4to. Pp. 200. 12s. Hague, 1803. Imported by Budd, Pall Mall.

THESE Sketches are *professedly* the production of an Englishman, travelling on the Continent, written at different times, and therefore, in some respects, unconnected; we say *professedly*, for, if the author had not so declared in his preface, we should certainly have concluded, from the numerous Gallicisms which they contain, from much of the phraseology, and from *some* of the sentiments, that they had been written by a Foreigner. Be that as it may, they exhibit, among some objectionable matter, some loose statements, and some *hazarded* assertions, many useful and important observations, deserving the attention of the Politician and the Statesman.

“ With

“ With respect to France,” says the author in his preface, “ the formalities of laws, the shackles of property, the embarrassments of ancient usage, common prejudice, and partial rights, have all disappeared before the potent *Jabre* of a military chief. If Bonaparte (Buonaparte) or any other man possessing talents and *character*,” (*character*, we suppose, is here used as synonymous with the French word *caractère*, because in any other sense it is inapplicable to the Corsican Usurper,) “ be able to maintain an unlimited authority at the head of the French nation, and keep alive, upon interior improvement, that energy and vigour which the revolution has brought forth amongst that people, the intrinsic sources of the European dominions of France are such, that their produce may soon enable the Chief Consul to carry into effect the most gigantic projects of his revolutionary predecessors.”

He then proceeds to state, that in ten years the produce of agriculture in France will exceed its former produce by one third ; that “ political evils and military warfare” are more favourable to *great national works*, than “ all the arts of drowsy opulence in peace ;” certainly a novel discovery, and, notwithstanding the confidence with which it is asserted, and the bold contempt of critics, which the author avows, is equally at variance with historical facts, and with the deductions of common sense ; that 15 per cent. on the national income of the republic would produce an annual revenue of 30,000,000 sterling ; and that “ the assertions of British writers, setting forth the misery and oppression which they pretend pervade the interior of France, are written with a profound ignorance of facts, or with a design to lull their abused country into a fatal security. We speak from ocular evidence, having within these last twenty months visited every department of that vast republic.”

We leave the author to settle this last point with Sir Francis D'Ivernois, whose work was reviewed in the Appendix to our Sixteenth Volume : or rather with the republican authorities on which Sir Francis founds his observations, and which he quotes in his book. It is not to be credited that the *constituted authorities* of the republic would labour, by exaggerated statements, to magnify the distresses of their country ; and yet are their statements in direct contradiction to the assertions here made on “ ocular evidence.”

Indeed, we think the grand defect of this work is the strong point of view in which every circumstance favourable to France is placed, and the manner in which every unfavourable circumstance is thrown into the back ground. We cannot, however, impute this to any wish of the author to favour the republic, for he evidently harbours no such wish, but must rather ascribe it to the known facility with which men are apt to make every thing bend to any favourite system which they have formed. It is certainly proper to ascertain the real extent of the danger with which we are threatened, and to look it fairly in the face ; and we must feel obliged to a writer who supplies us with materials for that purpose ; but true political wisdom will draw the line between

that false confidence, on the one hand, which leads us to diminish the danger, and those unmanly fears, on the other, which tend to magnify it. It is most true that we have a very formidable enemy to encounter, and that it requires all the efforts of the united talents and vigour of the country to oppose him with success. But though his resources are great, they are not boundless; though his absolute power has removed many of the obstacles to their exertion; yet there still remain impediments of a physical and moral nature, which must prevent him from deriving all those advantages from them, which it is here taken for granted he must, of necessity, derive.

It must be remembered by the reader, that this book was written *before* the war; else he will be surprized at many things which he will find in it. For instance, the author, ridiculing the assertion of some English writers, who had observed 'that all commercial intercourse with France is interrupted,' remarks "it is not said how, or by whom her commerce is now, or *hereafter*, to be interrupted;" a remark which he certainly could not make at this time. He farther observes, "we are persuaded, that were the possessions and real productive capital of the French republic laid into one scale, and all the sources of commercial wealth and maritime power which we yet possess in security, put in the other, to keep the balance even would require materials of more weight and solid value than the *elogies* which have been written on the treaty of Amiens." If any thing were wanting to turn the scale, we agree with the author that the panegyrics bestowed on the treaty of Amiens would not answer the purpose, because they were utterly destitute of *weight* or *solidity*, as the event has sufficiently proved; but we are decidedly of opinion that the resources of this kingdom, if wisely managed, would suffice of themselves to weigh down "the possessions and real productive capital of France," unless, indeed, the scales were holden by the unsteady hand of prejudice.—Among the *hazarded* assertions of this author, the following may certainly be placed. "In *all* countries, financiers have long proceeded by the same mechanical routine; they add impost to impost, upon the earnings of the poor; they tax the caprice of the rich; and *by trivial economy bridle the circulation of moveable capital.*" The meaning of the *last* remark we profess our inability to discover. "By this ridiculous mode of raising a public revenue, public industry is depressed, the enjoyments of the rich are curbed, and the patriotism of the great is rusted into a cankered contempt." That this is not true, in respect of Great Britain, it is almost superfluous for us to observe. But if, as the author asserts, it be true in respect of *all* countries, it must be true in respect of France, and then we will leave him to reconcile this account of the state of the republic with his previous denial that "misery and oppression pervade the interior of France." If misery or oppression do not accompany or follow accumulated imposts on the earnings of the poor; the depression of public industry; and the curtailment of the enjoyments of the rich; where are they to be found, or what is to be considered as proofs of their existence?

Passing over many other objectionable passages which we had marked for animadversion, we turn, with pleasure, to reflections in which we can heartily concur with the author. He shrewdly observes, in a note, "That Russia should guarantee the chapter of St. John of Jerusalem, at Malta, reminds us of the late King of Prussia's guarantee of an hereditary monarchy in Poland! To consider that island an independent state, while it is garrisoned with Neapolitan soldiers, and while the Consul's Aide du Camp is Prefect of the Royal Palace in Naples, requires more diplomatic sagacity than we possess." After some equally just remarks on the principles and policy of Mr. Jefferson, the President of the United States of America, he expresses a hope, that, in consequence of the Consul's sullen contempt for the authority, power, and property of all other governments, "Providence has yet in reserve some men of talents and character, whom the reiterated insults of these marauding republicans, will, at length, rouse up and draw forward, to save, from further desolation and final slavery, this timid and unmanly world." He subjoins the following note to this passage.

"It is certain, that the most powerful sovereigns in Europe have made repeated application to the Chief Consul, in favour of the King of Sardinia, and other injured princes: and it is equally certain, that, prior to the death of the late Emperor Paul, these applications were received with indifference and answered with illusory professions: since the death of that sovereign, every proposition which was not conceived at *Malmaison* has been spurned at the Tuileries

"It is said that Bonaparte, *personally*, has long despised the governments of all other European states; no wonder that he should do so now. He may well consider his own success and the rank he is tamely allowed to hold, sufficient to authorize him to treat his contemporaries with indifference.

"When, at the request of a legal sovereign, the late Pretender, who had only the shadow of an hereditary right, was sent from Paris, the French government was held up to universal opprobrium, and its weakness on that occasion, was considered as ominous of its future fate. What can the Consul think of these monarchs, who, in obedience to the will of the most execrable college of rebel usurpers that ever disgraced the government of a country, refused to the legitimate King of France, and innocent princes of the House of Bourbon, a wretched asylum in the secluded corners of their dominions?"

Experience so fully contradicts the general assertion that "if the government be virtuous, valiant, and active, the community will be moral, brave, and industrious," that it is needless to adduce examples in proof of its fallacy; yet the observations which follow this assertion are, in most respects, just and judicious.

"Since the Jacobin system of resistance to legal authority has been ratified by all the sovereigns of Europe, and hallowed by the Pope, much pains have been taken to shew, that a people fighting, in what is called their own cause, are capable of greater achievements than those who fight for a chief. By this invidious doctrine, it is meant to prove, that oppression, ignorance, and corruption, are the hereditary characteristics of a legal government:

vernment: otherwise, how could it be asserted, that a band of rebel adventurers, a few usurpers, or a self-elected chief, should be better qualified than a legitimate sovereign to raise a commonwealth to grandeur? The fact is, these pretended extraordinary powers of democracy are bugbears of sophistical invention. A people no sooner renounce their allegiance to one ruler, than they pass under the dominion of another: and if, at the command of a consul, or president, they perform deeds, which they will not do at the order of an emperor, or a king, the cause must necessarily lie in the superior or inferior capacity of one of the parties.

"Calculations, made upon the spirit of a nation, *without a body*, or upon the body of a people, *without a soul*, will always prove fallacious. In the political sphere of human action, extraordinary men appear but seldom; and although the vexatious vices of ignorant rulers may sometimes rouse up an oppressed people to vengeance, yet, they will never become formidable to other states, until they themselves are subdued, and follow a leader, or obey a chief."

We must observe, however, that obedience to a Consul or President which is not paid to an Emperor or King may arise from other causes than the superior *capacity* of the party obeyed. For instance, an Emperor or King may be restrained by the dictates of humanity, or the mandate of the law, from the gratification of his ambition at the expense of his people; when a Consul or President may, by merely throwing off all such restraints, accomplish his object. Here it is not *capacity* but *power*, not *intellect* but *force*, which commands and ensures obedience. In a note to this passage the writers in the London papers are abused for filling their columns with "such panegyrics on the patriotism and noble zeal of a *deluded rabble* in Switzerland, that, to read them is disgusting to common sense." We conceive it to be difficult to select fairer objects of panegyric than the gallant followers of ALOYS REDING, and to us it appears much less "disgusting to common sense" to hear them deservedly praised for their patriotism and their valour, than to see them falsely represented as a "deluded rabble."

The author's remarks on the progressive increase of the power of France, and, more especially the sentiments which he quotes of able politicians on that subject, are entitled to attention.

"With respect to France, the peace of Nimeguen made the dominions of Louis XIV. the most compact and populous kingdom in Europe; that of Utrecht extended them to Spain and the Indies; and a natural consequence was, the consolidation of the military preponderance of that monarchy. The present situation of Holland, Germany, and Italy was then foreseen; and the ruin of Great Britain itself was predicted."

"At Nimeguen, Sir William Temple declared it to be his opinion, *that whoever advised the States General to make peace with France, in her then formidable posture, was a traitor to all the sovereigns of Europe.*" The Elector of Brandenburg was of the same opinion; and wrote to the Prince of Orange, *"If Holland will not come heartily forward, it is our duty to exterminate thus Dutchmen, and to establish, in their stead, a more effectual barrier to the conquering system of France"* During the negotiations at Utrecht, the Emperor

told

told Lord Peterborough, that the Queen, by her secret preliminaries with Louis, had ceded Europe and the Indies to France: and the Electoral Prince of Brunswick, afterwards George I, in his memorials, endeavoured to convince the British ministry, that, by giving up the Spanish monarchy to the House of Bourbon, they surrendered the British kingdom as a province to the same power. The same prince observed to Raby, afterwards Strafford, "Your mistress has signed the death warrant of Europe, and of Old England; and you, sir, are charged to prepare the halter."

"In short, the peace of Nimeguen was the preliminary to the subjection of Europe, and that of Utrecht, was the definitive treaty; the one put France in an offensive position, the other destroyed the defensive means of all her neighbours."

We wish to see both England and Prussia return to the old-fashioned principles of Sir William Temple and the Elector of Brandenburg; we should then have no more ruinous treaties, nor "hollow-armed truces;" we should not lose in the cabinet what we had gained in the field.

The author is much more correct in his general notions of the effects of the power of France, than in his remarks on the extent of her resources, or in his specification of details. When he tells us; "By the conscription-laws, every male is liable to serve in the lowest military capacity: there is neither legal exemption, nor privileged preferment; and, consequently, there is no subject for jealousy in the army, nor for discontent in the community;" we cannot but smile at his logic. It is truly curious to hear equality of oppression alledged as a ground for content! And when he calls the remarks in our papers "on the tyranny of the conscription and the desertion of the young men in France," "absurd declamations and fallacious reports" which "deserve no attention," we cannot but wonder at his assurance. That the people of France consider the laws of conscription as tyrannical, and that the young men desert, are facts too notorious to be denied. Indeed the severe regulations of the Consul for enforcing a rigid observance of these laws, and for punishing such desertion, prove their existence beyond the reach of confutation, or even the possibility of doubt. Of the designs of the First Consul on this country, it is evident, from the following extract, our author had formed very accurate conceptions.

"Most public men have the vanity to blend personal considerations with the concerns of the state. In France, the people are daily telling their Corsican chief, that his person is *la divinité* of the republic; and the clergy exclaim *Amen!** To retaliate presumed injuries, to gratify malignant ambition, and to confirm the mob in their belief of his supernatural genius, we must not be surprised if this mighty adventurer should make the French nation attempt such daring enterprises which moderate thinking men would consider extravagant.

* "Octavius was also deified: *Præsenti tibi maturos largimur honores!*
Horace."

"During

" During the late revolution-war, Bonaparte affected to carry victory in his name: Great Britain was the only power whose arms checked his military career, and confused his diplomatic combinations. The destruction of his fleet at Aboukir, the defence of Acre, (in its effects the most important occurrence of the war,) the expedition to the Baltic, and the loss of Egypt, were mortifying events. These being the only disappointments he met with, they were the more sensibly felt; and they will not be forgotten, until he either revenge them or perish in the attempt.

" The Consul is said to be naturally vindictive; his station obliges him to look upon the legitimate sovereigns who have not yet submitted to his dominion, as his foes; and the same policy by which he holds the government of France, points out to him the necessity of subduing those foes. It has long been notorious, that, in the French cabinet, probity, good faith, and common honesty, are bug-bears, far beneath the notice of their enlightened legislators. To ruin a rival power, force, corruption, and treachery, are equally legal. The British empire is now the only rival of the French republic; to destroy its government would be the *ne plus ultra* of Bonaparte's wishes; and such an achievement would indeed make him the hero of his century. Should *l'homme de la providence* have resolved to make the attempt, as we believe he has, passiveness and concession may fortify his rancor, but they will certainly not alter his decrees."

The event has sufficiently proved the justice of the last observation. Equally just is the following brief sketch of the politics of France.

" Except when the personal characters of leading men, may, now and then, influence the measures of a government, the politics of every state is, to secure its independence, augment its power, and elevate its rank. The objects cannot be pursued singly, they are interwoven with one another.—The independence of a state can only be secured by an unremitted progression in power, of which rank is a consequence. We have already remarked that almost all states have begun to decline, as soon as they ceased to rise. The ambition, avarice, and ignorance, of individuals, allow nations no interval of stationary quiet and security.

" In modern times, the only governments that seem to have acted upon any digested system, are the French since the commencement of the reign of Louis XIV. and the Russian since that of Peter I. These two monarchs felt the internal strength of their respective empires, and measured the powers of their neighbours.

" When Louis assumed the direction of affairs, he found himself hemmed in, on the side of Germany, Italy, and Spain, by Austria; and on all other sides, by Great Britain and Holland. To break through that circumvallation, was an enterprize worthy of a young aspiring monarch: and, as enterprising princes generally do, he succeeded. By the valour of his arms, seconded by the infatuation and treachery of his neighbours, he levelled down all the bulwarks of his opponents; and laid Europe open to the inroads of France. He broke the power of Austria, and thereby destroyed the union and force of the German empire; he made Spain a province of his dominions; annihilated the arrogant and independent spirit of the Dutch; and deprived Great Britain of all her useful connexions on the continent of Europe. His successors made but a poor use of the means he left at their disposal, it is true, but they adhered to the leading principle of his system; they kept fast hold of Spain; took all the measures, which a court like that

that of Versailles could be expected to devise, to weaken the House of Austria; to attach Holland to France, and undermine and divide the British Empire.

"The revolution has, in no wise, altered the politics of France; it has changed the actors and they have adopted new measures. But they are measures much more dangerous to the peace of the civilized world than those of their predecessors. Instead of grovelling in obscure intrigue, deceit, and circumvention, the champions of the republic have substituted a bold system of treachery, violence, and military despotism. During the few years that they have exercised the supreme authority, the republic has achieved all that Louis XIV. perhaps, ever intended; France is raised to an eminence of power, which, in that prince's time, would have made him as completely master of Europe, as he was of Alsace and Navarre. The treaties of Luneville and Amiens have made the First Consul a more formidable potentate, than those of Utrecht and Radstat made the chief of the House of Bourbon."

This is unquestionably true; the Consul is a most formidable potentate indeed; nor, as it would seem, the less so from his inability to deceive those whom he means to *subdue*.

"The republican government cannot so far dissemble its natural character as to impose upon the most shallow observer. The civilities and pacific professions of the consulate, are, to common sense, glaring treacheries; the principles of the French chiefs are printed in fix colours, on all their actions; and their rancorous enmity to other states, is demonstrated by their most simple gestures. The statesman who is the dupe of French politics, cannot, in such capacity, plead deception nor bad faith; for the hostile helmet of the republic is nailed to the crown of her champion; besides, good faith was never the attribute of usurpers.

"Abstracting from the politics of their rulers, the French cannot live for any length of time, on peaceable terms with their neighbours; as equals. they are incessantly labouring by intrigue and circumvention to become superiors; and when allowed to assume a superiority, they are imperious, wanton tyrants: No nation near them will ever enjoy peace while they maintain their present posture"

This consideration should be ever uppermost in the mind of a British Minister, who will also do well to attend to the following gigantic plan for rivalling us on our native element.

"It has been said, that the consulate intends to raise an enormous navy, and to distribute it as follows:

IN THE MEDITERRANEAN.

France shall maintain	30	65 sail of the line of battle ships.
Spain - - - - -	20	
The Italian States. including Naples	15	

FROM CADIZ TO THE TEXEL.

France shall maintain	100	160 sail of the line of battle ships.
Spain - - - - -	40	
Holland - - - - -	20	

"Should the French compose a navy in this manner, and oblige their allies to keep up 95 sail of the line for the service of the republic, the Dutch

Dutch and Spanish officers and men will be under the immediate order of their masters, the *French*. The inconvenience of separate commanders, which has so often frustrated the best combined plans of confederate forces, will thereby be avoided.

"The heavy navies of France will not, however, soon be in a state to give much uneasiness to her rival neighbour. Should Bonaparte seriously set about building line of battle ships, Great Britain may congratulate herself and let him go on. Lucky gamblers play boldly; but, when they meet with a few successive checks, they lose their clue, and become more disconcerted than others. The Consul has hitherto staked high, and with remarkable success; should he attempt to pursue his fortune upon the ocean, his preparations will be analogous to his usual measures; skirmishing is not in his tactics; if he send a fleet to sea, it will be such a fleet, as France never could boast of before; but if the spirit of the British nation do not entirely subside in the interval, that fleet will be beaten: every effort which revenge can devise will be made to augment its force, and it will be beaten again; its creator may then lose his temper, and France will lose her stake in the game.

"The light *Flottilles*, which the republic is preparing, may perhaps merit the attention of the British government, more than all the heavy navies of Europe and America together. It is certain, that, at this moment, arrangements are making to form and repair such *dépôts* and convenient harbours, between Brest and the Ems, where 1500 to 2000 light vessels may be kept in safety and constant readiness, to act either offensively, or to defend their own coasts, as occasion may point out or require: It is equally certain, that immense quantities of materials and stores, for the construction and equipment of these vessels, are already collecting from all quarters: and there is no doubt that the consulate intends to extend this naval system of light squadrons to America and the West Indies."

The reader will do justice to the author's penetration when he recollects that this passage was written during the existence of the late truce. In a subsequent page he tells us—"Bonaparte considers Great Britain as being reduced to the necessity of hereafter confining all her military and naval operations to the defence of her own dominions." Do not the events of the last twelve months appear to sanction this arrogant notion of the usurper? Our author adds; "No state, once reduced to fight in its own defence ever fought long." We hope Great Britain will prove an exception to the rule! But his farther account of the conduct which the Consul, he predicted, would pursue, during the peace, and in the event of a new war, must not be omitted here. "We shall be amused with the Consul's preparations at home; dozens of line of-battle ships will be launching monthly in the ports of Holland, France, and Spain; gun-boats will rise in the channel like mushrooms; and Saint Valery, Boulogne, Mardik, Dunkirk, and Flushing, will be converted into spacious impregnable naval harbours. Naval manœuvres, military encampments, sham-fights and reviews, will be exhibited to astonish and terrify the swarms of our gaping countrymen, who, to the disgrace of the British name, are daily flocking to cringe and bow before their Sovereign's tumid foe!"—These predictions have certainly been verified à la lettre. "In case of another

mother war," adds, our author, "these manoeuvres will be so managed, as to make it appear to the people of England that no invasion is intended; and squadrons will no doubt be sacrificed to shew, that, if such really was intended, to land would be impossible." We have little doubt that such was the design of the French government; but, fortunately for us and for Europe, such is the impetuous and overbearing temper of the Corsican Usurper, that, as we before observed, he can no longer hope to *deceive* those whom he means to subdue. On the visits of certain of our countrymen to Paris, for which some of them are now deservedly suffering imprisonment in the land which they went to admire, our author's comments are pertinent and just.

"Britons have for many ages been considered as the people possessing the most laudable and dignified national pride: they are the only people in Europe who have neither been beaten, nor in any wise humiliated during the course of the late revolution war; and it is remarkable that, after the peace, they are the only people who, in a contemptible admiration for a rebel chief, have lost sight of their own and their country's worth. Other nations have been despoiled and conquered, they have bowed to the tyrant's sceptre by compulsion; but peers of England, British senators, and Englishmen of all descriptions seem to regret the valour of their defenders; they are proud to be noticed in the ring of Bonaparte's Gallic slaves; and hurry in crowds to offer their oblations to the foul priests of that polluted temple of treason, (the Tuilleries), still rancid with a sovereign's blood! We cannot here avoid mentioning a circumstance that lately happened on the continent: One of the first monarchs in Europe desired a nobleman at his court to prepare to go as his Ambassador, or rather Plenipotentiary, to Bonaparte; the other replied, "for the first time that ever a ——— de-
"murred to execute the orders of his master, I am, upon this occasion,
"proud to disobey your Majesty's commands. As an officer, I cannot be
"the instrument to compromise the dignity of my sovereign's crown; and
"as a gentleman, I dare not dishonour a nobleman who wears my name and
"your Majesty's uniform."

We wish we knew the name of this officer which ought to be recorded, as a lesson to the present age; and transmitted, as an example, to posterity. We have very often taken occasion to impress on the public mind a conviction of the vast consequence of the *press* in governing the opinions, and, consequently, in influencing, the conduct, of mankind. And none but the veriest of idiots, entrusted with the management of public affairs, in this revolutionary age, would neglect an instrument so wonderfully potent in its effects. It might, indeed, become a visionary speculatist in the region of Utopia to treat with contempt such a mean of governing, as it were, the minds of a people; but his own ruin, and the ruin of the state which he was bound to protect, would speedily exhibit a fatal proof of his imbecility, and convince even himself of his error. We have reason to believe that our author's account of the effect, produced by the French press, on the continent, in convincing both the rulers and the people of the different states, that *we* are fighting only for our own interest,

terest, and in order to monopolize the trade of the world, false and preposterous as the assertion is, has been very great indeed.

"Whatever the people of England may be told to the contrary, we can, from a personal knowledge of facts, affirm, that this doctrine is believed in every cabinet, and by every political economist on the continent of Europe. The present dependent state and certain subjugation of Portugal, the ruin and conquest of Holland, and the degradation of Spain, with a thousand circumstances of a similar nature, are artfully laid to our charge; and all the little scurrilous predictions of our decline, that issues from the numerous presses, now in all countries devoted to the cause of our enemies, are read and heard with avidity and pleasure by the people of all ranks and professions. Let those fools read them, say our English politicians, what is that to us. Did we not know the end purposed, and see the effects daily produced, by the newspaper statements and comparative views circulated by the secretaries, clerks, and commissaries of the consulate, we might perhaps join in the chorus with our *dotard* countrymen. But we see in those productions, the advertisements and *programme* of the most formidable combination that ever was planned against an empire. And although we know that it will not be believed, conviction compels us to affirm, that Bonaparte's pamphlets and pensions have more effect in confirming the several States of Europe in their enmity towards Great Britain, than all the subsidies the British treasury can ever pay, will have in conciliating their friendship. Subsidies are, no doubt, considerations to the agents and commissaries employed in paying and receiving them, and they may have a certain momentary value with the mistress of a prince or a minister; but they never were, nor will they ever be, a national consideration to any state. The spoils of the British Empire are, on the contrary, objects of the most seducing nature; scattered, as they are, they suit the interests and ambition of many speculators; and the Consul's liberality will perhaps encrease as he augments his means.

"We do not mean to infer that Great Britain has any imminent danger to apprehend from the organized enmity of Europe; but as that enmity can in no wise promote the interests of England, but, on the contrary, may prove more or less detrimental to them, we think it might be as well to prevent its organization; especially as that could yet be done with much facility, and to the great and permanent advantages of the British Empire."

We have already been so copious in our remarks and extracts on this volume, that we must necessarily be brief in our observations upon the concluding part of it; though it contain many reflections that are important, with some of a different description. We shall extract a passage or two respecting the occupation of Brasil, both because the author's sentiments coincide with the advice which we gave to his Majesty's Ministers, during the last war, and because we think they may be of service to the Ministers of the present day.

"With respect to Brazil, next to Indostan, that country is the object that most immediately occupied the cabinet of St. Cloud. The Consul knows, that were it possible to dispossess Great Britain of her settlements abroad, should the British government secure the empire of Brazil, our maritime and naval superiority would be consolidated in spite of all his efforts. It is the only

only country on the globe which neither France nor her allies, could ever molest; she cannot approach it by land, and in our possession, it alone, could maintain a navy that would bid defiance to the naval power of the rest of the world. To prevent Brazil falling under our dominion, the Consul lately spread out his protecting arm over Lisbon, and forbade his soldiers, as well as those of the King of Spain, to pillage that capital. Had General Lafres managed his instructions more French-like than he did, or until the British troops had evacuated the posts and places ceded or given up by the late truce, we should have heard of another cause for his quarrel with the regent of Portugal than the entry of a pair of *lace ruffles*! and by this time Brazil would have been guaranteed in a more effective manner than it has been on our sheep-skins at Amiens!

"When Bonaparte guarantees the settlements of his allies, he secures the contract in its full sense, by either the possession of the settlement itself, or by taking his ally under the dominion of the republic. But when we send out our ambassadors to guarantee the dominions of our friends, they are not instructed to forbid such a friend to cede these same dominions to the Consul next day; any such restriction would be to interfere in the affairs of other states! When the rulers of France see a post or country, which in other hands might, on some future occasion, prove detrimental to their projects, as a duty they owe to the republic, they secure it. Although we know, that settlements, or naval and military posts, in our power by conquest, are by their former owners ceded to our enemies, yet, should our dearest interests depend upon the possession, our magnanimity disdains to retain them! Worthy John Bull! We sincerely wish that your magnanimity, so tempered as it frequently is with other *heavy* ingredients, may not one day meet with such a reward, as will make you stare, and say, who could not have thought it!"

Towards the close of his book, the author again refers to the subject of the occupation of Brazil.

"To take possession of Brazil would be, says honest John Bull, "an unjust thing, for the Queen of Portugal has done us no harm." It might, however, not be amiss to inform him, that Portugal has forfeited Brazil and Goa, by exactly the same misdemeanor that Spain and Holland lost *Trinidad* and *Ceylon*; unable to protect her capital, and certain that we would not do it for her, she committed her dominions to the discretion of the French republic. The First Consul, perhaps not certain what the issue of his war in St. Domingo may be, knows, that charged as he is with the government of France, it is his indispensable duty to secure for the republic, possessions sufficient to give her a preponderance by sea, proportionate to the rank he has given her on land; to do this, the most eligible country on the globe is Brazil: and to have a plausible pretext to garrison that settlement, Bonaparte has, it is said, instructed his ambassador of peace, General Lafres, to make a French *footman* quarrel with the Queen of Portugal's prime minister, or rather with her Majesty's *ministre de finance*. Now, if our worthy neighbour get once possession of Brazil, he will, very soon after, make our credulous cockneys buy their rum and turtle, their sugar and mullein, at Bourdeaux and Rouen!

"Amongst our definitions of political morality, the following answer of the late Empress of Russia to a Polish bishop, might, on some occasions, make an useful ingredient. Prior to the final partition of Poland, a prelate

of high rank in that country endeavoured to convince Catherine II. that the monarchical republic of Poland was a sovereign state, independent of all other earthly power; and that there was an injustice in her Majesty's proceedings against it. The Empress answered, "Reverend Father, if Poland was an independent state you would not have been here to intercede for it. As it is, you can give me no security that your country will not fall under the dominion of those who may one day attempt to disturb the peace of my people. To care for the present, and to provide for the future safety of this empire, the Almighty has imposed upon me the heavy duty of a sovereign, and you know, reverend father, that to the accomplishment of our divine mission, all earthly considerations must give way."

The following observations may startle timid politicians, but they will be examined with the most serious attention by wise and prudent statesmen.

"In extraordinary cases, to use extraordinary means is not only lawful but it is a duty. In the present political state of the civilized world, France is in Europe already too powerful; it is, therefore, the duty of all other powers, and of Great Britain in particular, to prevent that republic augmenting its force by the acquisition of foreign settlements. If the courts of Lisbon and Madrid cannot be roused up to a sense of the duty they owe to the great commonwealth of policed nations, their possessions must be taken from under the leaden hands of their torpid governments, and made subservient, as nature designed them, to the happiness of mankind, and to the independence of Europe; likewise, those luxuriant countries that may be said to groan under the chilling authority of that monstrous government of Turkey and the Barbary states, should forthwith be appropriated to the same beneficial purpose.

"Instead of that common-place phrase *balance of power* which never existed but on sheep-skin treaties, Great Britain has yet the means to raise, in Europe, in America, and on the Ocean, such powers as would establish a real balance or barrier, which all the force and frantic rage of disappointed jacobinism could never break down. Then we would have no need to proclaim ourselves the saviours of Europe! A grateful world would do it for us.

"It should however not be forgotten, that we have only *one* alternative now remaining; to wit, to consign our children and the nation to a state of all others the most repugnant to the feelings of men, and the most degrading to human nature—that of a *subordination to the French*: or to break through those contemptible formalities which bind the hands of government and render all the glorious efforts of our irresistible powers of no effect.

"Are the King of Spain and the Prince of Brasil, as *Vassals to Bonaparte*, more related to us, than were the King of Sardinia and the Prince of Orange who both fought our battles? And is the correspondence of the Grand Signor, of the Emperor of Morocco, and the Dey of Algiers with the First Consul, less hostile to our interests than that of the Nabob of Arcot was with Tippoo Sultaun? What are Spain, Portugal, Turkey, and Morocco to us, when compared to the safety of the British empire? Or what are all our miserable calculations on financial economy compared with British liberty?

"Rather

"Rather than risk the possibility of ever being obliged to acknowledge a superior on earth, our last stilling, the moveable property of the empire the *national debt*, and, if necessary, the blood of our *darling* children, must be to Britons no consideration."

To this last sentiment we most cordially say AMEN. To the following maxim, however, we cannot so readily subscribe, at least without some modification, as to the extent of the criminality of ignorance.

"The statesman who can be imposed upon by intrigue, address, or the bad faith of others, is more criminal than he who sells Jamaica for a bribe, for he may lose the empire *en bonne foi*. Ignorance in public functionaries is treason against the state. The country has a right to call upon every man for his service, but no man is justifiable who accepts an office that he is not qualified to fill."

His commercial notions, if those notions can properly be called commercial, which refer to a matter of such importance as the subsistence of the people, appear, from one of his notes, which we shall extract, to be founded on a truly liberal and comprehensive view of the subject.

"When corn is exorbitantly dear, to grant bounties to import from abroad, raises the price still higher. When a bounty on importation of corn is voted in England, the markets in foreign countries rise in proportion; so that the money granted in premiums, is in reality given to foreigners, to enable them to enhance and keep up the price of grain above its natural level. When corn is cheap in Great Britain and Ireland, to sell and export it, to be laid up in magazines abroad, a year or two, until scarcity shall again raise the price in England, is an economy, on which we shall not here pronounce an opinion. But we hope that its baneful effects will be seen into, and that measures will be taken to prevent the continuance of a practice, which is no less inconsiderate on the part of the legislature, than it is pernicious to the state.

"When the necessities of life are almost beyond the reach of the produce of common labour, and the annual imposts already begin to benumb the arms of industry, the *super-drawback* on exported sugars, by which foreigners are enabled to sweeten their tea and coffee five per cent. cheaper than the English themselves can do, seems the counterpart of the above national economy, and clearly illustrates our system of bounteous liberality in commercial intercourse with foreign states."

We must now take our leave of the author who is certainly a man of observation and knowledge. Though we are very far from concurring in the accuracy of all his statements, or in the soundness of all his principles, it is but justice to observe that his book contains much that is valuable, in respect both of information and of instruction.

The Right of resisting Invasion: a Sermon, preached at the Collegiate Church of Southwell, Dec. 8, 1803, before the Southwell Volunteers, and published at their request. By the Rev. William Barrow, L. L. D. and F. A. S. Pp. 22. 4to. 1s. Rivingtons.

AMONG the numerous patriotic addresses to which the threatened invasion has given rise, few will be read with more interest or instruction, than the sermon before us. Indeed, Dr. Barrow has, on several other important occasions, addressed his countrymen with considerable eloquence and effect, particularly in his Bampton Lectures, and Essay on Education; and, though the present tract is not so polished or elaborate as his larger works, it affords a good specimen of his comprehensive and energetic mode of reasoning. It is, as it were, a small coin from the same rich mine of intellect, and stamped with the same character of strong sense and sound principles.

The text (from Numbers xxxii. 6.) is very appropriate, "*Shall your brethren go to war, and shall ye sit here?*" And the sermon is a powerful appeal to the feelings, as well as understandings, of British subjects, to unite and prepare with all possible diligence to repel the most formidable and ferocious enemy that ever threatened a nation with destruction. It begins by demonstrating the necessity of diligent preparation, and constant practice in the use of arms. "Every man," says Dr. Barrow, "performs that with best effect, which he performs every day. Facility and excellence are the offspring of long and constant application."

After dwelling with considerable force on the duty of regular attendance to military exercise, the Doctor proceeds to an ample vindication of the profession of a soldier, as to his general engagement; but, in the particular instance of invasion, he shews that we resist an enemy on the same principles, and by the same right, that we hunt down the beast of prey, which endangers our flocks, our families, and our lives.

"But," continues Dr. B. "the character of the enemy, and the nature of the contest, it highly concerns us fully to understand, and justly to appreciate; it is no common foe that we have to resist; it is no common battle that we have to fight; the present ruler of France threatens to attack us on our own ground; he is preparing a force more formidable than any by which our country was ever before menaced; and the secrecy in which his enterprise is involved, with respect to the time, the place, and the manner of its execution, is a decisive proof at once of his wisdom and his power.

"Nor let us flatter ourselves that this formidable armament will not be able to reach us; that it is impracticable for the invader to effect a landing on our shores. Let it not be forgotten, that of four attempts of the same kind, during our last contest with the same enemy, two completely succeeded, a third was disappointed by the favour of the elements, and one only was intercepted by the vigilance of our navy, and defeated by its spirit. To despise the efforts of such an enemy, is to give him strength: to imagine ourselves secure against his assault, is to contribute to our own ruin. To
this

this let us add not only that he stands pledged to the enterprize, by his own engagement before his own subjects, before all Europe, and above all, before his own army; but that the zeal and the wishes of that army are ready to second every attempt against us."

The Doctor, in another part, thus enforces the moral and religious duties of volunteers.

"Every sentiment, indeed, of a rational mind is connected with religion. The Christian soldier acknowledges God in all his thoughts, and directs every action to his glory: But the favour of the Deity is to be obtained only by endeavouring to deserve it; by faith in his promises, resignation to his will, and obedience to his laws. You have wisely begun this day by a solemn act of devotion: let the whole of your conduct hereafter be worthy of this beginning. *In the name of the Lord you have set up your banners:* let them wave only to his honour and your own. To his service you consecrate your arms: let no future action of your lives profane them. Immorality and irreligion would disgrace your association little less than cowardice itself. Your military character is only occasional and temporary; and we trust you will soon return to the occupations of peace, and the bosoms of your families. We wish you to assume all the spirit, and to acquire all the dexterity, of soldiers; but not to forget your habits of industry, temperance, and frugality. From the promptitude with which you originally enrolled your names; from the regularity and diligence with which you have attended the appointed hours of exercise and discipline; from the cheerfulness with which you have hitherto obeyed the orders of those who have been invested with authority amongst you; and from the zeal which you have shown in every part of your professional conduct, we doubt not but you will continue faithfully to discharge all the duties which you have engaged to perform. To your protection, then, we willingly intrust ourselves, and whatever is most dear to us. And, should fatal necessity require it, with you we shall at last meet the dangers of the field, and share the common fortunes of the country.

"But let me not prognosticate evil, when I do not fear it. Let me rather bid you advance with all the hope and confidence, which the consciousness of a good cause ought to inspire, when contrasted with motives and intentions which merit only abhorrence and reprobation. Your enemy, instigated solely by views of ambition or of vengeance, is preparing to invade and desolate your country. His avowed purpose is not only to plunder or destroy the property which your skill and industry have acquired, but to dissolve the government and laws under which that property has been obtained and enjoyed; and by his merciless and destructive ravages, to drain every future source of individual or national prosperity.

"He comes, not only to seize all that force or stratagem can give him, but to abolish all those privileges which have long been the pride and glory of Englishmen, and to annihilate that liberty which envy has taught him to hate. Enlisted under the baleful banners of scepticism and infidelity, he hastens to extirpate in others those principles of religion, which he has himself neglected or insulted; to banish from your minds that faith and piety, which have always constituted your best comfort in the present life, and your only hope in that which is to come.

"You are engaged in a cause as opposite in its principles, as, we trust, it will be opposite in its success. Your aim and object are to defend, by

such means as providence allows, the various blessings which his bounty has bestowed upon your native land; and to maintain all those rights and privileges, which a high-spirited ancestry bequeathed to you and your posterity; you are to contend for the fruits of your own honest industry; for all the comforts and endearments of domestic life; and for those mild and equitable laws, by which yourselves and those most dear to you have always been protected.

"You are to contend for the authority and the safety of a virtuous and venerable Sovereign, whose public and private conduct is guided not more by those political institutions, which he is bound by his solemn engagement to observe, than by the benevolent and paternal disposition which he delights to indulge. Above all, you are to contend for that civil and religious liberty, to which every man has a natural claim, and which our national establishments have confirmed; for the truth and the influence of divine revelation; for the faith and worship of your country; for the hope and consolation of the gospel of Christ."

Dr. Barrow continues to shew, that no people had ever more to lose by invasion than we, or more to fear from a cruel implacable enemy. "If we are conquered," says he, "all that history has recorded of oppression will be but the type and shadow of what we are doomed to suffer. Our most splendid monuments of art will soon exhibit only heaps of ruins, and our groves and our corn-fields one general face of desolation. The ingenious engines of our manufactures will be hewn in pieces; our richest mines will be given to the floods; and our proudest cities to the flames. The hostile soldier, degraded to an assassin, will stalk over our land till every house is rendered a house of mourning, and every field a field of blood."

To this sermon is prefixed the request of the Southwell volunteers for its publication, with a short advertisement from the author, in which he apologizes for the imperfections of a discourse hastily drawn up, without any view to printing, and of necessity published as preached. He thus modestly concludes: "So far, indeed, is he from pretending to any depth or novelty of observation, that he hopes and believes he has merely expressed the sentiments and feelings of nine-tenths of the united kingdom."

This assertion, we also hope and believe, is true, with regard to the abhorrence here expressed of Gallic servitude, slaughter, or devastation; but that which constitutes the peculiar value of this sermon, is the salutary and provident caution which it inculcates; in advertising volunteers of the dangers, irregularities, and excesses, to which their new and untried situations are likely to expose them. Of these precedent and foreseeing admonitions, we should have given larger extracts, did we not hope that our readers will not be satisfied with any selections short of the whole sermon.

From the title-page of this discourse, we do not learn that Dr. Barrow holds any church-preferment, nor can we speak with certainty on the subject; but of this truth we are fully convinced, that if a clergyman of his high character, and powerful talents, be not so placed as

to be of most use to society, & is a loss to the publi., and a particular disadvantage, if not a reproach, to the church.

The Decameron; or Ten Days Entertainment of Boccaccio. Translated from the Italian. In two volumes. The Second Edition corrected and improved To which are prefixed Remarks on the Life and Writings of Boccaccio, and an Advertisement. By the Author of Old Nick, a Piece of Family Biography, &c. 8vo. 2 Vols. Pp. 782. 16s. Vernor and Hood. 1804.

THE tales of Boccaccio are too well known to the public to render any critical account of their merits or demerits necessary, at this period. It is sufficient, therefore, to observe of the present edition, that the translator has carefully improved the language of the former English edition, and expunged many of the passages that were offensive to decency. The book too is extremely well printed, and to it is prefixed an engraved head of the author, from Titian, very well executed. In his account of the life and works of Boccaccio, the editor has profusely drawn many of his materials from Villani, Tiraboschi, Martinelli, Bayle, Warton, Tyrwhit, and Roscoe; and he could not apply to better sources of correct information, and critical knowledge.

Boccaccio was born at Certaldo, in Tuscany, in the year 1313, and being designed by his father for trade, was placed with a Florentine merchant, who took him to Paris. His inaptitude to commercial pursuits, however, soon convinced his father of the inutility of adhering to his original plan; and, observing his son to be fond of study, he sent him to study the canon-law, under a celebrated jurisconsult of that day, Cino of Pistoja. But law was as little suited to his disposition as trade; as the editor observes, *Dulces ante omnia musæ.* For them he was resolved to quit, and to them to sacrifice, every thing; his own interest, and his father's wishes. But his dependence was such, that, till his father's death, he was obliged to appear to pursue his legal studies. At that period, released from all restraint, he followed the natural bent of his mind, resigned himself wholly to his favourite pursuits, and became the disciple and friend of Petrarch, who was extremely kind to him, and whom he always gratefully termed his father and benefactor. Intense application brought on a disorder in his stomach, which hastened his death. He expired at Certaldo, in the year 1375, at the age of 62. The following epitaph, written by himself, was inscribed on his tomb:

" Hac sub mole jacent cineres, ac ossa Joannis,
Mens sedet ante Deum, meritis ornata laborum:
Mortalis vitæ genitor Boccaccius illi,
Patria Certaldum, studium fuit alma poesis."

Of his works scarcely any are known at this day, except his *Decameron*. And it does not appear, from the accounts which we have

read of his other productions, that the loss of them is a subject of regret. A very high character, however, is given of his prose writings, by Lorenzo de Medici, certainly a most competent judge, which is extracted by the editor, from the interesting work of Mr. Roscoe.

“ The prose compositions of the learned and eloquent Boccaccio may be considered as unrivalled, not only on account of the invention which they display, but for the copiousness and elegance of the style. If, in pursuing the Decameron, we attend to the diversity of the subjects, sometimes serious or tragical, at others humorous or ridiculous, exhibiting all the perturbations incident to mankind, of affection and of aversion, of hope and of fear; if we consider the great variety of the narrative, and the invention of circumstances which display all the peculiarities of our nature, and all the effects of our passions, we may undoubtedly be allowed to determine, that no language is better adapted to the purposes of expression than our own.”

It is well known, that these tales of Boccaccio have afforded materials to several of our English dramatists, and to many foreign fabulists. They were early translated into English, and the perusal of them formed part of the evening amusements of our ancestors. But, “ amongst other tales suppressed by the interest of the Puritans, in the year 1619, the licence given to ‘ the Decameron of Mr. John Boccace, Florentine,’ was revoked by a sudden inhibition of Abbot, archbishop of Canterbury;” though about thirty years before an Italian edition of this work was permitted to be printed, by Archbishop Whitgift, and an English translation of the Fiametta Amoroſa of Boccaccio received, at the same time, the sanction of the Bishop of London! The liberties which Boccaccio took with monastic institutions, very naturally drew down upon him the enmity of the monks, and occasioned a very curious application to him from one of the fraternity, who seems to have frightened him so much as to have made him seriously resolve to quit the muses for the cowl. The following account of this transaction is extracted by the editor, from Mrs. Dobson’s Life of Petrarch.

“ *Letter from Boccaccio to Petrarch.*

“ A Carthusian of Sienna, whom I know not, came to me at Florence, and asked to speak to me in private. ‘ I came hither,’ says he, ‘ from the desire of the blessed father Petroni, a Carthusian of Sienna, who, though he never saw you, by the illumination of heaven knows you thoroughly; he charged me to represent to you your extreme danger, unless you reform your manners and your writings, which are the instruments the devil uses to draw men into his snares, to tempt them to sinful lusts, and to promote the depravity of their conduct. Ought you not to blush for such an abuse of the talents God has given you for his glory? What a reward might you have obtained had you made a good use of that wit and eloquence with which he has endowed you! On the contrary, what ought you not to fear, for devoting yourself to love, and waging war with modesty, by giving lessons of libertinism both in your life and writings! The blessed Petroni, celebrated for his miracles, and the sobriety of his life, speaks to you by my voice. He charged me in his last moments to beseech and exhort you, in
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the most sacred manner, to renounce poetry, and those profane studies which have been your constant employment, and prevented you discharging your duty as a Christian. If you do not follow my directions, be assured you have but a short time to live, and that you shall suffer eternal punishments after your death. God has revealed this to father Petroni, who gave me a strict charge to inform you of it.'

"The Carthusian who spoke thus to Boccace was called Joachim Ciani; he was the countryman and friend of father Petroni, who died in a religious rapture May 1361; and, it was said, wrought several miracles before and after his death. Father Ciani was with him when he was on his death-bed, and heard him utter several predictions concerning different persons, among whom was Petrarch. Boccace, terrified at what father Ciani had said, asked him how his friend came to know him and Petrarch, as they had no knowledge of his friend; to which the good Carthusian replied, 'Father Petroni had resolved to undertake something for the glory of God, but death preventing him, he prayed to God with fervour to point out some one who should execute his enterprise: his prayer was heard; Jesus Christ appeared to him, and he saw written on his face all that passes upon earth, the present, the past, and the future. After this he cast his eyes upon me for the performance of this good work, and charged me with this commission for you, with some others to Naples, France, and England; after which I shall go to Petrarch.'

"To convince Boccace of the truth of what he said, the holy father acquainted him with a secret which Boccace thought none knew but himself. This discovery, and the threat that he had not long to live, impressed him so strongly, that he was no longer the same man: seized with a panic terror, and believing death at his heels, he reformed his manners, renounced love and poetry, and determined to part with his library, which was almost entirely composed of profane authors. In this situation of his mind he wrote to his master Petrarch, to give him an account of what had happened to him, of the resolution he had made to reform his manners, and to offer him his library, giving him the preference to all others; and begging he would fix the price of the books, some of which might serve as a discharge of some debts he owed him. Petrarch's reply to this letter was as follows:

"To see Jesus Christ with bodily eyes is indeed a wonderful thing! it only remains that we know if it is true. In all ages men have covered falsehoods with the veil of religion, that the appearance of divinity might conceal the human fraud. When I have myself beheld the messenger of father Petroni, I shall see what faith is to be given to his words; his age, his forehead, his eyes, his behaviour, his clothes, his motions, his manner of sitting, his voice, his discourse, and the whole united, will serve to enlighten my judgment.

"As to what respects yourself, that you are not long for this world, if we reflect coolly, this is a matter of joy rather than of sorrow. Was it an old man on the borders of the grave, one might justly say to him, Do not at your years give yourself up to poetry, leave the Muses and Parnassus, they only suit the days of youth.—Your imagination is extinguished, your memory fails, your feelings are lost; think rather of death, who is at your heels, and prepare yourself for that awful passage. But for a man in the middle age of life, who has cultivated letters and the Muses with success from his youth, and who makes them his amusement in riper years, to renounce them then is to deprive himself of a great consolation. If this had been required of

Lactantius, of St. Augustin, or St. Jerome, would the former have discovered the absurdities of the heathen superstition? Would St. Augustin with so much art have built up the city of God; or St. Jerome combated heretics with so much strength and success? I know, by experience, how much the knowledge of letters may contribute to produce just opinions; to render a man eloquent; to perfect his manners; and, which is much more important, to defend his religion. If men were not permitted to read poets and heathen writers, because they do not speak of Jesus Christ, whom they never knew, how much less ought they to read the works of heretics, who oppose his doctrine; yet this is done with the greatest care by all the defenders of the faith. It is with profane authors as with solid food, it nourishes the man who has a good stomach, and is pernicious only to those who cannot digest it; to the mind that is judicious they are wholesome, but poison to the weak and ignorant. Letters may even render the former more religious, of which we have many examples, and to them they will never be an obstacle to piety. There are many ways of arriving at truth and heaven; long, short, clear, obscure, high, and low, according to the different necessities of men; but ignorance is the only road the idle walk in: surely wisdom may produce as many saints as folly; and we should be careful that we never compare a lazy and blind devotion with an enlightened and industrious piety. If you resolve, however, to part with your books, I will never suffer them to fall into bale hands; though separated in body, we are united in mind: I cannot fix any price upon them, and I will make only one condition with you, that we pass the remainder of our lives together, and that you shall thus enjoy my books and your own. Why do you speak of debt to me? You owe me nothing but friendship, and herein we are equal, because you have always rendered love for love. Be not, however, deaf to the voice of a friend who calls you to him. I cannot enrich you; if I could, you would have been rich long ago; but I have all that is requisite for two friends, who are united in heart, and sheltered under the same roof.' *Life of Petrarch, collected from Memoires pour la vie de Petrarch. Vol. II. p. 298.*

Here Petrarch certainly appears to greater advantage than his friend Boccaccio. The editor of this work has displayed considerable diligence in research, and skill in application; and has furnished the best life of his author, now extant. In his "*advertisement*" he briefly notices the defects of the former translation, and the improvements in the present, which are not more judicious than they were necessary.

Letters of Advice from a Mother to her Son. 8vo. PP. 464. 8s. Cadell and Davies. 1803.

MRS. CRESPIGNY, the author of these letters, was personally acquainted with the late Lord Chesterfield, and probably adopted the idea of communicating her instructions to her son, through the medium of an epistolary correspondence, from the memorable example set by his Lordship. But, though she has descended to many of the minutiae of life, she has thought less of the *graces*, and more of the *essentials*, of character, than her noble friend; and has most properly begun with that, which must constitute the basis of every good character,

rather, and without which, indeed, a man may be *graceful*, but never can be estimable or praise-worthy, RELIGION. To this subject her thirteen first letters are devoted. In the ninth she very properly observes :

"As I consider religion to be the basis of every thing that is worthy, I have but an indifferent opinion of the reality or stability of principles, however specious they may appear, which are not formed upon it. They will be weak and wavering, and be liable to be overset by the passions, interests, and daily temptations, of the world. Religion is not only the greatest incentive to good actions, but is the only sure foundation of all that is worthy, generous, and noble ; on that, therefore, a reflecting mind will look as the most certain guide to everlasting happiness, and will comparatively despise the transitory and perishable enjoyments of this short life, the instability of which we see or feel almost every day."

These are truly Christian sentiments, and they are followed by some equally apposite reflections on the day of judgment, well calculated to make a proper impression on a youthful, unpolluted, and ingenuous mind. On *public worship* Mts. Crespigny's notions are equally correct.

"Revelation enjoins it: our Saviour says, 'When two or three are gathered together in my name, I am in the midst of them;'" this from him must be considered as a command. And, in the Epistle to the Hebrews, the desertion of public worship is condemned. Indeed, it is so consonant to every serious idea of religion, that we may venture to doubt the sincerity of every person's good principles, who constantly neglects public worship. It is productive of general utility, calculated to establish good order in society, to soften the heart, to subdue the unruly passions, and to acquaint the lower orders of society with their religious and moral duty, which otherwise they might never be taught. If the rich and powerful refuse to give those examples, for which the inferior classes of people look up to them, they are accountable for the depravity that may ensue. Immorality and want of religion among the lower orders of mankind will be the wretched consequences, and social order and necessary subordination will soon be relinquished. If the poor man never learns his duty, the poor man will never practise it. If the rich man neglects his duty, the rich man must answer for such neglect, and (for) the consequences of it to others."

After such *sobriety* of observation as pervades her letters on religion, we are truly sorry to find, in the last letter on that subject, a remark on the service of our Church, which we cannot but blame as flippant and unfounded. We know not what authority this lady has for asserting that our service "is generally thought too long:" we never heard any one express such an opinion of it; and, we believe, on the contrary, that it is *generally* thought, that is by the members of the Established Church, a most excellent service, and, in all respects, admirably calculated for the pious purpose which it is intended to answer.

"In the successive stages of this national work of religion and piety," says the modern historian of the common prayer, "there has invariably been

an union of all the ability, and all the authority, which the church and state could contribute: The matter has always been planned, digested, and approved, by the bishops and clergy, first under regular commissions, and afterwards in full convocation; and the whole result has been sanctioned by the King, with the advice and consent of the three Estates of the realm. So that it stands upon the joint foundation of ecclesiastical and civil authority. Our common prayer, thus framed upon the most approved models of primitive Christianity, and brought to its present state, after successive revisions by our own divines, has been judged to be as comprehensive, and as unexceptionable a form of public service as is used in any church in the world. We have the testimony of the celebrated Grotius, that it comes nearer to the primitive patterns, than those of any of the reformed churches: It has always been in high esteem with the most eminent Protestants abroad; and it has been admired even in the eastern churches. It is disapproved only by the Papists, who grudge that it retains not more of their service; and by the dissenters, who are jealous that it retains any of it at all. Among impartial judges it must be owned, to be so judiciously contrived, as that the wisest may there exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray out of it with understanding so full, that nothing is omitted which is fit to be asked in public; and in particular, that it comprises most things which we would ask in private, *and yet so short, as not to tire any that have true devotion.* Its doctrine is pure and primitive; its ceremonies (are) so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken out of the Scriptures, the rest are the expressions of the first and purest ages.*

We have that opinion of Mrs. Crespiigny's good sense, that we are persuaded, after perusing this passage, and referring to the book whence it is extracted, she will expunge, in a future edition, the offensive remarks which have called forth our animadversions. We shall not, we are convinced, be again told of "a judicious retrenchment of a service, in which there is a great deal of repetition," and which "might be improved!" But we turn from this aberration of judgment to a steady display of it, in some few farther remarks on the neglect of public worship, in the same letter.

"Can it be pretended, that there may be much invisible religion, where there is so little visible piety? There cannot, it is next to impossible; it is much more reasonable to believe, that those who act so contrary to the precepts of our religion, and omit the duty of serving God publicly, pay him but little attention in private; for real piety would dictate the performance of each duty. Our Saviour says, 'Every tree is known by its fruit;' and St. James says, 'Who offereth praise, he glorifieth me.' How then can such public praise be dispensed with? It is our enjoined duty for the example and observation of men. Our Saviour said, 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.'

* See the able and most useful "introduction," prefixed to the Book of Common Prayer, published for John Reeves, Esq. one of the patentees of the office of King's printer.

Indeed, the necessity of public worship is so manifest, and is so strongly inculcated in the sacred writings, that even those who, from bad habits, from indolence, or from a worse motive, absent themselves from it, are so fully convinced of the impropriety of their conduct, that they never attempt to justify it.

The remainder of the letters, twenty-nine in number, relate to some of the most important concerns of human life, and contain much salutary and good advice. The reflections on duelling, and on modern honour, in the twenty-first letter, are particularly excellent, and highly creditable to the author's principles, as well as to her understanding. The remarks on *female connections*, in the twenty-third letter, are also very good, with a single exception, as to the *last*. After urging some very proper reasons, to shew that when a man has seduced a woman, it is his duty to marry her, a point on which there cannot, we conceive, exist a doubt among true Christians, our author, to our great surprise, adds, "Should there, however, be a probability, that an after offspring may be born, which, from being legitimate, would rob all the others, though of the same parents, and introduce discontent, envy, and discord, in the family; in that case, the marriage I have been recommending would be very improper, and productive of much evil instead of good." Surely this passage was penned without reflection. It contains nothing less than an admonition to prefer worldly convenience to moral good; to continue in sin, in order to avoid family discord; and to refuse to make the only possible reparation to an injured woman, that injustice may not be done to her illegitimate offspring! The advice is indeed so monstrous, that we are convinced Mrs. Crespigny could not have been aware of its tendency, or it never would have received her sanction. Her letters on *seduction* and on *gaming* are among the best in the volume; and the principles which she laudably endeavours to instil into the mind of her son, are enforced by examples drawn from *real* life, which at once interest the feelings, and inform the understanding. If our limits would allow it, we would willingly extract them.

The thirty-first letter, which relates to *trifles*, commonly so called, displays great knowledge of the world, and exhibits a most favourable specimen of the author's skill in the science of *good-breeding*. The first part of it we shall lay before our readers.

"I shall now endeavour to convince you of the importance of many things, which at first sight may appear mere *trifles*; but, believe me, on such *trifles* depends much of the happiness of life, and they may, if disregarded, be productive of material unhappiness: they are continually occurring, and, if not paid attention to, will often severely wound the feelings of those with whom we associate. A moment's consideration will convince you that the comfort of society is materially blended with them, and the inattentive weave a web of uneasiness for themselves at the time they are destroying the comfort of others: what appears trifles may affect the pleasantries of a whole day; a sour look,—an uncivil inuendo,—a careless offensive manner,

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—an ill-tuned whisper or joke,—a tittering laugh,—always silly, may disturb concert, and create suspicion, uneasiness, and ill-will.

“I am aware that it requires not only a considerable degree of knowledge of the world, but considerable good sense; to practise uniform good breeding; to be what is really *very* well-bred; to resist the common temptations, to what are called fashionable airs, but more properly speaking, fashionable *silly* impertinence; and to conduct oneself with uniform propriety;—but there are a thousand little attentions, the omission of which has nothing to do with impertinence, and yet leads to discomfort; for instance, the want of a polite regard to the convenience, taste, or fancies of others; an ill-arranged party; bringing persons together who dislike each other, or who move in very different ranks of life; introducing very troublesome children who dirty and tear the clothes of those about them, cry if contradicted, and after dinner, a time when most people are inclined to enter into conversation and enjoy society, are allowed to interrupt every body. It is not in general a good custom to have children brought in immediately after dinner. I have often seen the attention necessary to be paid to them give such an interruption and check to sociable interesting conversation, as has not been recovered; and a more appropriate time for introducing children to company may always be found: a hundred other such trifles as I have mentioned may, any one of them, be sufficient to destroy comfort, and therefore should be attended to; for, hence it is, that what are called parties of pleasure, if the truth were acknowledged, so often turn out tiresome and unpleasant.”

Hæ nugæ seria ducunt. We agree with Mrs. Crespigny, that many of the serious inconveniencies, and much of the serious comfort of life, are produced by what are generally termed *trifles*. We would have transcribed our author's remarks on the *vulgarity* of writing an *illegible* hand, which betrays, we are told, a *want of education*, had we not been afraid of exposing ourselves to the keen reproaches, the unseemly scoffs, and the bitter sarcasms, of our *printer*.

The style of these letters betrays great carelessness in the writer, who seems, indeed, to have fallen into frequent inaccuracies, from a wish to avoid all appearance of labour and study. But, however excusable this might be in familiar letters to her son, it surely became a duty to revise and correct her style, when she resolved on giving them to the public. A few instances, among many, of these inaccuracies, we shall adduce: “We do not find that God made any revelation of any doctrine or moral duty, as *they* were at that time sufficiently plain,” p. 51. “If he has no call to lay any thing by, still he ought always to let his expences be within a tenth part of his income, or he will, from accidental circumstances, be liable to exceed it, a serious inconvenience, &c.” p. 170. Here she does not say what she meant to say. She certainly *meant to say*, that if a man had 1000l. a-year, he should live within 900l.; whereas, she *has said* that he should live within 100l. “A man of ten thousand a-year may want money as much as a man of five hundred; for each *have* (has) the expences, &c.” p. 175.—“they may relate it in such a manner as to give the event a very different appearance from what it *was* (had) in reality,” p. 337. It should rather run thus:—to make the event appear

near very different from what it was in reality. In one instance, the author appears to *condemn* what she had previously *praised* in another.

Speaking, in her fifteenth letter, of economy, she praises a gentleman who had only a life-income, with a large family, for giving his daughters a good education, instead of saving for them a few hundred pounds. "He determined to bestow that money upon their education, and to live in such a manner as to make some good connections: he did so. His daughters, well educated, I do not mean extravagantly, married well, &c." In the twenty-third letter, on female connections, she cautions her son against well-educated women without fortune. "There are hundreds," she says, "of young women, to whom nature, but not fortune, has been very bountiful, who are well educated, and, in the *tout ensemble*, extremely attracting. Their parents, unable to give them any fortune, have bestowed upon them a much more liberal education than suits their circumstances, with a view, and by no means an impolitic one, of its eventually turning to a very good account, by attracting some man of good fortune. How far such parents act right, it is no business of mine upon this occasion to consider, &c." Here is evidently an implied censure of that which she had before commended.

But these are trifling blemishes, easily removed; and they by no means affect the general merits of the work, which, as we before observed, is highly creditable to the author's principles, as well as to her understanding.

Memoirs of the Life of Dr. Darwin, chiefly during his residence at Lichfield; with Anecdotes of his Friends, and Criticisms on his Writings.
By Anna Seward. 8vo. Johnson, London. 1804.

THE effusions of Miss Seward's muse we have often perused with pleasure; if they were not to be classed with the higher order of poetry, the composition was in general elegant, the language correct, and the verse smooth and melodious; but we are sorry that the duty we owe the public imperiously calls on us to pass a very different judgment on the work before us, for we have seldom had the misfortune to review a production so generally exceptionable: the style is inflated to a degree that is almost ridiculous, and may be said to be a contradiction of Monsieur Jourdain's Tutor, as it is neither verse nor prose. The sentiments are often in opposition to strict morality, and always to legitimate government; and the object of the delineation of character, both of her grand luminary, and the satellites which surround him, (*viz.* Messrs. Day, Edgeworth, &c.) seems only to expose them to contempt or detestation.

The following account of Dr. Darwin, on the death of his eldest son, of which he is said to have been the ultimate cause, is what must excite horror in every mind not deadened to the feelings of humanity, by the doctrines of the new philosophy. This unfortunate young
man

man had drowned himself late in the evening, in a river that run at the bottom of his garden.

"Alarm was immediately given, and boats were sent out. Dr. Darwin had been summoned. He staid a long time on the brink of the water, apparently calm and collected, but doubtless suffering the most torturing anxiety. The body could not be found till the next day. When the Doctor received information that it was found, he exclaimed in a low voice, 'Poor insane coward!' and it is said never afterwards mentioned the subject.

"Though this unfortunate victim of causeless despondency had a gentle, ingenuous, and affectionate heart, he attained middle life without any known or suspected attachment of the impassioned kind. There seemed a want of energy in his character, and too extreme a delicacy of feeling on the occurrence of every thing which was in the slightest degree repulsive. He had never loved business, and his attention to it appeared a force upon his inclinations. While his profession was undetermined, he expressed a wish to go into the Church rather than the law. That preference was repulsed by paternal sarcasms upon its indolence and imputed effeminacy. From infancy to his last day, Mr. Darwin had shrunk, with pained sensibility, from his father's irony. Probably from the less active, less scientific disposition of Erasmus, in comparison with that of his brothers, Charles and Robert, Dr. Darwin had always appeared colder towards him than to his other children. Doubtless it was that inferior degree of attachment which made the lesson of stoicism somewhat more practicable on this trying, this dire occasion. It excited, however, universal surprise to see him walking along the streets of Derby the day after the funeral of his son, with a serene countenance, and his usual cheerfulness of address. This self-command enabled him to take immediate possession of the premises bequeathed to him; to lay plans for their improvement; to take pleasure in describing those plans to his acquaintance, and to determine to make it his future residence; and all this without seeming to recollect to how sad an event he owed their possession!

"The folly of suffering our imagination to dwell on past and irretrievable misfortunes, and of indulging fruitless grief, he often pointed out, and always censured. He relied much on self-discipline in that respect, and disdained, from deference to what he termed the prejudices of mankind, to display the outward semblance of unavailing sorrow, since he thought it wisdom to combat its reality. On occasions and subjects which he considered trivial, he professed to indulge human prejudice; but whenever, by mock assent, he extended that indulgence, a slight satiric laugh, and a gay disdain lurking in his eye, counteracted the assumed coincidence. On circumstances which touched him nearly, he acted steadily upon his own principles.

"And there were subjects out of himself on which he was always seriously and earnestly ingenuous. Politics was one. He hated war, and thought the motives few indeed, which could vindicate its homicide, especially in this commercial and sea-defended country. That of forcing America into internal, unrepresented taxation, and of interfering, through jealousy of her principles, with the internal government of France, he utterly disapproved."

This may be very fine for the declamation of unfeeling panegyrists; but from such fathers, and such friends, may heaven in its mercy deliver us. The last paragraph is the cant of that affected philanthropy, which, destitute of all sense to the relation of affinity, friendship, and country, is only humane to those it does not know, and esteems it

the sole duty of humanity to deliver itself up to the power of merciless and inveterate enemies.

Miss Seward is not more favourable in her account of Dr. Darwin's friends. Mr. Edgeworth is represented as rivalling Blue Beard in the number of his successive wives, two of whom, Miss Honora and Miss Elizabeth Sneyd, were sisters, and consequently the last not his legal wife, and who had both rejected his philosophical friend Mr. Day; and the story of Mr. Day's educating two young girls, for the purpose of fitting one of them to be his wife, and then rejecting them both, and marrying a fine lady, certainly does no honour to the understanding at least of that gentleman; and, indeed, from these instances, one is tempted to apply to Miss Seward, what is said of Mrs. Candour in the *School for Scandal*. We are, however, a little inclined to doubt the strict accuracy of all Miss Seward's anecdotes; for, of this account of Mr. Day's widow after his death, "it was said that Mrs. Day never afterwards saw the sun; that she lay in bed, into the curtains of which no light was admitted during the day, and only rose to stray alone through her garden, when night gave her sorrows congenial gloom." The writer of this article knows the misrepresentation, he having been introduced to Mrs. Day after the death of her husband, by Mr. Stockdale, in his house in Piccadilly; but that "she survived him only two years, and died heart-broken for his loss," he believes to be strictly true.

Miss Seward does not, we think, shew herself a very accurate critic, especially in her remarks on English prosody, she says, "Dr. Darwin's style is also distinguished by the liberal use of the spondee, viz. * two monosyllables, equally accented, following each other instantly in some part of the line." Now, the explanation for the ladies, that a spondee "is two monosyllables equally accented," is to us quite new; and the mystery of this is, that what she calls a spondee, is the meeting of two monosyllables, one an adjective, and the other a substantive: when the material accent falls on the adjective, this arrangement of the accent, when sparingly used, has certainly a good effect.

"MR. BOWLES'S HOPE.

"But lusty Enterprize, with looks of glee,
Approach'd the drooping youth, as he would say,
Come to the *wild woods* and the hills with me,
And throw thy fullen myrtle wreath away!

"BOWLES'S ELEGIAC STANZAS.

"Hast thou not visited that pleasant place,
Where in this *hard world* I have happiest been,
And shall I tremble at thy list'd mace,
That hath pierc'd all on which *life seem'd* to lean?"

In the quotations from Mr. Bowles, p. 182, *wild woods*, in the third

* * T. explanation is for the ladies."

"† Death."

line of the first stanza, and *hard world*, in the second line of the second, are exactly in this predicament, which is certainly not the case of *pierc'd all*, and *life seem'd*, in the last line, since the sense requires the emphasis to be laid where the metrical accent ought to be, and in monosyllabic lines emphasis (in general) implies accent. In the quotation which follows from Dr. Darwin, p. 183-4, none of the examples fall under this case, as the metrical accent on all falls on the substantive; and, indeed, Miss Seward herself observes this, and, in fact, makes the same observation, for on this passage, she says, "all their spondee are preceded by two syllables." It is the struggle (if we may be allowed the expression) between the metrical accent on the adjective, and emphatic accent on the substantive, that produces that reduplication of them, which Miss Seward chuses to tell the ladies is a spondee.

In pages 265, 266, we find some very good observations on the inferiority of the *Paradise regained*; but that inferiority arises chiefly from its being so totally in opposition with its sublime prototype. How can we reconcile the Powerful-Being, who had hurled destruction on the rebel angels, and checked his thunder in *mid-volley*, lest it should totally annihilate them; with the temptation, by the baffled archangel, not only with the pomp and power, but even the common necessities of this transitory world; it was not in the wilderness, nor on the pinnacle of the temple, but on Calvary, that the dominion of Satan was destroyed, and the gates of Paradise thrown open again to mankind.

The following passage, we are happy to be able to quote with unqualified approbation; it alludes to a treatise of Dr. Darwin on female education:

"Perhaps, if Dr. Darwin had to this incomplicate and so easily practicable system, added the inspiration of religion by the same means, viz. expressed contempt for impiety, and daily example of grateful devotion, it would better answer the end of making wise and good men and women, than all the laboured Treatises on Education which have, of late years, been poured from the press; treatises so universally read, so seldom, if ever, even in the slightest degree, reduced to practice! In truth they must be found impracticable, inconsistent as they are with the established habits of society. Obedience to their directions must devote every present generation, at least the maternal part of every present generation, to preparing the future. Every mother must be wholly absorbed in word-watching, and look-watching, and all this by *book*."

The press has lately been employed in a contest concerning the religious education in our great endowed schools; but we may venture to affirm, that if the subject of religion was ever made the chief object of public education, it would be of no effect against the corruption of domestic manners during the short periodic vacations; in vain may the master inculcate the purest maxims of religion and morality, if the paternal roof affords only examples of infidelity, frivolity, and dissipation.

To sum up our judgment of this work, truth compels us to say that

that it contains very little that is good, mixed with a great farrago of trash; and that, if the volume had not been swelled by the arts of book-making, the substance of it would be comprised in a very few pages.

The Revolutionary Plutarch, &c.

(Concluded from P. 187.)

WE now direct our attention to the second volume of this extraordinary publication, which, though "a brief chronicle and abstract of the (revolutionary) times," exhibits a series of more monstrous crimes, a picture of more complicated and diabolical profligacy, than stand recorded and displayed, in any annals of past or present times which have fallen under our cognizance. Before the French Revolution it would have required something nearly as convincing as ocular demonstration, to ensure belief to facts, which, *unphilosophical, unsophisticated*, human nature shudders to contemplate. Even now, indeed, when habituated, by years of crimes and oceans of blood, to consider nothing, however unnatural and however horrible, as incompatible with the notions, repugnant to the principles, or inconsistent with the general conduct, of revolutionary patriots, we feel it necessary to examine, with circumspection, the authorities adduced in support of facts of this nature; as far as such examination is within our power. The principal authorities quoted by our biographer are, a pamphlet entitled *La Sainte Famille*; *Les Annales du Terrorisme*; *Les Crimes des Republicains en Italie*; a periodical publication called *Les Nouvelles à la Main*; and *Le Livre Rouge*, or Court Calendar, by Bourienne; none of which productions we have ever seen. It is, therefore, not possible for us to ascertain the authenticity of these sources. But as the author has appealed to the public for the truth of his facts, and as thousands of persons now living are able to confute them, if they be not what his authorities state them to be, there is certainly strong presumptive evidence of their authenticity, and, if they remain uncontradicted, we may safely receive them as authentic. It were much to be wished that these volumes could find their way into every house, and into every cottage, in the United Kingdoms; the perusal of them could scarcely fail to excite abhorrence of the wretches who now threaten to convert *our* country into the same scene of desolation, blood, and vice, as they have converted all other countries into, in which their intrigues or their arms have secured them a footing. Fain would we transplant a large portion of the book into our pages, but our limits unfortunately forbid it. We cannot refrain, however, from giving a very brief account of each of the consular heroes, nor from extracting some few anecdotes illustrative of their respective characters. We shall begin with those of inferior note.

General Soult, who has been appointed commander in chief of the
 NO. LXIX. VOL. XVII. U army

army destined for the invasion of this country, "was before the revolution, a private in the 23d regiment of foot." He signalized his zeal so much as to attract the notice of Robespierre, who first made him a captain, and afterwards a chief of brigade. He served both in Germany and Italy during the greater part of the last war, and was distinguished by his thirst for blood and his love of plunder. When appointed to his present command, "he said, in the presence of a person now in London, *that he was going to recruit for a seraglio, and to fill up his coffers, by putting into requisition English Misses and English Guineas.*"

General Dumas was born a gentleman, and, under the monarchy, held a commission in the regiment of Languedoc; but he imbibed revolutionary principles in America, and, in the early part of the revolution, joined La Fayette and his faction. He remained attached to the *moderate party*, as it was called, and was destined for transportation to Cayenne, with Pichegru and others, but found means to escape into Germany. He was the author of a well-written military journal, published at Hamburg, entitled *Precis des Evenemens Militaires*, which probably recommended him to Buonaparté. In 1800 he returned to Paris, and is now in high favour with the Consul, who made him chief of the staff of the invading army.

Dufour, a general in the same army, was a trumpeter in Schomberg's Dragoons. "Arrested on suspicion of having robbed one of his officers, he deserted, went to Paris, and there became a fashionable patriot, and a furious Jacobin." But, though honoured with the protection of Marat, he remained unrewarded till 1793, when a revolutionary army was raised, and he and his friend Brune were appointed colonels in it. He was the accomplice of the infamous Carrier, at Nantes, and assisted him in his numberless murders.

In 1793, Dufour said he acknowledged "no other *Divinity* but *Reason*—and no *Saint* but *Saint Marat*;" in 1794, he called "Robespierre, the *Republican Moses*, carrying and shewing *free* and happy Frenchmen to the true Canaan, the real land of promise, France, (regenerated and created by him a republic of liberty and equality) where nature has found again its long-lost right, and where the *sans-culotte* fraternizes with the aristocrat." In 1799, however, he altered his tone, and, now a general, he "spoke with contempt of the sovereignty of the people, and of the equality and fraternity between the citizens of a republic, extensive and populous as France. He called Robespierre a *fool* and a *tyrant*, and the Directors *ignorant and oppressive Despots*, whom *patriotism* had caused him to obey, and *the love of his country* to serve. He styled Buonaparté the *Envoy of Heaven*, the restorer of liberty, and the scourge of the mercantile slaves of modern Carthage, who scatter away their gold in Europe, to forge iron fetters for the universe."

St. Hilaire, another of the invading generals, was a nobleman and an officer under the monarchy. He is represented as a man of dissolute manners, who had ruined himself at the gaming-table, before the revolutions,

volution and had therefore recourse to rebellion for the improvement of his fortune.

General Loison was a private in the French guards; he joined the first rebels, and was extremely enraged with *La Fayette*, for refusing to make him an officer, because he could neither write nor read. He was one of the regicides who attacked the palace of his sovereign, on the 10th of August, 1792, when he was heard to exclaim—"No quarter!—Kill—kill all the Capets—all the Aristocrats—and all the Swiss soldiers."

General Van Damme "is the son of a barber at Cassel; and in 1787 engaged himself as a common soldier in the regiment of Flanders.—In 1788 he was convicted of robbery and house-breaking, and was condemned to be hanged; by the ill-timed humanity of Baron L'Anglois, a judge at Cassel, the sentence was changed into ten years slavery in the galleys, after being marked with a hot-iron on the shoulders by the public executioner." He escaped from the galleys in 1790, turned patriot, and, in 1793, was made a general by Robespierre. After many acts of atrocity, he first denounced the very judge who had saved his life, at that time nearly eighty years of age, then put him to death, and afterwards bought his estate, which he still enjoys!

Augereau, the companion of Buonaparté in Italy, and long his bosom friend, and now commanding the army destined for the invasion of Ireland,

"Was born at Paris in 1749, and is the bastard son of a fruit-woman, who afterwards married a petty green-grocer of the name of Augereau.—At an early age he was inscribed upon the registers of the police as one of its spies; but in 1769, having robbed a person, whom he had arrested of his purse, he was forced by the lieutenant of police, at Paris, to enlist himself in a corps called *Legion de Corse*, composed of desperate vagabonds like himself, whom the police, as a punishment for their crimes and vices, sent to combat the Corsican patriots, who resisted the French plots and the French arms employed to conquer their country. The officers of this corps were adventurers of the same characters as their soldiers, with this only difference, that they were degraded noblemen, or dishonoured gentlemen, whilst their men were common robbers, thieves, forgers, or assassins. The famous, or rather infamous Count de Mirabeau, was an officer in this corps.

"In 1772, Augereau deserted from Toulon, where he was in garrison, and went to Lombardy, and enlisted in the Austrian regiment of Stuart, from which, in 1774, he again attempted to desert, but was overtaken, and received two hundred lashes as a chastisement. In 1778, when a war was on the eve of breaking out between Austria and Prussia, on account of the Bavarian succession, Augereau marched with his regiment to Bohemia, where he found an opportunity to desert over to the Prussians in Silesia, and to become a soldier in the regiment of Kleist, but from which he escaped in 1782. He then went back to Paris, where, being accused of having broken open a jeweller's shop, the police a second time laid hold of him, and he was confined for two years to hard labour in the house of correction, called Bicetre. In 1785 he went as servant with a Swiss officer, Baron de Salis, to Switzerland, married there the daughter of a shoe-maker and re-

sided at Neuchatel, as a fencing-master. In the spring 1786, under pretence of having an invitation to be present at the wedding of a relation some leagues from Neuchatel, he borrowed a horse and two watches from a watch-maker of the name of Courvoisier, with which he left Switzerland and his wife, and went to Italy. In September 1800, when Augereau, as a republican commander in chief, had his head-quarters at Frankfort upon the Main, Courvoisier, who was at the fair, called upon him, and was admitted with the greatest pomp and pride, in the presence of all his generals and officers, and solemnly invited to dine with him. At the table, Courvoisier was placed on Augereau's right hand, above all the German princes and noblemen, who dishonoured themselves by fawning in the anti-chambers, at the levees, or at the table of this shameless upstart. This was the *only value* Courvoisier obtained for a stolen horse, and for two swindled watches."

Augereau afterwards enlisted in the Neapolitan service, whence he bought his discharge with the money which he had earned as a fencing-master. He was then taken into French pay, and employed in Italy, where his conduct was worthy of his patron. In June 1796, he entered Bologna, where he plundered the churches, and committed every species of barbarity.

"He, for one night, put sixteen young nuns into requisition for himself and his staff: the tears of youth, the pangs of conscience, and the prayers of virtue, availed nothing; they were, by a drunken soldiery, carried away, almost lifeless, from the retreat and cells of religion, to the infamous beds of vice; to endure the horrid and disgusting embraces of cruel crime in power. Four of these devoted victims to the lust of republicans, afterwards destroyed themselves; six lost their reason; and the six others, their health.

"These, and other abominations, excited in Italy universal detestation of Frenchmen, and of French principles, and brought on many partial insurrections. In July 1796, the inhabitants of the town of Lugo rose against the French tyrants. Augereau went there to *re-establish order*. With his numerous armed banditti he soon dispersed some few disarmed citizens, and defenceless women and children. "To inspire the Italians with terror for French republican *justice*," he gave up the town to pillage for three hours, and widows were violated by the side of their murdered husbands, and virgins ravished between the butchered and mutilated carcases of their fathers and brothers. To finish this *scene of true French fraternity*, the principal church was ordered to be cleared, and at night all females above ten, and under forty, were ordered, *under pain of death, to present themselves NAKED at a civic feast given by Augereau* in this church. The inhuman and sacrilegious abominations which took place that night, are described in a work printed at Verona in 1799, and called "*Les Crimes des Republicains en Italie*:" but they are too terrible and too shocking to be related to English readers. It is, however, useful to observe, that if Augereau committed, and permitted his soldiers to commit, these cruelties, his commander in chief, Buonaparte, approved of them; and he advanced into the good graces of the Corsican victor of Italy, in proportion as he was barbarous with the Italians."

The fruits of his plunder in this devoted country were immense.

“ One of Augereau’s mistresses is seen in the first societies at Paris, and at the court of the First Consul, with a diamond cross, worth ten thousand Louis d’ors, which formerly belonged to a Madona at Padua, and paid for by the acquittal of six priests of the cathedral in that city; and Augereau wears a sword, of which the handle is set with the same diamonds and jewels, that formerly decorated the cross of a Christ in the church of San Marc, at Venice. These, and other particulars of the same sort, could not be known, if Augereau had not the barefaced impudence to relate them, to boast of, and laugh at them himself.”

General Lasnes, chief of the staff in Augereau’s army,

“ Was born in a village near Perpignan, where his father kept a wine-vault, and lodgings for smugglers, waggoners, mule-drivers, and other persons of the same description. He was in 1784, bound apprentice to a dyer, whom, after pilfering, he left, and lited into a regiment of dragoons, from which, in some few months, he deserted, and the revolution found him a groom with the postmaster at Montelimar in Dauphiny. He soon became conspicuous there, amongst the patriotic brigands, who, in 1789, laid waste that unfortunate country, murdered or proscribed all men of property, and plundered or divided their possessions.”

Barras promoted Lasnes to the rank of adjutant-general under Buonaparté, when, in 1795, he assisted in the massacre of the Parisians. This is the man who recently behaved with so much insolence at Lisbon, and to whose child the Prince Regent degraded himself by standing godfather!

General Massena is the son of a wine-merchant at Nice, and at an early age enlisted as a soldier in the service of his sovereign, the King of Sardinia, whence he deserted, after corrupting the minds of his comrades, and joined the French, who rewarded his treachery by promoting him to the rank of a general. His latter peculation and exactions in Lombardy occasioned his disgrace and his recall to Paris, where he was severely reprimanded by the *virtuous* Consul.

“ When Buonaparte had finished his philippic, Massena told him with a submissive air: *Je suis un voleur*; and, fixing him, he said; *Tu es un voleur*. Looking next at General Murat, he continued, *Il est un voleur*; then, regarding the whole circle of Generals, he exclaimed, *Nous sommes des voleurs*; bowing to them all, he added, *Vous etes des voleurs*; and, in retiring, he said, *Oui Citoyen Consul, ils sont des voleurs. Des republicains Francois tel est le caractere!*”

Magna est veritas, et prævalebit!

The next biographical sketch is that of *General Andreossy*, the late French Ambassador at our Court, who was an officer of engineers before the Revolution. This gentleman is unstained by those crimes which pollute so many of his political and military associates, and has little to reproach himself with, except his disloyalty to his king, and his services to the regicides. The author has here introduced a paper which, he tells us, he received from a friend at Paris, entitled “Instructions of C. M. Talleyrand to General Andreossy.” If the paper be authentic, it is a curious document.

Admiral Bruix, who commands the flotilla at Boulogne, was an officer in the Royal Navy of France. He served under De Grasse, and became one of his accusers. His principles may best be collected from the following letter which he wrote from Brest, to Jean Bon St. André, in 1794, when that worthy patriot was a member of the celebrated Committee of Public Safety :

" Citizen representative of the French people, our late want of success was entirely owing to the want of activity of our republican guillotine—let a guillotine be fixed in permanency (*en permanence*) on board every man of war, frigate, cutter, sloop, and, if possible, in every boat; let its axe never be rusty; let the continual cutting off the heads of cowards and traitors keep it polished with the blood of these enemies to equality; let the guillotine, the saint guillotine, and nothing but the saint guillotine, be your order of the day; let death follow suspicions and the suspected, as the shade the body; *accustom our sailors to wade in blood as much as in water*, and the empire of the ocean and of the world is ours."

The remainder of this volume is devoted to the Consular family. In the year 1800, a pamphlet was published at Paris, entitled, "*The Genealogy of Brutus, Aly, Napoleone Buonaparte, the Corsican, Successor to the French Bourbons*," whence the following brief extract is taken :

" When, on May 3d 1736, Porto-Vecchio was attacked, a butcher from Ajaccio, called Josepho Buona, brought a seasonable assistance with a band of vagabonds and robbers, who, during the civil troubles, had chosen him for their leader; in return, King Theodore on the next day, or 4th of May 1736, created him a nobleman, and permitted him, as a memorandum of his services, to add to his name of Buona, the final termination, *parte*. His wife's name was Histria, daughter of a journeyman tanner at Bastia. Carlo Buona, the father of Josepho Buona, kept a wine-house for sailors; but being accused and convicted of murder and robbery, he died a galley-slave at Genoa, 1724; his wife, as an accomplice, and who, on account of her extremely vicious character, was called *La Birba*, died at Genoa in 1730, in the house of correction. These were the grand and great-grand parents of his Consular Majesty; who his father was, is well known, and that he served and betrayed by turns his country, during the civil wars.

" After France had conquered Corsica, he was a spy to the French governors, and his wife their mistress. From *this pure and virtuous source descends Brutus, Aly, Napoleone Buonaparte*, the successor of the Bourbons, born in a country whose inhabitants were, in the time of the Romans, held in such detestation, for their infamous and treacherous disposition, that they would not have them even for slaves; and of whom Seneca, who resided long amongst them, has said, as if he had imbibed the prophetic spirit,

Prima lex, illis ulcisci; altera, vivere rapto;

Tertia, mentiri; quarta, negare Deos.

SENECA DE CORSICIS."

Next in order is the illustrious mother of the First Consul of the great nation:

" Letitia Rancilini, the mother of the Buonapartes, is by some said to be the daughter of an attorney, by others, of a blacksmith. At the age of fifteen,

teen, she made a *faux-pas* with a friar, and at sixteen married the soldier, Carlo Buonaparte. Her education had been so totally neglected, that when she was picked up by Mr. De Marbœuf, she could neither read nor write, and her own brother, a poor curate, was engaged and paid by him, for instructing her; while he himself taught her to perform the honours of his house. Possessing a natural, though uncultivated genius, she soon repaid, by her improvement and attentions, the expences and anxiety of her friend. In her younger years she was pretty, rather than handsome; her conversation was trivial, but pleasing and agreeable, by her manner of expressing herself. She was accused of blending the Italian cunning with the Corsican duplicity, prudery with wantonness; and, to cover all fashionable vices with religious hypocrisy, she went regularly to church, and religion always appeared to occupy a mind, vacant, if not wicked. She confessed once in the week, got her absolution, sinned, and confessed again. She wore, and, she yet wears upon her person, *the relics of some saint*; she was, and is yet, strict in her external devotion, fast-days, and inflictions on herself, of severe penances and mortifications.

"After the death of her benefactor, and by the revolution, which deprived her of a pension settled on her by him, she was reduced to the greatest indigence. Her eldest daughter having married Bacchiocchi, a cotton-manufacturer at Balle, she received from him an annuity of six hundred livres (25l. sterling); upon which, and some millinery-work of her other daughters, she subsisted until Napoleone obtained from the hands of Barras, the widow of the guillotined General Beauharnois."

Joseph Buonaparté, the Consul's elder brother, was formerly clerk to an attorney at Ajaccio, in Corsica. He was ambassador at Rome when General Duphot was killed there, in a popular tumult excited by the French, for the purpose of obtaining a pretext for plundering and revolutionizing the city. He appears, by this sketch, to be the best private character of the whole family.

The account of Napoleone Buonaparté opens with a well-drawn parallel between him and Robespierre, tending to confirm the opinion which we have always entertained, and occasionally expressed, that the Consul is the most detestable character of the two. We fully agree with the author, that his actions sufficiently prove him to have "nothing human but the shape, with the heart and ferocity of a tyger, the cunning of the fox, artful as a monkey, and blood-thirsty as a wolf." The gallant PHILIPPEAUX, first the deliverer, and afterwards the friend and companion, of Sir SIDNEY SMITH, whom he accompanied to Acra, where he signalized his talents and his courage, and unfortunately perished, was brought up with Buonaparté, first at the College at Autun, and afterwards at the military school at Brienne, at both which places this traitor was supported by the bounty of his sovereign. The following particulars of his early life, as indicative of his future character and disposition, cannot be uninteresting to our readers: After Buonaparté had violated his allegiance to his king, by taking the civic oath in 1790,

"At the mess of their regiment, Philippeaux publicly insulted him as a perjured traitor; but, as his fashionable patriotism had been combined with

a no less fashionable prudence, he declined (though so contrary to the nice principles of honour amongst the French military serving the King) either to demand explanation, or to take satisfaction as a gentleman or as an officer. He was, in consequence, excluded from the mess; and, in revenge, excited the jacobins to attack the whole corps of officers with their usual calumnies, abusing them as aristocrats, and threatening them with the lamp-post, or, as it was then called, the lantern of the sovereign people. To spare their countrymen fresh crimes, most of the officers, amongst others Philipeaux, emigrated.

"This base and cowardly behaviour convinced Philipeaux, that he had hitherto fostered a serpent in his bosom, and made him remember many particulars of their earliest youth, that caused him to be ashamed of having so long been the dupe of a man, whose ferocious and atrocious sentiments he had often witnessed; but, instead of ascribing them to a deeply vicious heart, believed them to originate from a head turned by wrong ideas of stoicism.

"He recollected, that at the age of twelve, in the College at Autun, Buonaparte had a favourite dog, which had belonged to his deceased father, who was particularly fond of him, and on his death-bed had bequeathed him to Napoleone to be taken care of. For fifteen months this dog had been his constant and faithful attendant; when one night, by stealing a part of his master's supper, he offended him so much, that, after a cruel beating, Buonaparte swore the dog should never live another supper-time; the next day he put his threat in execution, by nailing the poor animal alive against the wall, and cutting him up deliberately, that he might be tormented so much the longer!!!

"At the age of fifteen, in the military school at Brienne, Buonaparte had an intrigue with the daughter of a washerwoman, who found herself in a state of pregnancy. He consulted Philipeaux, how to extricate himself from this disagreeable affair, and was advised by him to give her some money to carry her to the lying-in-hospital at Lyons, and he offered his purse to assist him. The money was accepted; but within twenty-four hours, the unfortunate girl perished with her child, victims to the early cruelty of this young monster, who had brought her some pills, as he said, to produce an abortion or a miscarriage: but which, in fact, were composed of, or mixed with verdigrease and arsenic. The protection of M. de Marbœuf, the interest and reputation of the school, and a sum of money given by his protector to the girl's mother, saved him from a well-deserved punishment.

"On the day his poisoned mistress had been buried, he began to court her younger sister, and thus augmented his former guilt with unrepented and unfeeling insensibility. Friendship, often as blind as love, ascribed to imitated stoicism, what was the effect of rooted wickedness.

"His greatest amusement when a boy, was to frequent the public hospitals when any dread ul or disgusting operations were to be performed, and to regard the pains and agonies of the sufferer, and of the dying. With what little money he had, he paid the attendants in these abodes of misery, to be informed when any scene of horror, conformable to his feelings, was expected to take place; and he diverted himself often with his comrades, in mimicking the convulsive struggles of suffering or expiring humanity. He piqued himself on having seen, before he was fifteen, 544 operations, or amputations, and the agonies or deaths of 160 persons*."

His

* * These particulars of Buonaparte are taken from a work called *Les Annales*

His conduct is then briefly traced from that period to the present moment. Some judicious observations occur in pages 266,—277, on the liberty of the press, and its total annihilation by Buonaparté. The portrait of his wife is next exhibited, who, it is well known, was a rich heiress, of the name of La Pagerie, and married, for her first husband, to the Viscount de Beauharnois. She is here represented as a woman of most dissolute manners, and most profligate life; and several notorious instances of her profligacy are related. She became the mistress of Barras, and lived in that capacity when she married Buonaparté; and, after the departure of the latter for Egypt, she is stated to have renewed her intimacy with the former. We recommend the matter of the following note to the particular attention of such of our fair country-women, as, while they profess to abhor French principles, do not blush to adopt French practices :

“ It is well known in France, that the naked fashion was invented in 1794, in consequence of the executioner's custom to tear off ladies handkerchiefs and part of their gowns, to uncover their shoulders before they were guillotined. Madame Napoleone and Madame Tallien were the first who, after the death of Robespierre, shewed themselves thus naked to the public, and who invented the red wigs, shawls and handkerchiefs, in imitation of the red shirts with which the pretended conspirators against the republic of regicides, were dressed when carried to execution. It is hardly possible to invent fashions from more atrocious, or cruel occurrences. The head-dress, a la Titus, originated from the executioner cutting off the hair of those condemned to be guillotined.”

The author gives a curious account of the instructions which this lady received, on the assumption of the supreme power, by her worthy consort, in order to enable her to support, with propriety, the new character of queen, which she was destined to perform. The French bishops are very properly reprobated for their baseness, in representing this profligate woman as “ *the MODEL OF HER SEX, of manners as simple as her morals were pure, with innocence in her looks, and virtue in her heart.*” Human baseness can scarcely be carried to a higher pitch ! In expence this she-consul certainly rivals the most magnificent of queens.

“ Though Madame Napoleone disposes at present of thousands of Louis-d'ors, as she did formerly of livres or shillings, she is by her extravagance in dress, and by her gambling, several millions of livres in debt. Lately at Brussels, she lost in six days, at cards and dice, fifty thousand Louis-d'ors, paid for her by the minister of the national treasury, Marbois. According to the periodical print, *Les Nouvelles a la Main*, of Vendemiaire, year xii, or

Annales du Terrorisme, printed by Desenne, at Paris, in 1795, or an. iv. pages 59, 60, and 62. In February 1798, the author, then a prisoner, was in company with Philipeaux at Paris, who confirmed the above-mentioned particulars in the presence of d'Ab——t, at present a Corsican colonel of artillery.”

October 1808, Madame Napoleone never puts on any plain gown twice, and she changes her dress four or six times every day. In the summer she makes use of four dozen of silk stockings, and three dozen of gloves and shoes; and in the winter, she uses three dozen of the best *English* cotton stockings, and two dozen of *French* silk stockings every week. She never wears any washed stockings, nor puts on twice the same pair of gloves and shoes. All her *chemises* are of the finest cambric, with borders of lace that cost ten Louis-d'ors each. Six dozen of chemises with lace, are made up for her every month. Every three months she exchanges her diamonds and jewels, or has them newly set, according to the prevalent fashion. Four times in the year her plate, china, furniture, tapestry, hangings, carpets, &c. are changed according to the seasons. She has ordered, as her regular establishment, two new carriages and twelve different hories every month; and of the thirty-six horses in her *private* stable, her master of the horse has a power to dispose of twelve every three decades, to be replaced by twelve others of a fashionable colour. Twelve times in the year, all persons belonging to her household receive new accoutrements, or liveries. Her own wardrobe is divided every thirty days between her maids of honour.

"Madame Napoleone has four distinct established wardrobes, different diamonds, &c. for travelling, for the Thuilleries, for St. Cloud, and for Malmaison; and though she cannot reside but in one place at the same time, in the Thuilleries, as well as at St. Cloud and Malmaison, four changes of furniture, &c. are always ordered for the same period. At St. Cloud she has, at the expence of six thousand Louis-d'ors, improved the bathing-cabinet of the late unfortunate queen. By touching certain springs, she can command what perfumes her caprice demands, to mix with the water; the reservoirs always containing, for fifty Louis-d'ors, the finest odours, and best perfumed waters. By handling other springs, she commands the appearance of drawings or pictures, elegant or voluptuous, gay or libertine, as her fancy desires. When she wishes to leave the bath, at the signal of a bell, she is, by a mechanical invention, lifted, without moving herself from the bathing-machine, into an elegant, moderately warm, and perfumed bed, where she is dried in two minutes; and from which she is again lifted and laid down upon a splendid elastic sofa, moved, without her stirring, by another piece of mechanism into an adjoining cabinet for her toilet, of which the furniture and decorations cost 100,000 livres. For the improvements only, of her luxurious, though less expentive, bathing-cabinet, at the Thuilleries and at Malmaison, the French republic has paid two hundred thousand livres."

Eugenius de Beauharnois, son to the wife of the First Consul, seems to be heir to all his mother's virtues. "At the age of twenty-two, he modestly prides himself on keeping *no more* than six mistresses: one of them, Mademoiselle Chameroy, an actress at the opera, was killed last year by his brutality, when in a state of pregnancy." Some other notable exploits of this distinguished personage are here recorded. But we turn from this disgusting portrait to that of Fanny de Beauharnois, his sister, now Madame Louis Buonaparté, who "is the very reverse of her parents and her brother; amiable, unassuming, loyal, and liberal." The Consul himself is stated to have loved her, as far his ferocious nature is susceptible of love; and even to have smiled,

smiled, at her ingenuous advice to him to restore his lawful sovereign to the throne. So lovely, and so good, now is her hard fate to be deplored! We quit her with regret, to contemplate another object of disgust.

"Lucien Buonaparte, the next younger brother to Napoleone, the First Consul of France, was, in 1790, bound an apprentice to a petty retail grocer at Balthia: for some pilferings he was turned away, and joined the Marfeillois Brigands, who, on the 10th of August 1792, took and plundered the Castle of the Thuilleries, and murdered the Swiss guards, after treason had forced the unfortunate Louis XVI. and his family to leave their habitation and seek refuge in an assembly of rebels and regicides."

Honest Lucien followed the avocation of a *petit* with becoming zeal; he became a member of the Jacobin Club; displayed his spirit in assisting to clear the prisons of the *aristocrats*, in September 1792, by the simple operation of cutting their throats, or knocking out their brains; and particularly signalized his skill and dexterity in plundering "the *aristocratical* grocers shops in March 1793." "When Napoleone and Lucien, in the spring of 1793, went to Paris, such was their poverty, that they were obliged to make nearly the whole journey from Nice to Paris, 700 miles, on foot; and when at Paris, they together occupied a miserable garret in *rue de Mouffalard*, for 50 sous (25 pence) per week. In revolutionary times, and in revolutionary countries, the distance is often the same from a garret to a throne, as from a throne to a scaffold."

When this prince of the consular blood of Corsica was appointed by his gallant brother, minister of the home-department, he was in his proper element.

"He possessed the means to gratify all his degrading and cruel passions. Not a woman, whom chance exposed to his view, or caprice to his fancy, and whom money, power, violence, or intrigue, could procure, but was seduced, dishonoured, and ruined by him: neither the innocence of youth, the misfortunes of beauty, the sanctity of marriage, or the sacredness of consanguinity, were respected by him. In six months he was guilty of more crimes than all the Princes of the house of the Bourbons have been accused of in six centuries. At a ball in April 1800, at the Hotel de Richelieu, where upwards of two hundred women of fashion were present, amongst others, two of his own sisters*, he often and loudly repeated, *here is not a woman with whom I have not intrigued!*"

"After the battle of Marengo, ambition got, for some time, the better of debauchery: Lucien imagined, because his brother could dictate to emperors and create kings, he might easily marry into some imperial or royal family; and, as his wife was an obstacle, he gave her some ice-cream, which she ate, and died—that she was poisoned, not only her relations, but all Paris, proclaimed.

"* General Murat always suspected the incestuous profligacy of his brother-in-law, and this is one of Napoleone's reasons for keeping Murat in Italy. Murat has fought and wounded Lucien in two duels."

"To

"Two days after his wife's death, five of Lucien's armed spies carried away to his country-house, against her consent, the beautiful wife of a rich banker; she was confined there several days to console him, not for the loss of his wife, but for the refusal of his brother to marry him to some German princess."

Louis Buonaparté, the husband of Mademoiselle de Beauharnois, "was a petty clerk, with a salary of twenty pounds a-year," in a petty provincial police-office at Marseilles, kept by a notorious terrorist, brother-in-law to Lucien Buonaparté. He is represented as a great libertine, whose health is injured, and whose constitution is impaired, by his debauchery. His son is said to be the destined successor of the First Consul. "Jerome Buonaparté, the youngest brother of the First Consul, was born in 1785. When, in 1795, Napoleon's crimes were rewarded with rank and riches, Jerome was an errand-boy in a small inn, frequented by waggoners, at Marseilles; and such was the poverty of his mother and family, that, unable to pay for his instruction, at the age of ten he could neither write nor read."

This hopeful youth was placed in the navy, and passed some time at St. Domingo, during which he had, it seems, full opportunity for displaying the fullness of his hereditary virtues, all the *mildness* and *suavity* of his family.

"On his arrival at the Cape, daily torments and executions of the unfortunate negroes were the orders of the day, and he found so much delight in the improvements, by the hellish genius of a republican officer, Grenier, to prolong their sufferings, that he presented him with a ring, worth twelve thousand livres; whilst he sent to prison another officer, who forgot to call him up one morning when 262 of the negroes were half burnt before they were sawed to pieces. At his arrival his *virtuous* sister, Madame Le Clerc, had presented him with a beautiful mulatto woman for a mistress, to keep him *sage*, as she said: this girl was descended from respectable parents, and had received a better education than was common in St. Domingo, since the revolution. One afternoon, in a fit of jealousy, Jerome ordered her to be devoured alive by some famished blood-hounds, which he always kept for his entertainment, and was present to witness his atrocious orders executed!!! This abomination surprised even Madame Le Clerc, who, *as a punishment, did not admit her brother to her table the day following.* A brother of this unfortunate girl, a lieutenant in the republican service, being refused the satisfaction he demanded for this crime, in despair deserted over to the Blacks, but was recaptured, and condemned by General Le Clerc to be shot from the mouth of a *cannon*. Every thing that the fancy or passion of Jerome fixed upon, he put into requisition for his use. The day after the murder of one mistress, he *sent orders* to the daughter of a white planter *to fill up the vacant place*; she preferred, however, poison to the embraces of such a young monster; but by disappointing his vile passion, she caused the death of her father, and the ruin of her family; the former being shot upon the denunciation of Jerome, who accused him of corresponding with the negroes, and his property was confiscated for the use of the republic, or rather of the Buonaparte family. Another day, when he observed an American merchant in an elegant English phaeton, drawn by four English horses, he ordered him to descend, and when he refused, four of General Le Clerc's guides

guides dragged the American from his carriage, which Jerome afterwards appropriated to his own use. After the war with England, when he bravely deserted over to the American continent, this merchant attacked Jerome before the American tribunals, to be paid for his plundered property*."

The three virtuous sisters of the First Consul are all that remain to be noticed. The eldest of these is Madame Bacchiochi, who, previous to her marriage with a little manufacturer at Basle, with great humility, superintended the concerns of the dairy, or rather performed "all the drudgery of a dairy-maid, in the small farm rented by her parents near Ajaccio, in Corsica." She is stated to be the most virtuous of the Consul's sisters, "because, like her mother, she had *only one child* before her marriage." The next sister is "the Princess Santa Cruce."

"When, in 1796, success crowned Buonaparte's army in Italy, the Princess Santa Cruce was an assistant to Madame Rambaud, a mantua-maker at Marseilles, with whom she had for six years been an apprentice, and in the keeping of a soap-manufacturer, a married man, in that city, of the name of Julien, by whom she had two children. In 1797, she and the present Madame Murat accompanied her brother Joseph to Rome, where he was appointed by the Directory the ambassador of the French republic. The irresistible arms of Napoleone convinced the *patriotic* Roman prince, Santa Cruce, of the all-subduing and irresistible attractions of his sister, and she was made a princess within twelve months after she had been a mantua-maker, and commanded in an elegant hotel in a short time after she had left off serving in a shop."

"Last, though not least," is the Princess Borghese, late Madame Le Clerc.

"I do not want a God more than a God wants me;" these blasphemous words are often in the pretty mouth of the present Princess Borghese, the youngest sister of the First Consul. Instead of acknowledging with gratitude the undeserved goodness of a Providence, *that* from a prostitute has made her a princess, and upon the pinnacle of fortune's temple, remembering with repentance and shame the misery of the night cellar; alike vicious, impious, and scandalizing in affluence as in wretchedness, she bids defiance to the power of her Creator; she insults the hope of the religious, as well as the consolation of the moralist, and augments the afflictions of suffering innocence by encouraging or extenuating the infamy of prosperous crime. Hypocrisy of every kind is bad, but the hypocrisy of Napoleone's atheism is monstrous, because it adds cowardice to guilt. It is, however, difficult to say which is the most dangerous in a corrupted nation, an atheist upon an usurped throne preaching christianity, or an amiable, fashionable, and popu-

* Some of the particulars of Jerome's conduct at St. Domingo, the author has from a respectable American gentleman, who was an eye-witness to what is related, and which has already been published in the American papers. Of Jerome's earlier education, see *La Sainte Famille*; and of his sea expedition, see *Les Nouvelles à la Main*, and the *Moniteur*."

lar woman, spreading about, almost by his side, the defolating and dangerous tenets of atheism, particularly as this woman is known to be his *favourite* sister.

"At the age of fourteen, the Princess Borghese, then Pauline Buonaparte, ran away from her mother's house with a Sardinian corporal and deserter, Cervoni, and, until Napoleone's usurpation in 1799, when she, according to the pamphlet *La Sainte Famille*, was found covered with rags and disease, in a house of ill fame, in the rue St. Honoré, her relations were entirely ignorant of what was become of her. To reward the *patriotic* services of an accomplice at Toulon, as well as in Italy and Jaffa, Napoleone permitted the notorious terrorist General Le Clerc, son of a miller, to marry this worthy *princess of his blood*, who, besides the usual sums of money allotted each consular sister, received as a portion, first, the command over the army in Portugal, and the plunder of that kingdom, and afterwards the command of the expedition to St. Domingo, and a colony to pillage, enslave, and ruin.

"In December 1801, Madame Le Clerc sailed with her husband for St. Domingo, and witnessed all the atrocities of this republican proconsul: though she possessed an uncommon influence over this ferocious character, neither his treason against the unfortunate Toussaint, nor the shocking torments and punishments he inflicted on those negroes whom his conduct had made desperate, were prevented by her; on the contrary, if the already-quoted pamphlet is to be believed, she often enjoyed, and even commanded, as an amusement, the disgusting sight of mutilated blacks roasted alive, or devoured alive by her husband's faithful allies, the Spanish blood-hounds. Her only occupation, besides, was to gather and heap up new treasures, from the daily, if not hourly extortions, requisitions, and confiscations of her husband, and after his death, accompany her ill-begotten riches to France. During her voyage, she condescended to accept the consolation of a colonel for the loss of a general, and to permit the continuance of the services of one of Le Clerc's former aid-de-camps, which forced her to put off for near six months her nuptials with the *patriotic* Roman Prince Borghese, who no doubt obtained her *chaste* hand from the First Consul Buonaparte, in France, as an *indemnity* for the property the Borghese family had lost by the plunder of General Buonaparte in Italy."

Such are the portraits which this volume exhibits, and a more choice collection, our readers will certainly admit, has never been offered to public inspection. Let the advocate for that *cheap form of government*, that *school for the sterner virtues*, the *nurse of heroic principles*, a REPUBLIC, contemplate the hopeful group, wake from his patriotic reverie, and recover his sober senses.

As an apposite appendix to this list of republican worthies, is subjoined the memorable pamphlet of "Killing no Murder," which, though written for *other* times, and addressed to *another* usurper, contains many passages most strikingly applicable to the present usurper, and to the present times.

POETRY.

Four Herick Epistles of Ovid; translated into English Verse. 12mo. Pr. 72.
Heming, Alcester: Dwyer, London. 1803.

THE merit of this translation will best appear by a comparison with those which have preceded it—and we have taken the first forty lines that occur, in the first epistle, from Penelope to Ulysses, as a specimen :

“ Thus thy Penelope, Ulysses, greets,
Thus, to return, her lingering lord intreats :
Stay not to answer ; bane of every joy
To Grecian maids, low lies detested Troy,
Troy, and old Priam and his conquered host,
Scarce worth the labours and the tears they cost,
O had the adulterer in the deep been laid,
Ere his proud fleet for Lacedemon made !
Mine had not prov'd a cold forsaken bed,
Nor had I tedious days in sorrow led ;
Nor, while I sought to waste the night unblest,
The pendent web my widow'd hands oppress.
How oft my fears beyond the truth would rove !
How full of fond solicitude is love !
At thee I thought the fiercest foe must aim,
And turn'd all pale at Hector's hated name ;
Hector, they said, Antilochus had slain ;
Then caus'd Antilochus my coward pain ;
When bled Patroclus arm'd in borrow'd mail,
Fast flowed my tears that stratagem should fail ;
The Lycian spear Tlepolemus bedew'd ;
Thy fate, Tlepolemus, my grief renew'd,
Till every Grecian in the battle slain,
Chill'd my fond bosom as the icy plain :
But to chaste love some god protection gives,
Troy lies in ashes, and my husband lives.
The Greeks return, at blazing altars bend ;
Barbaric spoils to Grecian gods suspend ;
Maids, for their lovers sav'd, their offerings bring,
Troy's fates subdued by theirs the lovers sing,
Old men admire, and trembling girls grow pale,
While the fond wife devours the husband's tale :
One, on the table, draws the battle's line,
And Troy, all Troy describes in drops of wine,
Here Simois flow'd, Sigeum's land was here,
Here Priam's palace seen its head to rear ;
This was the ground the wife Ulysses chose,
Thy proud pavilion there, Achilles, rose ;
There, where uncurb'd, the fiery couriers drew
The mangled Hector, trembling as they flew.”

The version by various hands, published by Dryden, gives them thus :

“ To your Penelope at length break home,
 Send no excuse, nor stay to write, but come.
 Our trouble long, Troy does not hold you now,
 Nor twenty Troys were worth all this ado.
 Wou'd some just storm and raging sea had drown'd
 The ruffian, when for Lacedemon bound ;
 I should not then of tedious days complain,
 Nor cold a nights, and comfortless have lain ;
 Nor should this pains to pass the ev'ning take,
 And work, and weave, ev'n till my fingers ake :
 I always fear'd worse dangers than the true,
 (As always love unquiet fears pursue)
 Fancy'd thee by fierce Trojans compass'd round,
 And Hector's name still struck me to the ground.
 When told of Nestor's son, by Hector slain,
 Straight Nestor's son rous'd all my fears again.
 When for his sham how dear Patroclus paid :
 I wept to find that wit no better sped.
 Tlepolemus by Trojan jav'lin kill'd,
 Through all my veins an icy terror thrill'd.
 Whatever Greeks miscarry'd in the fray,
 I fainted, and fell (well nigh) dead as they.
 Heav'n for chaste love has better fate in store,
 My husband lives, and Troy is now no more.
 Our captains well return'd, each altar flames,
 And temples all barbarian booty crams ;
 For their safe loves the women offerings bring,
 And Trojan fates by ours defeated sing.
 All stand amaz'd to hear, both old and young,
 And listening wives upon their husbands hung.
 Some on the table draw each bloody sight,
 And spilling wine the whole sad Iliad write.
 This Samois, that the Sigeian land,
 And there did Priam's lofty palace stand.
 Here skulk'd Ulysses, there Achilles dar'd,
 There Hector torn, the foaming horses scar'd.”

The version of Barret published, in 1759, is as follows :

“ This, still your wife, my ling'ring lord ! I send :
 Yet be your answer personal, not penn'd.
 Sunk now is Troy, the curie of Grecian dames !
 (Her king, her all, a worthless prize !) in flames.
 O had, by storms (his fleet to Sparta bound),
 Th' adulterer perish'd in the mad profound !
 Cold in a widow'd bed I ne'er had lay,
 Nor chid with weary eyes the ling'ring day :
 Nor the protracted nuptials to avoid,
 By night unravell'd what the day employ'd :
 When have not fancied dangers broke my rest ?
 Love, tim'rous passion ! rends the anxious breast.

In thought I saw you each fierce Trojan's aim ;
 Pale at the mention of bold Hector's name !
 Whose spear when brave Antilochus embrod'd,
 By the dire news awoke, my fear renew'd.
 Clad in dissembled arms Patroclus died :
 And, oh the fate of stratagem ! I cried.
 Tlepolemus, beneath the Lycian dart,
 His breath resign'd, and rous'd afresh my smart.
 Thus, when each Grecian prest the bloody field,
 Cold icy horrors my fond bosom chill'd,
 But Heav'n, indulgent to my chaste desire,
 Has wrapp'd (my husband safe) proud Troy in fire :
 The Grecian chiefs return, each altar shines,
 And spoils of Asia grace our native shrines.
 Gifts, for their lords restor'd, the matrons bring ;
 They, Trojan fates o'ercome, triumphant sing ;
 Old men and trembling maids admire the songs,
 And wives hang list'ning, on their husbands' tongues.
 Now, drawn in wine, fierce battles meet their eyes,
 And Ilion's tow'rs in miniature arise :
 There stretch'd Sigeon plains, here Simois flow'd :
 And there old Priam's lofty palace stood ;
 Here Peleus son encamp'd, Ulysses there ;
 Here Hector's corpse distain'd the rapid car."

We recommend it to our learned readers to consult the originals, which will be found much more faithfully rendered than is common in poetical translations, and yet not without spirit.

Some of the lines, however, require to be revised and retouched, as lines 10 and 11, p. 6 :

" Your former deeds, (now thought pretend for me !)
 Compar'd with this were cautious, I agree."

Which are rather obscure, and certainly not elegant ;
 And the third couplet, p. 9.

" Thine am I still, and thine will ever be,
 Penelope, Ulysses wife to thee."

Which certainly might be improved.
 The opening of the second epistle—

" Will Helen suffer ?"

Where there is an ambiguity in the word *suffer*.
 Line 6, p. 14, in the same epistle

" Of a great river sprung to wed a slave,"

Might be made more musical.—In the second lines of the third epistle we disapprove of *bearing* health : but as it is more pleasing to praise than to blame, we particularly recommend to the notice of the reader, line 6, p. 4,

" How full of fond solicitude is love !"

And the last in the same page,

" *Chill'd my fond bosom as the icy plain.*"

Line 6, p. 11.

"It's last faint gleam the lamp of life supplies."

And the ten lines that close our extract, which are admired in the original, and are very closely and, we think, happily, rendered, by this translator :

"Old men admire," &c.

The six first lines of page 21 ; and the lines beginning with the two last in the same page, and ending at line 14, p. 22 :

"Whom from her gods a stranger could beguile ;"

Are particularly spirited :—As are the following taken from the third epistle, p. 36.

"To his own city Neptune bars the road,
Return O Grecians each to your abode,
Ah whither rush ye ? hark the winds forbid,
Nor chance your fury but the god has chid.
Say what to Troy assembled nations draws ?
Return ; a vile adulterers is the cause."

And the picture of the bride arriving and disarming her husband, is affecting :

"The lot I envy of the Trojan maid,
Though on the shore she dwell that foes invade,
And view, (sad spectacle !) her slaughter'd friends ;
Yet the fond bride upon her lord attends ;
She binds the casque upon his warrior brow,
And prints a kiss to battle ere he go,
Then softly whispers, prompted by her love,
'Return and dedicate thy arms to Jove ;'
Cautious he weighs the injunction in his mind,
And fighting thinks on her he left behind :
The helmet she unclaps, withdraws the shield,
Her bosom lulls him wearied from the field ;
To me distracted, all fulfill'd appear
With fatal certainty the dreams of fear."

God forbid this may ever be the case with the British fair !

The opening and the close of the *Medea* to *Jason*, are very animated.

The repetitions of *Ovid* are well varied. The notes explanatory, and not unentertaining. As there is no good version existing of the epistles of *Ovid*, we hope the translator will proceed, and we wish him success in an undertaking, certainly not easy, if properly executed.

The punctuation is very faulty, and should be better attended to.

The Judge ; or an Estimate of the importance of the Judicial Character, occasioned by the death of the late Lord Clare, Lord Chancellor of Ireland ; a Poem, in three Cantos. By the Rev. Jerome Alley, Chaplain to the Right Honourable Lord Sheffield, &c. 18mo. Pp. 144. 4s. 6d. Verner and Hood. 1803.

MR. ALLEY has formed a very just conception, as well of the importance of the judicial character, as of its essential qualifications ; and he could not,

not, in our opinion, have selected a person more fit, or more worthy, to illustrate his position, than the late Lord Clare, whose death we deeply lamented at the time, and daily see additional cause for lamenting. Indeed, if we may trust those appearances in the political world, which seldom deceive, the period is fast approaching, when the loss of the peculiar knowledge, firmness, and virtues of that excellent Nobleman, will be found irreparable.

In the sentiment adopted by Mr. A. from "*The Guardian*," we heartily concur. "When a judge is capable of being influenced by any thing but law, or a cause may be recommended by any thing that is foreign to its own merits, we may venture to pronounce that the nation is hastening to its ruin." Such of our readers as will take the trouble to refer to our remarks upon some part of Peltier's trial, may probably find some cause, that is if they agree with us in the justice of the above sentiment, to tremble for the fate of our country.

The "*dedication*" to Lord Sheffield contains a well-deserved tribute of manly praise, devoid of adulation; to distinguished worth, devoid of ostentation. In the "preface," Mr. A. observes, that Lord Clare could not escape obloquy during his life, and that "even death has not been able to shelter this illustrious man from the malevolence of the foe which his virtues scorned." But "happily," as he adds, "the censure of the malicious is the glory of the good; and slander, in her efforts to depress, is often active but to exalt." It could not, indeed, be supposed, that a man of his Lordship's active mind, determined spirit, and consistent conduct, could escape censure, or even calumny, in an age, and in a country, in which *principle* is so frequently sunk in *party*, and *patriotism*, in the general application of the word, springs from any thing but the *amor patriæ*.

The author has contrived to render his poem, though written in blank verse, extremely interesting, without even the aid of fiction, by interspersing it with anecdotes of real life, and with facts illustrative of the principles which he enforces, and the characters which he recommends. The explanatory notes, at the end of each canto, contain much curious matter. We select the following, which refers to an animated picture of the 'progress of rebellion, and its attendant cruelties, because we think it not amiss, at the present moment, when a wish seems to be entertained by a certain description of persons, to make the public believe that acts of cruelty were only exercised by the Protestants and the loyalists, while the rebels and the Romanists were only the *objects* of such cruelty, to remind our readers of some of the *facts*, which, it would seem, there exists an intention to obliterate from our annals.

"It is a certain fact, that multitudes of the lower classes had assumed to themselves, early in the rebellion, the future ownership of the estates in their respective districts. There were some, nevertheless, who, though much enamoured of woods and lawns, confined not their soaring ambition to the paltry acquirement of lands and tenements. Such of the wives and daughters of their superiors as appeared to them sufficiently beautiful, were also apportioned out by the amorous imagination of these secret lovers, to decorate the bed of the valorous pikeman, and the aspiring rebel. It was even said, and, I think, it appeared in evidence, that the jolly and well-fed coachman of a Dublin citizen, was among those who were 'smitten with the love of noble dames,' and that he had already chosen the Right Honourable Lady _____ as the joy or solace of his future life."

In one of the notes, a high, and, in our estimation, a very just, character of Lord REDESDALE is given, which we notice with the more pleasure at this time, as his Lordship seems to have drawn down upon himself the hostility of all parties. This is not the place for delivering our sentiments of the correspondence between his Lordship and the Earl of Fingal; Lord Redesdale's letters were never intended to meet the public eye, and the nobleman to whom they were addressed ought to have limited the communication of them to the circle of his immediate friends, with a strict prohibition not to render them the topic of public animadversion. We have our own opinion on this subject, which differs from any which we have hitherto heard, but which, nevertheless, we shall be free to declare, whenever a proper opportunity shall occur. Our readers may be assured, that it will be found perfectly consistent with the principles and sentiments which we have always professed on the important question to which it relates, and from which we shall never deviate, though, by our adherence to them, we know we shall give serious offence to many of our most valued and most valuable friends.

Mr. Alley's poem exhibits his genius, his talents, and his principles, in a most favourable point of view; and we have little doubt, if he continue to cultivate the muses, that their sweetest smiles and best favours will amply reward him for his labour.

A Hint to Britain's arch-enemy Buonaparté; an Effusion appropriate to existing circumstances. By T. Strange, Master of the Academy at Watlington. 4to. Pp. 16. 1s. Norton, Henley. 1804.

THIS effusion begins with an useful hint to Buonaparté, respecting his *invincible* legion, and his notable achievements at Acra, and in Egypt; and ends with an appropriate admonition to ministers not to conclude another "hollow-armed truce."

"Of armistice, fallacious truce, beware!
Your wily foe's device, to circumvent,
With specious parley your resolves suspend,
Your ardour cool, with your resentment play,
And then your mild forbearance to deride."

The advice is good, but we do not see why it might not as well have been administered in plain prose as in blank verse.

The Christmas Holidays, and Black Monday; or the Boy's return to School. In Blank Verse. By Henry Whitfield, M. A. Fellow of King's College, Cambridge. 24mo. Pp. 32. 1s. 6d. Highley. 1804.

DEFECTIVE indeed must his memory be, who has forgotten the opposite feelings which the approach of the Christmas holidays, and the sad return to school, excited; with all the little interesting circumstances attendant on either epoch. These are here portrayed, with a faithful pencil, exhibiting a picture, the features of which must be familiar to every eye, and endeared to every mind. We shall transcribe the closing lines of the second poem, as they contain advice not less useful to adults than to youth.

"By the fond love which links the social chain,
By all thy cares, my own, dear youth, forbear,
(Whoe'er thou art, who chance may read my lay,)

To tempt the snares of new philosophy,
 Pregnant with mischief, unlubricated;
 In baleful sands the found'ring vessel sinks.
 Dare to be good, though callous fashion smile;
 Strong with these truths, if in the voyage through life,
 In gilded bark thou'lt venture from the coast,
 And credulous exult on smiling seas,
 Though storms arise, and clouds of mischief form,
 Though the hoarse surge may rage with dire dismay,
 Ev'n though thy stouter vessel's heart-ribs crack,
 Ev'n though the painted prow be wath'd with waves,
 Truth, Heaven's bright seraph, pilots to a port,
 Where Comfort waits the mourning prodigal,
 In splendid realms our father greets his son.

*A Supplementary Epistle to the Correspondence between Mr. Bowles and Mr. Adam:
 addressed to the man who calls himself a Christian. 4to. Pp. 26. Harding.
 1804.*

IN common parlance, when we say a man *calls himself* a Christian, we mean that he is a Christian only in appearance, and not in reality. Such, according to this poetical parasite of the illustrious house of Russell, is Mr. Bowles. We shall not, however, insult that gentleman, by *defending* him against such a charge. His life and actions will shew, even better than his writings, the solidity of his pretensions to that religious character, which no one prizes more highly, nor appreciates more justly, than himself. As to the poetaster, whose production is before us, we shall exhibit some specimens of his *diffidence* in praise, and of his *moderation* in censure, which cannot fail to recommend him to the patronage and protection of all good and virtuous men. First mark, good reader, his manly professions:

"No random praise is mine: too well I know
 What to myself and to the muse I owe.
 For dead or living worth, the muse's quill
 No drop of sulsome flattery shall distil.
 When to such meanness I debase my song,
 May one eternal blister scald my tongue."

He promises fairly and largely: 'If he should break it now.'—'Tis
 eply sworn—'

"But here no chance to err in the extreme,
 Where BEDFORD'S tow'ring virtues are the theme:
 Their heights to reach ev'n FOX in vain essays,
 High as he shot 'the glittering shafts of praise.'"

Thus, we see, this gentleman, who so loudly, and so decisively, disclaims
 flattery, and wishes that his tongue may be scalded by an eternal blister, if
 ever he debase himself to such meanness, does not hesitate to pronounce the
 blown panegyric of Mr. Fox, greatly inadequate to the virtues of its
 subject. When we remember that Mr. Fox described his Grace as a *great
 simple, as a perfect model, for the imitation of the present age and of posterity,*
 say that is a *vain attempt* to characterise his merits, which is in fact to say
 the Duke of Bedford was greater than great, more perfect than perfect,

is something so very like *most fulsome flattery*; so very like *erring in the extreme*, that our plain *prosaic* judgment cannot distinguish the difference.

Inadequate, however, as, in his estimation, Mr. Fox's panegyric was, our bard proceeds with his own *versification* of it, and, after ascribing to the Duke of Bedford, all the social virtues, his possession of which have never, as we know, been called in question, together with sincere friendship and extensive charity, thus closes his account.

" But not the social virtues, that embrace
In ties of amity the human race,
That make our neighbour's happiness our care,
Were BEDFORD'S sole regard—an equal share
Those virtues held, whose influence is confin'd
More to ourselves, and of severer kind;
That teach us harder duties to fulfil—
To curb the passions and regulate the will,
To strive with nature in its selfish part,
And guide the wanderings of the wayward heart :
Whose mind with these so largely was embrued,
So train'd so disciplin'd, so self-subdued?
On these religion had her seal impress'd,
These radiant inmates of his gentle breast."

The bard, it seems, was determined not to fall into the same error with which Mr. Fox had been reproached, by a total omission of *religion*, in the delineation of his favourite character; and, therefore, he introduces the word at the close of his panegyric. But for this word so introduced, he had exhibited a character, to which, all-perfect as it appears in his eyes, he had given no one distinctive mark of Christianity,—a character, which might as well be designed for a Pagan as for a Christian. How far by such addition, he has obtained an advantage over his predecessor in the path of praise, it is for the public to determine. Most heartily do we wish that his assertion, that religion had set her seal upon the virtues of the Duke, by which we suppose him to mean that his virtues had their source in religion, may be true; but when we are called upon to adopt his Grace as a *great example*, a *perfect model* for our imitation, we must require something more than the ipse dixit of an anonymous panegyrist, to substantiate the important fact, that religion had its due influence on the mind and conduct of the Duke; that it constituted an essential part of his character. If this writer's word were to be taken, the evils attendant on our present situation might have been avoided, if the political wisdom of the late Duke of Bedford had been suffered to direct the councils of the state; he compares his Grace to *Cassandra*!

We shall next exhibit some notable specimens of the bard's skill and temper in the infliction of censure. Addressing himself to Mr. Bowles, he says, after telling him that the PHARISEE is but a *faint type* of him :

" Who yet (how happy to obtain thy wishes)
Can'st barter conscience for the loaves and fishes;
Can'st stoop to make hypocrisy thy trade,
And God himself accost—in masquerade.

As to the *loaves and fishes*, it is very certain that Mr. Bowles is under a
obligation

obligation whatever on that score, to the present administration.—But, to proceed,

“Thou painted sepulchre! thou whited wall!
Thou compound bafe of interest and gall!
Look at the *Letter* of the sacred code,
The *spirit* in thy heart has no abode,
As in the alembic of thy mind it lay,
The pure ethereal spirit fum'd away:”

Of the Bard's notions of the *Spirit* of religion a fair judgment may be formed from the language and the temper of this address.

“Yet vain the Puritan's embitter'd rage,
By falshood blighting his malignant page;
The *sainted* scribbler, rancorous, mean, and base,
Proves but the herald of his own disgrace,—
The purer record of a life *well spent*,
In manly wisdom rich, on *virtue* bent,
To Fame a prouder monument shall raise,
Than the frail meed of man's imperfect praise,
His deeds a bright memorial shall ascend
To his Creator's throne!”

Presumptuous parasite!—Remember *Lady Maynard and her legacy*;—then consider both the *Letter* and the *Spirit* of that sacred code to which thou hast dared to appeal!—Vain and senseless panegyrist, why wilt thou persist in provoking a discussion which must, if pursued, terminate in the *proof* that thy *model of perfection* is nothing more than a *brazen idol*;—It is thou and thy “vile associates,” to use thy own language, who rake up the ashes of the dead; and then reproach others with the deed. It is thou who

—— Aim'st the assassinating stroke!
To second and severer death would'st doom,
Nor let him rest securely in the tomb!

Mr. Bowles is next represented as a “sacrilegious slave,” stealing the body of the Duke from the grave, mangling it, and tearing out the heart, which he deprives of all its valuable properties. He is then thus apostrophised.

“Shalt thou, O impudence till now unknown!
Pronounce it cold and worthless as thy own?”

After abusing Mr. B. for waging war with the dead, he alludes to two persons who are dead, whose names, however, he does not feel it prudent to mention, (though one of them, by the number of asterisks employed to designate him, appears to be Lord CLARE) whom he charitably calls, “those monsters in a human shape.” The mighty crimes of which these gentlemen seem to have been guilty, and for which the indignation of our Bard is so vehemently directed against them, was, that they *bolstered and upheld* that cause which Mr. Bowles, here described as “a pensioned sycophant,” supports.

Having heard that Mr. Bowles was at the bar, he blames him for having quitted his “proper calling.”

" Coarse-minded, brutal, arrogant, and dull,
Noise might supply thy emptiness of skull.
To truth or principle with no pretence,
Thou had'st prevail'd by native impudence.

* * * * *

Thy viper's tongue, that index of thy soul,
Had ooz'd its venom here without controul,
And thou, like *****, of unblushing face,
At once his country's and the bar's disgrace,
A licensed libeller, had'st rail'd thy fill,
And murder'd reputations at thy will."

Then transferring his rage from the lawyer to the law itself, he represents it as *equal* only, (like Buonaparté's code) in producing an equality of oppression and ruin! The Bard concludes his censures, in a very Christian-like manner, by consigning the object of them, whom he represents first as an object of general *compassion*; and then as an object of general *detestation*, to the gallows. But his *finale* is too curious to be omitted.

" The general sentiment now takes a part,
And public detestation's ruthless paw
Performs the sad last office of the law!

" On Infamy's high gibbet doom'd to swing,
ACUTTER may, perhaps, thy requiem sing:
Yet he nor GIFFORD shall reverse thy lot;
There must thou hang-eternally to rot!

" Thus a determined Aberthaw we see,
(If petty villains may compare with thee),
His proper calling left, at first he tries
To earn his bread by impudence and lies;
At length to Bridewell sent for "stealing trash,"
His guilt confirm'd, and sentenc'd to the lash,
Like thee he feels it on his guilty back,
And writhes with shame and rage at every smack.
Incorrigible still, he yet proceeds
To hardier feats, and more atrocious deeds;
Till, in due time, his just deserts he gains,
And HOUNSLOW HEATH* receives the miscreant's last
remains."

We will not weaken the effect of these *elegant* lines, by any comment of

* " A needless Alexandrine ends the song,
Which, like a wounded snake drags his slow length along."

In order to form this Alexandrine, it might possibly be necessary to transfer the remains of Aberthaw from the unpoetical site of *Wimbledon Common*, to the more harmonious residence of *Hounslow Heath*, but at the former place his remains were deposited, or rather suspended, and there they still remain, at no great distance from the rural retirement of that worthy patriot, the Reverend John Horne Tooke, Esquire.

ours; convinced, as we are, that our readers will do ample justice to them and to the author.

On this discussion itself we have already declared our sentiments so explicitly and so fully, as to render a repetition of them unnecessary. We cannot, however, refrain from, once more, expressing our concern, that a nobleman, possessing so many excellent qualities as we understand the present Duke of Bedford does possess, and who entertains so just a sense of the importance of a religious character, as even the origin of this very discussion proves his Grace to entertain, should be misled by so injudicious an adviser as Mr. Adam, in this instance, has shewn himself to be, and supported by such an advocate as the author of this supplementary epistle.

The Plea for a private Indulgence of Grief. A Poem. By J**n D****n, D. D. Addressed to the Hon. P**L*P B**v**r. In August, 1774. 8vo. Pp. 22. Bath, printed. Barratt, London. 1804.

THE circumstance which gave rise to this poetical *Plea*, was the retirement in which the author lived, after the death of an amiable wife, and the attempts of a Friend to draw him from that retirement. His excuse for the indulgence of his grief, the acuteness of his feelings, and the magnitude of his loss, are pourtrayed in harmonious lines, breathing sentiments which mark the pious Christian and the man of sense. In a previous address to the reader, the author apologises for the irregular structure of his composition, which has not the characteristics either of *Elegy* or of *Ode*, though the verses are certainly elegiac, consisting of four lines each, with alternate rhymes. The only singularity attending them is the division into stanzas of three verses each. But those readers must be fastidious indeed, who can neglect the substance to attend to the form. The public are indebted to the author, Dr. Duncan, for several works of a beneficial tendency, replete with good principles, and wholesome advice. The following verse, from the Poem before us, we recommend to the attention of the author of the "Supplementary Epistle" reviewed in the preceding article.

"MALIGNANTS, in their die Tartarean, strive
To sleep each fairest character that breathes;
Each trophy rend from *merit yet alive*,
To grace *the dead* with all its *plunder'd wreaths*."

POLITICS.

The Political Proteus, A View of the Public Character and Conduct of R. B. Sheridan, Esq. as exhibited in 1. Ten Letters to him; 2. Selections from his Parliamentary Speeches from the commencement of the French Revolution; 3. Selections from his Speeches at the Whig Club, and at other public Meetings. By William Cobbett. 8vo. Pp. 388. 7s. Budd, Pall-Mall; Mundell, Edinburgh; Mercier, Dublin; Morgan, Philadelphia; and Serjeant, New York. 1804.

WE are not much inclined to reproach a public character, with a change in his principles and opinions, when that change is from bad to good; but before we give him credit for his sincerity we, very naturally, require

require something more than *professions*; something amounting to a public renunciation of his former tenets, and an expression of his conviction of their fallacy and unsoundness. Mr. Sheridan, therefore, will not expect us to make any exception to this general rule, in *his* favour; particularly as we have reason to know, that, at a recent meeting of Mr. Fox's friends, he, Mr. Sheridan, being anxious that the support which he had lately given to his Majesty's present Ministers, might not be construed into a desertion of his old friends or of his old principles, took special pains to declare that no change whatever had taken place in his sentiments: but that he still thought that Mr. Fox was the first statesman in the world, and still adhered to all the principles which they had, in common, avowed. It becomes, then, not only useful, but, in some degree, necessary to ascertain what those *principles* are, with a view to appreciate the present professions and conduct of this political Harlequin. Hence it is that, in our opinion, Mr. Cobbett deserves the thanks of his countrymen for the task which he has performed, for the contrast which he has exhibited between the *Patriot* of the Whig Club, and the *Volunteer* of the House of Commons. Never surely was such a *political Proteus* held forth to public scorn, and to public derision!

On casting our eyes back a few years we find this *consistent patriot*, who, in 1794, said, "if there was any part of his conduct through life, in which he felt himself free from any unjust imputation, it was that of inconsistency in his political principles"—this *pattern of loyalty*, as he has of late been pompously represented by almost every periodical print in the kingdom, calling the PRINCE OF WALES "*an insolvent prodigal*," declaring that the public ought not to be "*humbled*" by the settlement at that time proposed for his Royal Highness; that they "*should not be burdened with a pressure of a hair, in affording him that relief*;" then protesting, that the Prince honoured him with his confidence, and often asked his advice, "*chiefly from the knowledge of his fixed determination to accept of no obligation of any kind whatever*;" and boasting that "*he never received from the Prince of Wales so much as the present of a HORSE or a PICTURE!*" Surely, then, the country, since he chose to appeal to the country on the subject, have a right to know what motive induced him to forgo the settled purpose of his soul, that *fixed determination* of his, and to receive from the PRINCE OF WALES, not a horse nor a picture, but a place of two thousand pounds a year! This loyal man too, in the same speech, (of June 5, 1795), treated his Sovereign with the greatest indecorum; and said "he should expect 10,000*l.* a year from his Majesty's privy purse, and 5,000*l.* a year from the Queen's establishment" for the payment of the Prince's debts. Some time before his *loyalty* had been displayed in his opinion of *Kings* in general, of course including his own sovereign in the number; "Indeed, he thought, that those who every day told us in pompous language of the necessity there was for Kings, and of the service they did to the cause of humanity, should at least have spared the public the pain of thinking of these subjects. He did not think that monarchs of the present day had fulfilled the promises that some persons had made."—"Crowned heads, he thought, were at present led by some fatal infatuation to degrade themselves and to injure mankind. But some, it seems, regard any atrocity in monarchs, as if it had lost its nature by not being committed by low and vulgar agents. A head with a crown, and a head with a night-cap, totally altered the moral quality of actions—robbery was no longer robbery—and death, inflicted by a hand holding a pike or swaying a sceptre, was branded as murder, or regarded as innocent. Of what consequence was it to a man whether

After he was plundered by a man with a white feather in his hat, or by one with a night-cap on his head?" Pursuing him in his devious course, we see him hailing the French revolution, exulting in the ruin of the throne, representing its subversion as "the greatest blessing that could happen to this country," and deprecating any attempt to restore it as an act that would subject our ministers to an impeachment. In short we see him invariably the advocate of Jacobinism in its most hideous form! Mr. Sheridan constantly denied the existence of seditious societies, accused the minister of libelling the nation, by daring to assert it; affirmed the sentence against Muir and Palmer "to have been most hostile to the principles of the constitution, and in its nature most unjust, illegal, and oppressive;" defended Hardy, as an "honest shoemaker," a harmless inoffensive character; reviled the magistrates as "the hired creatures and agents of ministers, a despicable set of paid, pensioned, place-hunters," and abused "any man who would dare to impute improper motives to the meeting at Copenhagen House! No riot, there, no disturbance; all was peaceable, sober, and consistent with the principles of the constitution. He did not think the proceedings of that meeting either treasonable or seditious." At this meeting, thus panegyricized by Mr. Sheridan, who afterwards said, that the persons who attended it "professed a spirit of loyalty to his Majesty," hand-bills, recommendatory of King-killing (one of which was bought by the writer of this article, and by him lent to the Attorney-General) were industriously dispersed.

It can afford no matter for wonder that the man who was first the panegyrist of that contemptible rebel *La Fayette*, whom he described as "an exalted character"—"a man of high and inflexible honour, who might vie with the brightest characters in the English history;" and, who since has eulogized Buonaparté himself, should have libelled the father of the loyal associations, because in both cases, we can trace the same motive to action, the same principle of action. In the disgraceful debate on Mr. Reeves's memorable pamphlet, this preacher of resistance, which he afterwards found it prudent to qualify, by the addition of the preposterous and absurd epithet, *passive*, (a paltry subterfuge as repugnant to political honesty as to common sense) an epithet which applied to resistance renders the expression unintelligible and nonsensical, represented that pamphlet, in words perfectly characteristic of his own speech, as "the falsest, dullest, and most malicious pamphlet that had ever issued from a prostituted press."

We have said, that Mr. Sheridan has panegyricized Buonaparté; the charge, we admit, is serious, and therefore it behoves us to bring forward our proofs of the fact. Fortunately Mr. Cobbett has carefully collected them, and we shall, therefore, proceed to lay them before our readers.

"As to Buonaparté, whose character has been represented as marked with fraud and insincerity, has he not made treaties with the Emperor and observed them? Is it not his interest to make peace with us? Do you not think he feels it? And can you suppose, that if peace were made, he has not power to make it be observed by the people of France?—But, Sir, on the character of Buonaparté, I have better evidence than the Intercepted Letters. I appeal to Carnot, whether the instructions given with respect to the conduct to be observed to the Emperor, were not moderate, open, and magnanimous?—The Honourable Gentlemen do not believe his character to be such as they describe it; for if they did, they must know their language would irritate such a mind.—Feb. 17, 1800.

"Has not Buonaparté condemned the Jacobinical excesses of the revolution

lution in the most pointed manner? *I maintain that Buonaparté himself is a friend to peace.* There is in his correspondence with the ministers of this country a total renunciation of Jacobinical principles. I am a friend to peace, because I think *Buonaparté would be as good a friend and neighbour to this country as ever were any of the Bourbons.*—The First Consul must feel no little portion of *resentment* towards this country, arising from the *indignity* with which his overtures of negotiation have been treated.—*Feb. 17, 1800.*

"The first reason for not making peace, was that we ought to wait for a better and a more perfect acquaintance with the character of Buonaparté, and for some proofs of the stability of the government of which he was the head. Have we not been enabled to form a sufficient estimate of his character, and need we require any further proofs of his power? I think the House and the country may be satisfied on these points. After their violent and unqualified abuse of *that great man*, for so I must call him, who is at the head of the French Republic; after ministers have so unnecessarily and unadvisedly committed themselves, it is natural to suppose they would feel themselves in an awkward situation if obliged to treat with the man who has been the object of their violent and ill-timed abuse.—*June 27, 1800.*

"That Buonaparté may justly be denominated an usurper, I admit; that he is a self-appointed Dictator in France, I admit; but it must not be forgotten, that the situation of the country required the vigorous hand of such a dictator as he is. That Buonaparté possesses more power than is compatible with the liberties of France, I admit; but that he possesses more power than is necessary to protect the Republic, is what I will not admit. What has been the species of abuse with which his character has been attacked? Not merely that he is an hypocrite, that he is a man devoid of principle, that he is not only divested of morality but religion, professing whatever mode of faith best answers his purpose; his enemies have not been content with these topics of censure, but his military skill and reputation have been the subject of their attack. But, Sir, we have seen religion obtain a tolerant exemption in her favour under the government of this *atheist*; we have seen the faith of treaties observed under the government of this *herfidious adventurer*; the arts and sciences find protection under the government of this *plunderer*; the sufferings of humanity have been alleviated under this *ferocious usurper*!

"Sir, I confess to you, I look back with astonishment to the period when that great general was so *vilely libelled*. I was wont to expect more candour, more elevation of sentiment, in an English gentleman. But the war in which we are engaged has deadened every heroic feeling which once gave the tone to the martial spirit of this abused country. Unfortunately for us, the French general has fully proved his title to heroic honours. Never since the days of Hannibal have such splendid events opened on the world with such decisive consequences. "*Cujus adolescentia ad scientiam rei militaris, non alienis præceptis, sed suis imperiis; non offensionibus belli, sed victoriis; non stependiis, sed triumphis est traducta.*" Such is the man who, even in his military character, we had been taught to consider with contempt! Such is the portrait of the man with whom his Majesty's ministers have refused to treat. I do say, that, considering the manner in which he has been treated by those ministers, *he has acted with singular moderation, humanity, and magnanimity*; and therefore we have the evidence of facts as to his principles, and that evidence removes the main ground of objection to treating with him.—*June 27, 1800.*

"These

" These are not times in which *Kings* have any reason to be proud of their wealth or superior power. The admiration of mankind is not confined to the characters of *Kings* alone; the world has had a lesson of the effects of their ambition. Buonaparté has shewn his country, that his object is to maintain the power he has attained by the MODERATION of his government; and I must hope, that when he has achieved the liberty of France, and his enemies have afforded him the opportunity of turning his attention to its internal regulations, he will, in giving it liberty, impart to it all the blessings and happiness of civilized peace. Has he not sufficiently developed his character, and given proofs of the security and permanence with which our government might conclude a treaty with him? But the character of Buonaparté is at length to be rescued from the mud and mire of ministerial abuse.—June 27, 1800."

About five months after the delivery of this last speech, Mr. S. took occasion to assert, as he had frequently asserted, in substance, before, and has very recently asserted again, " my public principles remain unaltered and unalterable." Of these principles, we have already exhibited some notable specimens; and more are to be found in the concluding part of this volume, which contains his speeches at the Whig Club, and other patriotic meetings, at which he appeared as the associate of Messrs Hardy, Horne Tooke, Walker, Thelwal and Co. Let Mr. Sheridan, then, take his choice; either let him disclaim the praises conferred on him for his present loyalty, or sign a public retraction of his past errors: It is too much for him to be allowed to dupe the country, by reaping the benefit accruing from the former, and, at the same time, claiming the merit of consistency for his adherence to the latter. Notwithstanding his late acquisition, which has, wonderful to relate, secured him so many compliments on his *disinterestedness*, he may ultimately experience the fate of the man who seated himself between two stools. But possibly the situation may be dramatic, and therefore may suit his taste.

Affecting Narrative of the Deposition, Trial, and Execution of Louis XVI. the late unfortunate King of France; comprehending an account of the Sufferings he experienced during his confinement in the Tower of the Temple: With interesting particulars of the Trial and Execution of the Queen of France, and Princess Elizabeth, Sister to his Majesty, and the premature death of the young Dauphin. Collected from the Works of M. Clery, Valet de Chambre to the late King, and who attended him in prison, M. Montjoye, Dr. Moore, &c. &c. Dedicated to his Royal Highness the Prince of Wales. 18mo. Pp. 62. 1s. Neil. 1804.

THIS is an useful little publication to put into the hands of those, who have neither the ability nor the leisure to procure and to read the larger works, whence its contents are extracted. It will very well serve to counteract the effect of those mischievous publications which have been widely circulated, and the object of which is to remove that odium, which, in the mind of every honest man, must attach to rebels and regicides. We embrace this opportunity of noticing a letter which we have received from the publisher of this narrative, in which he affirms, that the life of Buonaparté, noticed in our last number, was purchased by him during the peace, but that he stopped the sale of it as soon as the war was renewed, thereby " sacrificing his interest to his loyalty." He farther says, that it was only an abridgment of a larger work, written by a George Macketh, a copy of which is in his possession. We have no doubt of the truth of this statement, and,

and, therefore, freely acquit the publisher of all bad intentions, or disloyal principles; but we must nevertheless inform him, that we bought the pamphlet ourselves, at a bookfeller's shop in the metropolis, not three months ago, in consequence of hearing, only last autumn, from the Lord-Lieutenant of a neighbouring county, that it had been industriously circulated among the peasantry in his Lordship's neighbourhood, whose minds it had very much corrupted. We must farther observe, that any falsification of historical facts, and any eulogy on so horrible a character as Buonaparté, whether in peace or war, are equally detestable; though the fault, in this instance, must be transferred from the publisher to the author, who unfortunately can plead but too many examples in extenuation of his conduct.

British Liberty; or Sketches, critical and demonstrative, of the state of English Subjects; to which are annexed Summary Remarks on Revolution, High Treason, and Trial by Jury. Addressed to the People of England generally, and to the Soldiers of his Britannic Majesty's Regiments of Foot-Guards, &c. &c. With an Appendix, containing an interesting Extract from a public print, and brief observations on the presumptive existence of a dangerous Society. By Amicus Patriæ. 24mo. Pp. 34. 6d. Neil.

THE style of this tract is well adapted to the understanding of those for whose benefit it is more immediately published. The author takes a brief, but just view, of the various blessings which the poor enjoy under the existing constitution of this country, enjoyed by the poor of no other country upon earth; draws a striking contrast between the state of the people here and in France; makes some judicious reflections on the horrid conspiracy of Despard; exhibits a true portrait of our beloved Sovereign; and addresses some very good advice, and very forcible admonitions to British Soldiers. Such a tract cannot be too widely circulated.

Alfred's Letters. An Essay on the Constitution of England, and an Appeal to the people, with six letters on the subject of Invasion. Originally addressed to the Printers of the two Shrewsbury Papers. 8vo. Pp. 36. 1s. 6d. Houlston and Son, Wellington. 1804.

THE essay on the constitution, (prefixed to these letters,) though not marked by any depth of research, or particular ingenuity of reasoning on its principles, displays much good sense, and most correct notions respecting its beneficial effects on the welfare and happiness of the people. The letters are very well written, and are particularly praise-worthy, for the excellent admonitions which they contain to the volunteers, on the absolute necessity of perfecting themselves in military discipline. The reasoning on this topic is most able, and the appeal so forcible, that it must, we should hope, be effective in producing the reform which it is the object of the author to promote. On the subject of invasion, too, he expatiates with equal energy, wisdom, and truth; seeking to remove that false confidence, which is the parent of real danger, and which we are sorry to see entertained by men who ought to know better. Those who ridicule the idea of invasion, must reason on some principles with which we are unacquainted; and may chance, ere long, to have their ridicule converted into alarm. We may rest assured, the attempt will be made, and, if the enemy should effect a landing, which, though extremely difficult, is far from impossible, the consequences will be serious indeed. We have no doubt of our ultimate success in such a conflict; but great

great will be the resistance which we shall experience, and great the slaughter necessary to subdue it. Never had men greater motives to exertion than we have; never were the consequence of defeat so dreadful as they would be to us. The following, strong as the description may appear to some, is, we are persuaded, but a faint representation of our fate in the event of our conquest by republican France.

"If they gain this *promised* land, this Canaan of their wishes, will they leave us *honey* to our *milk*, or an oaten cake, that is not steeped in the gail of our own bitterness? It is not only the sumptuous palaces of our nobility and opulent gentry, venerable by time, and the honourable fortunes by which they were raised; it is not only those ancient forests, our country's pride, trees, indeed, of genuine true born liberty, that will be wrested from them and their posterity; but the accursed spoilers, *infamously minute*, will pluck from us all that the *heart* or the *memory* holds most dear, the mourning miniature of departed love from the breast, or the bracelet, sacred to a nuptial fidelity, from the arm. The rich man's silver cistern, deep with generous wine, and the poor man's humble pitcher from the limpid spring;—the golden goblet and the maple cup, shall share an equal fate. Buildings, whether of the doric, ionic, or corinthian order, or of no order *at all*, shall be laid low!

"Fire and saggot shall be applied to all alike; blood and thunder shall prevail every where, 'Clamorque virum clangorque tubarum,' and the shout of warriors, and the hoarse shrilly braying of trumpets! Oh, Sir, if allowed, they will shear us to the very *quick*; from the common paper currency to the meanest family trinket; the infant whistle, that our pious forefathers have blown; the coral they have used; or the bells that they have jingled for ten generations past: and, grubbing up every thing from your little garden and mine, leave us not a *single weeping-willow* to plant in its *disconsolate place*.

"Here I could wish to check my pen, but truth commands me to proceed. In the midst of this scene of desolation, where is your wife, your sister, or your daughter? almost breathless, perhaps, through apprehension, on the earth; in the ferocious fangs of a violating soldier of liberty, or a petrified image of monumental horror, for the hand of—— at the beastly and the bloody scenes which are acting round. The distracted father calls aloud for his son, to protect the honour of his family; but his son, alas, is bound—imprisoned—slain—nay, basely butchered before his astonished eyes! What do these refiners, these architects of ruin, as they have been finely called, accomplish next, but feast their eyes upon the unhappy victim, extorting a luxurious confession of his agonizing heart, and sharpening a-fresh each agony, with a corresponding grin of accomplished malice."

With the bare possibility, then, of seeing these horrid scenes realized, what must be the feelings of every man who loves his country, on being told, that on "looking round upon the nation at large, we see many, very many, men in *red clothes*, but very few soldiers;" and on being told, that some of the officers in our corps of volunteer cavalry entertain the preposterous supposition, that their sole employment, in the event of the enemy landing, will be to drive off the cattle from the coast! We can assure these gentlemen, that they will find themselves most egregiously mistaken, and they may rely upon it, that the most active and important services, at the post of danger, will be expected from the cavalry. We hope, however, they have perceived their error before this, and have taken care to qualify themselves for the situations which they hold. It is needless to say, after the specimen which we have exhibited,

exhibited, that all the sentiments of this writer betray the man of sense, the genuine patriot, and the pious Christian.

An Account of Louisiana: being an Abstract of Documents delivered in, or transmitted to, Mr. Jefferson, President of the United States of America; and by him laid before Congress, and published by their order. 8vo. Pr. 44. 1s. 6d. America printed. Reprinted for Hatchard, London. 1804.

FROM this account of the extensive, but straggling, country of Louisiana, which, though official, is confessedly imperfect, it appears that the present population of this new territorial acquisition amounts to about 50,000 souls, one fourth of whom are slaves, the rest a mixture of Spaniards, French, Acadians, Germans, Americans, and English. The exports, consisting of cotton, sugar, molasses, indigo, peltry, lumber, &c. amount to 2,158,000 dollars; and the imports to 2,500,000, the difference between which is made up by the money introduced by the government for defraying the public expences. In the first six months of the last year, 173 vessels entered the Mississippi, of which 93 were Americans, 58 Spanish, and 22 French; and during the same period 156 vessels sailed from that river, of which 68 were Americans, 30 Spanish, and 8 French. The country is stated as susceptible of great improvement; but it remains to be seen how far it will be politic in the government of the United States, to encourage emigration from a territory already most inadequately peopled, for the purpose of effecting such improvement.

MISCELLANIES.

Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq. 8vo. Pr. 48. Rivingtons. 1804.

THE public have now before them the whole of this discussion, as Mr. Bowles always declared his wish that they should have, and as Mr. Adam declared they ought *not* to have; and are thus enabled to judge of the motives and merits of all the parties involved in it. Mr. B. here enters into a brief exposition of the motive which induced him to enter into the discussion which Mr. Fox, and he alone, provoked. That motive was an imperious sense of duty, which every rational Christian, and unprejudiced man must, we think, respect and approve. Having satisfactorily stated this point, Mr. B. proceeds to consider the grounds which he had for advancing the facts which Mr. Adam has attempted to controvert. His authority, as we mentioned in our review of the correspondence, was Mr. Agutter, whose competency, and whose credibility, when opposed to that of Mansell, Mr. B. most strenuously upholds.

“The evidence of Mr. Agutter,” as to what Mansell told him, “is conclusive as well as competent. No one, I presume, will deny, that if, being at Woburn myself, I had there received the information in question from the mouth of Mr. Edward Mansell, I should have been fully justified, as far as authority could justify me, in communicating it to others. Now I assert, without fear of contradiction, that, with regard to the weight of testimony, I stand precisely on this ground; and that, to me, in point of authority, Mr. Agutter was, to all intents and purposes, the same person as Edward Mansell,

self. For otherwise, I must have supposed it possible for a clergyman of the Church of England to have fabricated the whole story; to have forged a foul calumny against the memory of a nobleman, just before removed from the world by a most awful and sudden visitation of Providence; to have fathered this calumny upon an unoffending old man, who might be thereby involved in misery and ruin; to have, moreover, endeavoured to impose upon the confidence of a friend, in order to make him the instrument of promulgating so base a falsehood, which, however, could scarcely fail to revert to its real author; and to have done all this without any conceivable motive, without any assignable cause. Laying aside the sacredness of the clerical character, no one, I conceive, could easily be induced to impute such deep and aggravated guilt, such a combination of folly and depravity, to any of his fellow-creatures."

Aye but, Mr. Adam will say, this is to argue from probability against fact. Here is this same Edward Mansell in propria persona, who denies the whole of the statement, calls the man a *villain* who dared to advance such a falsehood, and peremptorily disclaims all recollection of "any person in 1797, a clergyman to whom he shewed the church at Woburn, or with whom he had any particular conversation." And, lest we might be led to ascribe this denial to a defect in the memory of Mansell, very natural in a man of *eighty*, Mr. Adam takes special care to vouch for the *distinctness* of the man, and the *perfection* of his memory and intellect. "Edward Mansell is a *distinct* man, his memory and intellect perfect." Thus the poor old man is reduced to a very awkward kind of dilemma. But, audi alteram partem. "To put the question," says Mr. Bowles, "beyond the reach even of cavil, I will subjoin an extract from a letter, dated Navestock, August 18, 1803, written by Mrs. Haddon to Mr. Agutter, the original of which I have in my possession. Mrs. Haddon, it will be remembered, was stated by Mr. Agutter to have been one of the parties to the conversation in the church, in the year 1797. "I can recollect nothing else being said, at the time you allude to, except that his then Grace of Bedford did not attend church. Mrs. Agutter and myself left you and the clerk in the church, so that what you recollect to have passed, besides that circumstance, must have passed then." "Here then," adds Mr. Bowles, "is an unimpeachable witness, who proves that a conversation, which is denied *in toto* by Edward Mansell, *really took place* between all the parties stated by Mr. Agutter; and that the subject of that conversation was the neglect of religious duties by the late Duke of Bedford; and this witness, moreover, accounts for her being unable to relate the other parts of the conversation, not by her own failure of memory, but by a fact much more reconcilable with the supposition, that such parts actually occurred, namely, that she and Mrs. Agutter left Mr. Agutter and the parish-clerk conversing in the church; from which fact she, of her own accord, deduces the inference, which every one, I apprehend, must feel to be just, that the other parts of the conversation stated by Mr. Agutter, *must have passed* when she was not within hearing." The public are now in possession of the evidence on both sides, and may, consequently, decide with fairness, which they could not have done, without hearing Mr. Bowles's reply, which Mr. Adam, like an artful advocate it must be confessed, was so anxious to prevent.

We agree with Mr. Bowles, in lamenting that the effect of this discussion has not answered the proposed object of vindicating "the Duke's character

from the charge of irreligion;" and we farther join him in the wish that, for the sake of his Grace's memory, his survivors will

" No longer seek his merits to disclose,
Nor draw his frailties from their dread abode."

Mr. Bowles has certainly, throughout the whole of this business, displayed the spirit and the temper of a true Christian; and will, consequently, secure the approbation of all, whose "praise is honour." This we say, with the certainty of being stigmatized as *puritans*, or ridiculed as *saints*.

The Twentieth Report of the Society for bettering the Condition, and increasing the Comforts, of the Poor. 8vo. Pr. 48. 1s. Hatchard. January 1804.

The Twenty-first Report of the Society, &c. 8vo. Pr. 60. 1s. Hatchard. February 1804.

THE first of these reports of a society, whose efforts are entitled to the thanks of every friend to the community, contains, 1. *An Account of a Supply of Blankets for the Poor at Hinkton*, by the Reverend James Plumptre, in which that truly benevolent clergyman relates the success of a plan adopted by him of purchasing blankets, which he either sold to the poor of his parish, at two-thirds of the prime-cost, payable by instalments of 6d. per week, or let them at 3d. per month. By this means nearly every poor person was supplied with this very necessary article, in a manner perfectly convenient to himself, and which had this additional accommodation, that it operated as a stimulus to exertions of industry; a *primary object*, never to be lost sight of in administering relief to the poor. 2. *An Account of a Society in West-street, for the relief of their poor Neighbours in distress*, by Thomas Bernard, Esq. This society appears to be established on a plan perfectly new; it differs from benefit-societies, inasmuch as the members of it have no claim, as such, upon any part of its funds; its members already amount to 200; but we are at loss to conceive where persons can be found, having at once the leisure and the inclination, to superintend the concerns of such a society, which must, of necessity, be attended with considerable trouble. We shall be happy to find our fears, on this head, to be groundless. We learn from a note to the "*observations*" on this society, that the Free Chapel, in West-street, St. Giles's, and the schools connected therewith, respecting which we formerly suggested some doubts, have been established with the perfect approbation, and are subject to the controul, of the bishop of the diocese, and the rector of the parish. The chapel, we are told, does not differ from the Free Church at Bath, "except in the greater necessity which called for it, and in the greater difficulty that attended its establishment." The *exception* might as well have been omitted, as the necessity of free churches, in various parts of the metropolis, must be evident to every man of common sense; but, if noticed, the particulars should have been explained. On the subject of free churches, we must again observe, that the premier would gain more credit by appropriating two or three millions to the erection of them, than by any other of his measures. He is said to be a friend to the church; let him prove his friendship, then, first by affording such means as are within his power for providing religious instruction for the poor, without driving them to those seminaries of enthusiasm and disaffection, the motley meeting-houses which absolutely crowd the capital; and, secondly, by fulfilling his promise, in giving his support to a new bill, for rendering effectual the acts already in existence, for preventing those scandalous breaches of the Sabbath, which

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are really a disgrace to a Christian country. We shall have occasion to *press* this subject again! It is one of infinite importance, and shall not be lost sight of. This report contains three other papers; one by the Reverend David Darell, on the mode adopted by the farmers and residents of Mongewell, for supplying the poor with corn at two shillings the bushel under the market-price; and on the establishment of a school for knitting, spinning, and weaving; and two others by Mr. Bernard, relating to the introduction of straw-platt at Avebury, and to some charitable institutions at Leeds. The first of these two gives a curious and interesting account of the happy change among the poor children and adults, from dirt to cleanliness, from idleness to industry, from penury to ease, by the introduction of the straw-platt, through the humane and indefatigable exertions of a Mr. Dougan, who resides in the parish. We earnestly recommend this paper to general notice, and as earnestly exhort our fair countrywomen to give all possible encouragement to this branch of industry, by continuing the use of straw-hats and ornaments; and as an additional inducement, we can assure them that the velvets which are very much worn for hats, &c. are made in so slight a manner, and are paid for at so low a rate, as not to afford a subsistence to the poor weavers employed in making them. The general use of *straw-hats*, and *silk gowns and handkerchiefs*, would be the means of giving bread to thousands. The appendix contains some useful hints on the manufacture of split-straw.

The twenty-first report contains five papers on different subjects, connected with the objects which the society have in view; and "the Appendix" two, viz. the regulations of the West-street Society, and a statement of the reception and management of the children at the Foundling Hospital. At the close of a note, in which an extract is given from a printed account of the house of recovery, for persons infected with typhus-fever, at Waterford, Mr. Bernard remarks: "If this extract is of use to a fellow-creature, even in a solitary instance, I shall think the time well employed in making it." Every one would give Mr. B. credit for so thinking, but to *tell* the world that he so thought, was surely a work of supererogation, and is so much like the *parade of philanthropy*, that we are truly sorry to see it. In the account of the Foundling Hospital, we are told of an authority exercised by the governors over the children *after* they are bound apprentices, that we are at a loss to account for. It is certainly not only the right, but the duty of the guardians or governors of all charitable institutions, as well as of all parish-officers, to see that their apprentices are well treated, and to give them wholesome advice; but whence the committee of the Foundling can derive the power of sending a disorderly apprentice, if a boy, to sea, or, if a girl, to some service of harder work, we cannot conceive. The law confines that power to *magistrates*, without whose authority or consent, no apprentice can either be punished or discharged. Unless this charity have an *act* of incorporation, some clause of which gives to the committee the power here ascribed to them, which we can scarcely believe, they certainly assume a power which they have no right to exercise, and which the law has vested in other hands.

An Essay on the construction, hanging, and fastening of Gates. Exemplified in Six Quarto Plates. Second Edition; improved and enlarged. By Thomas N. Parker, Esq. M. A. Large 8vo. Pr. 11s. 6s. Lackington and Co. 1804.

WE noticed this production, on its first appearance, as a very useful work for all gentlemen and farmers. It has now received from the author a variety of alterations and additions, the result of experience, which render it still more acceptable and more useful. Mr. Parker has treated his subject in a scientific manner, and yet has rendered it so perspicuous as to be intelligible by the plainest understanding. The plates are designed with great accuracy, and are very well engraved; and the book, considering the expence attending its publication, is cheap.

The Lives of the most eminent Painters, from the year 1250, when the Art of Painting was revived by Cimabue, to the year 1767. Abridged from Pilkington. By Edward Shepherd, D.D. &c. &c. 8vo. Pp. 132. 3s. Jones, London; Hazard, Bath; Sellick, Bristol; Rollason, Coventry; and Noughton, Liverpool. 1803.

DR. SHEPHERD has here selected the lives of one hundred of the most eminent painters in every school, noticed by Pilkington; and, no doubt, to such lovers of the polite arts as are not in possession of the more expensive dictionary of Pilkington, this little volume will be a valuable acquisition. At the end of it the Doctor observes, that if our nobility and rich gentry would give the same encouragement to painters which they experienced from the Popes and Cardinals 200 years ago, we "might hope to see in England Michael Angelos, Raphaels, Correggios, Titians, Annibal Caraccis." He adds, that he has been told, that of 530 painters, whose pictures were exhibited last year, 300 of them knew not where to get a dinner! He recommends, as a means of encouraging the art, the bestowal of academic honours on its professors, and advises "painters to improve themselves in language and science, that they may be fit company for gentlemen."

Advice, addressed to the lower ranks of Society: useful at all times, more especially in the present. Second Edition. By W. Bardon, A. M. 8vo. Pp. 26. Mitchell, Newcastle-upon-Tyne; Ostell, London. 1803.

HAVING fully delivered our opinion of this pamphlet on its first appearance, on grounds which we have found no reason to change, it only remains for us at present to announce the publication of this second edition.

Two Masonic Addresses, delivered in the Lodge of Freedom, No. 89. Gravesend, December 27, 1803, being the Anniversary of the Festival of St. John the Evangelist. Published at the request of the Lodge. By Brother Killick, R. W. M. and Brother John Bryan, J. W. 8vo. Pp. 22. 1804.

THAT a good mason can neither be a bad Christian nor a bad subject is a truth, for which we, who are masons ourselves, can most solemnly vouch. The basis of masonry is religion, and without subordination it cannot subsist. These facts, and the duties arising out of them, are enforced with equal strength, eloquence, and judgment, in the two very impressive addresses before us, which ought to be read by every mason in the united kingdom.

The Farmer's and Gardener's Dictionary, containing the most approved Rules and Directions for foretelling the Changes which take place in the Weather; with Observations on the Barometer, Thermometer, Hygrometer, and Rain-Gauge. 24mo. Pp. 46. 1s. Stevenfon and Matchett, Norwich; Seatchard, London.

MOST of the trite maxims, not the less found for being trite, founded on the experience of shepherds, husbandmen, and housewives, are here collected and brought into one point of view; to which are subjoined many observations, of a more philosophical nature, on the usual signs and causes of change in the weather; so as to render this little tract an useful Vademecum to the Farmer and the Gardener.

REVIEWERS REVIEWED.

The Satires of Juvenal. By William Rhodes. 12mo. Pp. 378. Cooke, Oxford; Rivington's, London. 1801.

NEVER, since the establishment of our Review, has so wretched a performance as the present, fallen under our consideration: indeed, it is so low in the scale of literature that we scarcely know how to characterise it, but by negatives. It is not rhyme, it is not poetry, it is not grammar, it is not sense. It purports to be a translation, which it is not; neither is it an imitation. In one line the author is on the banks of the Tyber, in the next, on the Thames; now in a soup-shop, and now distributing the *spartula*; now marrying men together in St. George's Church, and now sending the foldiers of Nero to soil the palace of the Duke of Orleans! In a word, the ideas of a maniac, or the dreams of a feverish patient, are order and regularity to the conceptions of Mr. Rhodes!

Yet—*non hoc pollicitus*. If we had read no farther than his preface, though we should have pitied his vanity, and probably, his folly, yet we should certainly have been prepared to meet something better than we found. He who professes that he was induced to "finish his translation by an examination of that which bears the name of Dryden," p. ii. tacitly avows he could improve it: and he who treats every preceding translator (Mr. Gifford had not then appeared) with sovereign contempt (p. v. and *passim*) may be candidly expected to surpass them. This, at least, is our opinion; and this, we are persuaded, was also the opinion of Mr. Rhodes. How ill he judged of himself will speedily appear, but, indeed, he appears, either from ignorance or vanity, or perhaps from both, to judge as ill of every person and of every thing which engages his notice from one end of the work to the other. Of Juvenal, he says, "that he was never a popular author," p. vii. yet nothing is more certain, and we have the authority of a very competent judge for it, that, during the decline of the Roman Empire, he was almost the *only one* who was read. The translator, however, proves his position, by observing ~~that~~ enough not so much read he is quoted oftener than most other of the antients. Enough of such puerile absurdities.

A preface of 24 pages is followed by a short life of Juvenal, which has neither novelty nor probability to recommend it, and which we shall therefore pass over to come to the translation.

The man who sneers at Dryden, and condemns Madan, Owen, Stapylton, and Holyday, to oblivion, (p. v.) thus commences the first satire.

"Must I a hearer ever only be?

Howe'er provok'd than't I put in my plea?"

Alas, for Dryden!

"Whether the winds are Eolus's slaves,
Or *work for Vulcan*, in his neighbouring caves!" v. 10.

This accurate translation of

——— *Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti.*

Was needed to justify the vast ideas which the reader must ere this have adopted of the translator's abilities! The "working of the winds for Vulcan," is a happy and an ingenious thought: if we have hit on the solution of the riddle (for it is one) it means, filling the bellows for him!

Mr. Rhodes, who is a great *illuminé*, and has all the amiable propensities of that philosophic sect, is very angry with the soup-shops, which, he seems to think, were instituted for the purpose of feeding the nobility of the kingdom.

"The *old nobility* they *first* will call,
For *they* disdain not to attend the hall." p. 39.

Upon "old nobility" he has this note. "One would not think that human nature could descend so low, did not one know the power of habit, custom, and fashion"!!! So that *habit* sends the *old nobility* to this *new* institution, and *fashion* makes it agreeable to them!

What excuse can we offer to our readers for fickening them with the imbecillities of this poor innocent? None, but that it is a duty (by no means agreeable to ourselves) to lay before them such works as call for reprobation; and, in the present case, it appears a more imperious one, from the high opinion the author evidently entertains of himself, and the unmitigated contempt he openly expresses for others.

But, apropos, of the *old nobility*:—they do not carry off all the *soup*, it appears, since a *freeman*, (in his ignorance, Mr. Rhodes, confounds him constantly with a *freedman*), "puts in his plea", for a plateful, and this, in a very spirited manner.

"I'm worth a dozen such as *them*, or nigh;
Let me be serv'd therefore, and *them* stand by!!!" p. 40.

Again,

"What shall the Commons do, who hence receive
Clothes, shoes, bread, fire, and all on which they live"? *id.*

They may *do* very well, if they obtain all this: but Mr. Rhodes, who is a fly sort of a gentleman, and very *patriotically* disposed, has a note on *hence*, which lets us a little into his secret. "Here *something* must be understood to be given *besides the soup*." Ah, rogue! he means a bribe, as sure as can be: and has been talking of the Members of the Two Houses all this while!

We had intended to accompany Mr. Rhodes through this satire, but just as we finished the last sentence, we received a communication on the subject, from an old correspondent, which supercedes the necessity of any farther remarks from us. If our readers receive as much satisfaction from the article in question, as we profess to have done, they will not regret, on the present occasion, that our labours were interrupted.

TO THE EDITOR.

SIR,

FIAT Justitia ruat Cælum, is, or should be, the motto of every Reviewer. I have not observed you to be deficient in impartiality, and I, therefore, appeal to you, with some confidence, in behalf of an author recently ill-used by the Critical Reviewers.

As these "gentlemen" have ill-used so many, you may not, perhaps, immediately understand that I speak of Mr. W. Rhodes, who has lately obliged the town with an excellent translation of the Satires of Juvenal. In their examination of this elaborate performance, they institute a species of comparison between it, and a "travesty" of the same author, which lately appeared under the name of a Mr. Gifford: it is this of which I have to complain.

I confess, indeed, that they admit the superiority of the former translator, (so far I am bound to do justice to their taste and judgment) but they do it grudgingly, and not as becomes the real patrons of literature: The passages they quote are not sufficiently decisive of the merits of Mr. R.—Add too, that while the Reviewers anxiously ransack the ponderous volume of Mr. G. for the most favourable specimens of his performance, they content themselves with such parts of Mr. R.'s as lie immediately under their hand! I would be understood, in this place, to speak of the translation only: to the preface and notes they are more just; and while they properly condemn the "ignorance" and "vulgarity" which characterize the prose of Mr. G. they wisely celebrate the "reading," literary "research" and "sufficient elevation," which distinguish that of Mr. R.

As I have not observed any mention of this gentleman in the Anti-Jacobin Review, I propose, with your permission, to correct the visible prejudice of the Critical Review, and exhibit him as he is. To "damn with faint praise" is unworthy of a "literary society." If Mr. R. be superior to the "last translator", as they insinuate, why not speak out? Why this regard for the feelings of Mr. G.? False delicacy is the bane of criticism.

Mr. Rhodes has written no introduction: This is to be lamented, for from the just obloquy and abuse with which the Critical Review pursues that of Mr. G. we might have anticipated an impartial statement of their respective claims to notice, which would have redounded no less to the advancement of pure criticism, than to the glory of Mr. R.

Neither has he prefixed any Essay on the Satirists, &c. so that I am forced (for want of a point of comparison) to dismiss his "modest", "elevated," and "learned" preface, with the praise bestowed, in general, on his prose, without descending to particulars.

The Critical Reviewer who, from his prodigious knowledge, appears to be the identical Mr. Parsons, who reviewed Mr. G.'s translation with such liberality, temper, and good sense, acquiesces in the superiority of my friend's translation of the commencement of the 1st satire, but of the concluding lines, in which his advantage is still more apparent, he insidiously suppresses all mention.

Hinc iræ et lacrymæ, &c.

"Hence tears and anger; let then this rebound

Throughout your mind, ere you the trumpet sound;

It is too late, when you are once enroll'd,

To cry, I wish I'd not been quite so bold."

Rhodes, p. 44.

What spirit! what animation!

" Then tears of shame, and dire revenge succeed—
 Say; hast thou ponder'd well th' adventerous deed?
 Now—ere the trumpet sounds—thy strength debate;
 The soldier once engaged, repents too late." Gifford, p. 32.

What "tamenefs," "languor," and "incorrectness!"

In the second satire is this exquisitely descriptive line,

Cornicini, five hic recto cantaverat ære,

Which Mr. G. "torpidly incurious," burlesques into a "trumpeter or a fifer;" while Mr. R. with equal judgment and accuracy, renders it thus,

" Whether thro' brass that's strait his breath is borne,
 Or be employ'd upon the winding horn!" p. 56.

—— Meliora, ac plura reponit

Pêrficus orhorum lantissimus, &c. Sat. 3,

" The greatest, best, contributor of all,
 Is one, who dying without heirs, will fall,
 So much he offers, it is justly thought,
 That to his own the spreading spark he brought!!!"

Rhodes, p. 83.

The admirable art by which four lines, containing forty syllables at the least, are produced without a glimmering of sense or meaning of any kind, is basely passed over by the Reviewers in perfect silence; though they had a fair opportunity of contrasting it with the "execrable version" of Mr. G. which the "gentlemen" may understand!

In the fourth satire, Juvenal says of a large turbot which was caught at Ancona, *implevit sinus*: this, Mr. G. with a "meanness and vulgarity," which, as the Critical Reviewers liberally observe, "should tempt every body to wish that *eleve* of Crispin would return to his former craft." (p. 324), tamely renders,

" Fill'd the wide bosom of the bursting Seine,"

Mr. R. on the contrary, with a sublimity worthy of all praise,

" Choak'd up an *angle* of the *spacious bay*!" p. 96.

But, indeed, his version of this whole satire is replete with beauties of every description: yet have the Reviewers ungenerously passed them over! In p. 97, he shrewdly conjectures that cold weather is unfavourable to the keeping of fish sweet.

" We'll give it up then, lest we strive in vain
 To keep it—now winter's frosts, &c."

Of all which there is not a syllable in Juvenal, nor, to his "shame" be it said, in Mr. G.

From the same page we learn that a thing may survive after it is destroyed, which is also a new and uncommon thought.

" Arriv'd at lakes, where *Alba* did expire,
 Which still keeps up her vestals and her fire!"

Mr. G. always "languid and prosaic," and "following other translators only in their faults," does it into "his own English" in this way;

" ——— And now the lake he gains,
 Where *Alba*, though in ruins, still maintains

The Trojan fire that, but for her, were lost,
And worships Veita, though with less of cost." p. 118.

Which is absolutely "detestable."

Itur ad Atriden, &c. v. 65.

This is given by Mr. R. with equal truth and spirit. Domitian was noted for his familiarity and condescension; and the fisherman therefore addresses him as he would his apprentice; this shews a vast acquaintance with history.

"Then Agamemnon thus he did accost:
Deign to take this, too great for us to *roast*.
To-day we'll feast, let each man take a whet,
Do all he can an appetite to get;
Accept this fish, for ages kept for you,
Who to be taken did all he could do!!!" p. 97.

Mr. G.'s "beggarly version" is unworthy notice, the last line, in particular, cannot be read without "boundless derision."

"He rush'd, a willing victim, to the net."

How infinitely short of the beautiful turn of this,

"Who to be taken did all he could do!"

On which I could dwell for ever.

In the fifth satire Mr. R. ingeniously makes people drink wine "which was *stov'd* long ago." p. 109. He also evinces his knowledge of English history in a surprising manner; for he asserts that Hampden and Sidney commemorated the Revolution which was brought about after their deaths!

Mr. G. "poor man," is exceedingly "dull" here.

—— "Such generous bowls
As Thrafeas and Helvidius, patriot souls!
To freedom pour'd when, crown'd with flowers, they lay,
And largely quaff'd on Brutus' natal day!" p. 141.

With what elegance does Mr. R. render this passage,

—— Sed qualem Claudius edit, &c.

—— "Such as Claudius *lick'd*,
Ere he *lick'd* that from Agrippina's hand,
By which his *licking* all was at a stand!" p. 117.

A perfect contrast to the "grossness" of Mr. G.

In the next line,

"Guarded by dragons of Hesperides:"

Mr. R. has a short note equally humorous and intelligent. "This puts me in mind of some vineyards I have read of in Hungary, guarded by the dragons of the Hesperides of St. Petersburg." p. 117. Euge! It is not clear whether Mr. R. takes Hungary to be in St. Petersburg, or St. Petersburg to be in Hungary; but the remark fully justifies the assertion of the Critical Reviewers that his notes are "*acute*," "*judicious*," and "*amusing*!!!" Such criticism, as Dr. Johnson observes of the celebrated dissertation by Warburton, in Measure for Measure, "almost sets the annotators on a level with the author!" I think, however, the critics should have produced the passage,

In

In the sixth satire, Mr. R. with great judgment asserts, that men formed of clay are made out of wood!

"They form'd of clay, from riven oaks appear'd,
Nor of a parentage had ever heard:" p. 130.

Which is very probable.

The "mighty Mr. Gifford," sees nothing of this: he merely says,

"They broke,
Unfather'd, from the soil, or cleaving oak."

Juvenal observes, the sanctity of the rites of the Bona Dea was such, that a male mouse feared to be present at them. Who does not see that this, as Mr. R. says, is *fudge*! How should the male mouse know any thing of the Bona Dea? The circumstance carries improbability on the face of it. Yet Mr. G. "good man," blindly follows his author, and reads,

"Where the male mouse, in reverence, lies conceal'd."

The reverence of a mouse! *Risum teneatis*? Not so Mr. R. with no less probability than discernment, he says,

"That not a mouse, if male, they (the women) would admit." 150.

And this must be the sense of the passage: they first caught the animal, and, after examining its sex, if it proved to be a male, turned it about its business. Thus a line, which Juvenal and Mr. G. have conspired to perplex, is rendered intelligible by the happy dexterity of Mr. R.!

Multis res angusta domi est, &c. v. 356.

This is given with great elegance by Mr. R.

"Many there are in circumstances press'd
But *ar'n't* on *that account* the more distress'd." p. 152.

Mr. G. is here "execrable."

In the next passage the superiority of my friend is still more striking:

Dic mihi nunc, quæso, &c. v. 392.

"Say, ancient seer, will you an answer give,
Or is it in mere idleness you live?
I cannot see that any thing you do!" Rhodes, 154.

"Tell me, most ancient of the deities!
Is your attention to such suppliants given?
If so—there is not much to do in Heaven. Gifford, 203.
Quæ nullis longum, &c. v. 588.

"Their pendants long in naked necks are shown,
By dolphins and by other ensigns known;
Consulting, if a witch may leave her spouse,
And for an innkeeper a pedlar choose." p. 170.

Here is a galaxy of beauties. The naked necks known by dolphins, and the consultation of the long pendants about the elopement of a witch, must give the English reader a prodigious idea of the perspicuity of the original: it will also serve to exemplify the good sense of the Critical Reviewers, who, to their immortal honour, were the first to discover that Mr. Rhodes was an "ACUTE," "JUDICIOUS," and "AMUSING" writer. A truth, however, which some might still have doubted, had not your kindness enabled me to produce the requisite proofs:

"A Danaë's daughter every where you'll meet." 175.

This

This was Perseus, who wickedly overlaid her husband, in a truckle-bed, & Rotherhithe. See Homer *passim*. Mr. R. says it was "for a necklace," and as the Critical Reviewers, who are prodigiously knowing in these matters, do not contradict him, I suppose he is right. I need not add that nothing of this is to be found in Mr. G.

"When you've a province got long with'd for, new,
And when it has for governor got you!" 208.

This clench is not amiss.

"Rhodes, and the Grecian Turkey you despise. 210

The Grecian Turkey is good!

"If to the people's choice we should refer
A Seneca, or Nero to prefer;
Could any ever so abandon'd be,
As not at once to cry that that is he?" 221.

The energetic neatness of these lines cannot be surpass'd! I was about to produce the version of Mr. G. but I check myself, and for once " spare the humbled culprit."

"What shall I say to the poor shoulder blade
When horrid winter his approach has made,
And the bare foot in bleak December snows,
Bear it and wait till the grasshopper grows. 234.

In these beautiful lines the good taste of Mr. R. is apparent: grasshopper is accented in a manner of which I recollect but one instance; but that one is equal to a thousand: the reader already divines that I speak of the excellent Mr. Thomas Sternhold:

'And how he did commit their fruits
Unto the caterpillar,
And eke the labour of their hands
He gave to the grasshopper!"

Mr. G. is here "dulness" itself.

"What shall I say, when cold December blows,
And their bare limbs shrink at the driving snows,
What shall I say their drooping hearts to cheer?
Be merry, boys! the Spring will soon be here!" 312.

The 10th satire to which we are now arrived is *merum sal.* The Critical Reviewers have read it with particular attention, and, to their credit, (for here again I must praise them) extracted from it nearly six pages, from which and the notes, they have drawn that indisputable inference, that Mr. Rhodes writes "acutely, judiciously, and amusingly."!!!

In his first note Mr. R. thinks that Juvenal might have enlarged the sphere of his view by looking from Gades to the Indus, instead of the Ganges; which evinces his perfect knowledge of geography—this, if it wanted proof, is confirmed by numerous passages from this very satire.

Unus Pellæo juveni non sufficit orbis;
is properly translated.

"A village youngster, but of Grecian birth." 235.

For every school-boy knows that Macedonia is in Greece; though the
"mighty

"mighty Mr. Gifford" does not seem to be apprized of it: he says, with his usual "absurdity,"

"One world the ambitious youth of Pella found, &c.

"Youth of Pella"! this is really too "ridiculous."

"Shall we believe what stubborn fact denies,
That *Grecians* fail'd where *terra firma* lies." 255.

It is *Persians* in Juvenal—so, indeed, it is in Mr. G. but Mr. R. as well as the Critical Reviewer, knows that Persia was a small republic dependent on the vast monarchy of Greece: he, therefore, very poetically puts *me pro parte*, by a well known figure in rhetoric, of which Mr. G. "poor man"! appears to have no notion.

"But this though bad, was yet a human end,
Not like his wife's, transform'd into a fiend."

The transformation of Hecuba into a *fiend* is a new and surprising piece of history, for which we are indebted to the "research" of Mr. R. The other translator "grovels" on as before.

That sublime and almost Christian expression—*Carior est illis homo quam sibi*—Man is dearer to the gods than to himself, is thus beautifully, as well as philosophically, rendered by Mr. R.

"Who more for us than *for himself* can feel!!!"

I am sorry to add that a friend to whom I ventured to read this exquisite passage, observed that the writer of it was only redeemed from the charge of blasphemy by the grossest and most impenetrable stupidity.—*Nugæ!* mere malice!—Do not the Critical Reviewers celebrate his "acuteness, judgment, and facetiousness!"

— Et solem quis dicere falsum

Audeat?—

If you would have a perfect contrast to this in every respect, take what the learned Mr. Parsons calls the "crapulous" translation of Mr. G. in which "every excellency of Juvenal is sunk in Cimmerian darkness."

"Say then, must man, deprived all power of choice,
Ne'er raise to Heaven the supplicating voice;
Not so; but to the gods his fortunes trust:
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good, for fancied bliss bestow;
With eyes of pity they our frailties scan;
More dear to them, than to himself, is man."

Enough of Mr. G. whose translation is long ere this, gone to finge the rumps of Michaelmas geese, in despite of the insidious arts of the Critical Reviewers to puff it off at the expence of Mr. Rhodes;—whom we shall dismiss in his turn, after a few more specimens of unrivalled excellence, to the secure enjoyment of that euthanasia which his "ingenious labour" have so justly earned.

THE PALPABLE OBSCURE.

"Content with pottery's more humble charms,
To eat their pulse, and make their pastry ev'n" 287.

THE EXACT.

"He'll bring you wine that on the mountain grows,
To which himself *his own existence* owes." 291.

Here we find that children are begotten by mountains, which, though very probable, is not positively affirmed by Juvenal.

THE SUBLIME.

"But this you must not keep up for a week,
Nor the same pleasures ever often seek!" 295.

THE FULL.

"Leaving *forsaken Italy behind!*" 304.

THE PERFECT.

"Of such the *ancestors* in *days of yore*
Both captive kings, and *ancient warriors bore.*" 305.

THE JUDICIOUS.

"But most thy image magnified appears,
And guilt betrays by more than mortal fears." 323.

Making the magnified image betray guilt by its fears, is a happy thought.

THE RICH.

"But this discernment does not serve *them long*.
Nature at *length* resumes its bad career
Nor *long* continues," &c. 324.

THE SURPRIZING.

"Or does he think that servants bodies are
Made with our own of the same *earthen-ware?*" 330.

That man was formed of clay was known before, but never till Mr. R. took up his pen, did it occur to any one that he was made out of old pot-herds. "Acute and judicious!" Shame on the Critical Reviewers! Is this the only praise they could find in their hide-bound hearts, for so original a genius?—but all is owing to their undue partiality for Mr. G.

The most glaring proof of their prejudice, however, remains to be noted. To promote the circulation of Mr. G.'s book, they trumpet forth the niceness of his rhymes, nay, they even go so far as to quote four of them, from not more than as many hundred pages; "care and war, feast and guest, weight and freight, fed and led!" Now it is in this very article of rhyming that Mr. Rhodes chiefly excels: yet those base and low-minded critics, with Mr. Parsons at their head, have not condescended to produce a *single example* from him!!! I do verily believe that Mr. G. not only bribed them (for I hear they are accessible to bribes) to exhibit his own excellencies, but to suppress, or slobber over, those of Mr. R. You, I trust, will be more just, and permit me to insert the following "harmonious chimes" from the first ten pages I opened:

jigs	left	gin	stand	mould
legs	kept	moon-shine	lamb	soul
diffus'd	girl	seen	length	pains
dews	swell	Polypheme	spent	friends!

You will say, perhaps—No, not you, sir, for you are all goodness—but your readers will say, that the superiority of Mr. Rhodes might have been proved in much less space than I have here occupied, to the exclusion of
more

more important matter : to this it may be replied, that the Critical Reviewers have taken still more space in their snivelling account of his amazing performance. I confess indeed, with every man of sense, that the merits of my friend might be as fully discussed in ten lines as in ten thousand ; and in such a number he would probably have been " dismissed," had not the wanton determination of the Critical Reviewers to minimise at all events, to the credit of Mr. G. induced them to enter upon a " laborious comparison," which will ever remain a glaring monument of the spleen, their malice, and their imbecility !

MISCELLANEOUS.

REMARKS ON A LETTER IN " COBBETT'S POLITICAL REGISTER."

TO THE EDITORS.

GENTLEMEN,

WHEN men who profess to support the mitre and the crown call under the banners of Popery, when the obligations of religious truth are made subservient to party purposes, I may stand excused for calling the attention of your readers to the " Political Register" of Saturday last, firmly trusting, that whatever political bias you may have taken, there still will be found, at the bottom of your hearts, a sound attachment to our mother-church, and an honest zeal for her prosperity.

Had the letter, signed " The British Observer," published by Mr. Cobbett, and placed in the front of his paper, contained only an artful apology for the Romanists, (who, with their abettors, persist in calling themselves " Catholics" in the sense of being exclusive Members of the Church of Christ) I should not have troubled you with any comment upon it ; but my indignation is roused when I read an attempt to fix upon the Church of England, the same want of toleration and Christian charity, which even the apologist does not deny to attach to the religion he defends.

This writer charges a Noble Lord with accusing the Romanists in a body, not only of being actually disloyal, but as incapable of being loyal to a Protestant King, and the method he takes of combating that opinion is neither by argument or proof, but he retorts upon the Church of England, and says, that " the doctrine of *exclusive salvation* is carried to as great an extent at least by the Church of England as it is by the See of Rome," insinuating the Creed of St. Athanasius adopted by both Churches, the Communion, and the 18th Article of our Church.

I would candidly appeal to you, Gentlemen, whether any Christian church but the Romish, maintains the impossibility of salvation out of its pale ? Whether it be not the constant and prevailing argument with its proselytes, that we acknowledge that a good Romanist may be saved, and therefore its professors stand at least a good chance of salvation, whilst they *know* (as they are pleased to say) that every man out of their church must of necessity be damned ? Let any one read the accounts of the Irish rebellions, and he will see that all the lower Irish Romanists massacred the Heretics, as they called them, with the ferocious persuasion, that they were *saving* their *souls*

souls into infernal and never ending torment. Has the Church of England ever manifested such a spirit? And can a man, calling himself one of her sons, be found in these days to print and propagate such a falsehood, as that she dares to circumscribe the mercies of God, or to set limits to the merits of the sacrifice of our Blessed Redeemer?

The charge against our Church, that she is tainted with Popery, has long ago been made by sectaries of many descriptions, but it is new to me to find a Popish writer assimilating both religions; yet no contradiction is to be wondered at, when the purpose is to set up a rallying point for sectaries and dissenters in their attacks on the establishment. Thus, the Presbyterians of the North of Ireland coalesced with the Romish Committee, and Belfast became the focus of rebellion: Thus, Bagnal Harvey, a Protestant, was found to command a Popish army, exterminating the Protestants; and thus, the Political Register tells us, that "faith and allegiance are very distinct and separate concerns," thereby confounding the distinctions between truth and error, and throwing down the barriers of faith, for the purpose of securing the co-operation of every sort of dissenters, in the grand scheme of persuading men, that religion is quite superfluous to the well-being of the state, until the time shall arrive when the Standard of Superstition may be raised without a mask.

It is not my purpose to enter upon a defence of the Athanasian Creed, the Communion, or the Articles of the Church. I may however observe, that the quotation from the former, "he who does not faithfully and finally believe the Catholic faith cannot be saved," is not quite correct. I do not find the word "finally" in our Liturgy, and I think it favours somewhat of the absolution "in articulo mortis." Be that as it may, I would ask, whether any divine or member of the established Church, has ever construed these or similar words to extend to universal reprobation? Are we not expressly taught to judge no man, but rather to judge ourselves? And surely in that sense we may safely express such a belief, provided we make the application to ourselves only, knowing that "to his own master," and to Him only, every man must account. Where then lies the difficulty for a Protestant to obey a Popish King, if he should be born under a Popish government? As, "our Saviour could shew submission to the chair of Moies, and could pay tribute to Cæsar, so can a Protestant every where submit to the powers that be." Such also may be the case of an enlightened Romanist, and neither Lord Redefdale or any one else would have suspected persons, calling themselves Christians, of different sentiments, had we not read of the doctrine of *not keeping faith with heretics*, of *French and Irish massacres*, and of *Smithfield bonfires*, and seen, in our day, that the doctrine of *exclusive salvation* arms the hand of the assassin, and to this hour scowls upon a portion of our fellow-subjects in the united kingdom.

Such being the conviction of my mind, you will not wonder, Gentlemen, at my being anxious to repel from our church the charge of so foul a tenet. Chance led me to the perusal of Mr. Cobbett's paper; for though I yield not to him, or to any man, in zeal for a good cause, I long ago have changed my opinion of him, and I leave his iron pen to excite other booms. You are Gentlemen and Scholars. Your politics, at present, are perhaps not mine; but I think that we stand upon the same rock of faith, and unworthy as this letter may be in other respects, I shall hope you will insert it in your next number, to prove to the world, that however you may be dazzled with the "meteors" that blaze in the constellation of oppositionists, coalitionists and

and co-operators, your religious principles remain unshaken, and your devotion to your mother church unimpaired.

March 19, 1804.

I am, Gentlemen,

Your constant reader,

A LAY-MEMBER OF THE CHURCH OF ENGLAND.

We beg leave to express our perfect coincidence with every sentiment here advanced by our correspondent; and to assure him, that although we have been stigmatized, by a writer in that semi-methodistical publication, the *Christian Observer*, as secret enemies to the Church of England, and as real friends to Popery, we are proud to stand firm "upon the same rock of faith" with himself, and shall be ever ready to prove our "religious principles unshaken" and our "devotion to our mother church unimpaired." Yes, whenever the day of trial shall come, we will not shrink from the task which we stand pledged to perform; and, although we shall be certain to give offence to many whose good opinion and whose friendship we are most anxious to conciliate, we will suffer no spirit of party, no private considerations whatever, to interfere with the rigid discharge of our public duty; but resist, to the utmost of our poor abilities, every attempt at innovations that may endanger those establishments, our attachment to which was early implanted by education, and has been fully matured by experience and judgment.—EDITOR.

TO OUR READERS.

A *Summary of Politics* will appear in our next Number.

TO CORRESPONDENTS.

"*A Constant Reader's*" Communication shall be inserted, if possible, in our next; if not, it shall certainly appear in the Appendix to our present Volume.

"*A Lover of Consistency*" may be assured that we feel and acknowledge the justice of his censure. In a *private* communication, however, we could readily account to him for the very strange mistake which he has pointed out, and which had certainly escaped our observation. In conducting such a work as this, in which he must be aware that many different writers are, of necessity, engaged, and which cannot *always* be under the superintending eye of the Editor, it is scarcely possible to prevent *all* mistakes; but our Correspondent may rest satisfied, that no such mistake as that which has attracted his notice, shall again occur.

"*Lector*" is informed that "*glaucous*" is a legitimate word, used by Botanists to describe any thing which has a *whitish green* colour. He will find it in the excellent Dictionary of Dr. Ashe.—"*Asian*" we have seen used before, but its legitimacy is doubtful. The proper word is *Asiatic*.

THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

For APRIL, 1804.

Quid verum atque decens curo, et rogo, et omnis in hoc sum.

HOR.

ORIGINAL CRITICISM.

Vindiciæ Ecclesiæ Anglicanæ, in which some of the false reasonings, incorrect statements, and palpable misrepresentations, in a publication, entitled, "The True Churchmen ascertained," by John Overton, A. B. are pointed out. By the Reverend Charles Daubeny, Fellow of Winchester College, Minister of Christ's Church, Bath, and Author of "A Guide to the Church." 8vo. Pp. 471. Rivingtons. 1803.

IT has been well observed, that the most violent efforts of infidelity have, contrary to the design of the assailants, been uniformly serviceable to the Christian cause: for nothing has ever been so plausibly written in opposition to our holy religion, which has not called forth invincible exertions, and unanswerable arguments in its defence. Truth indeed, however it may, for a time, be depressed or obscured, has ultimately nothing to fear either from the misrepresentations of sophistry, or from the more daring and direct fabrications of unprincipled forgery. *Magna est veritas, et prevalebit*: its force is irresistible, and its victory certain.

The justness of this maxim has been eminently exemplified in the consequences which have already resulted from the rude and unmannerly publication of Mr. Overton. When that gentleman had finished his task of arranging, and reducing to some semblance (for it is only a semblance) of unity and order, the motley and discordant materials which had previously been collected for him to work on, the "True Churchmen," we are credibly informed, considered their party as placed beyond the reach of attack, and not only persuaded each other in private, but boasted in public, that Calvinistic Methodism would hence-

forth triumph unquestioned, and that its antagonists were fallen to rise no more. They had long been baffled in every attempt to found their wild and extravagant impieties on the authority of scripture; but now, as they imagined, they had adopted a masterly stroke of policy, and taken a station from which they could not be driven. By seeming to entrench themselves behind the fences of the doctrinal standards of our venerable church, they conceived that they must infallibly succeed as well in establishing their own arrogant claim of being her only genuine defenders, as in fixing on the body of the national clergy the indelible brand of interested falsehood, and even of shameless perjury. Accordingly the hum of mutual congratulation was observed to be general, loud, and deep. But,

“O curas hominum! O quantum est in rebus inane!”

The policy on which they plumed themselves was weakness itself, the offspring, not of enlightened wisdom, but of short-sighted cunning. The position which they fondly pronounced impregnable, was incapable of being, even for a moment, maintained; and was, consequently, forced as soon as assailed. Thus their foolish self-confidence has ruined their cause, while the disingenuous and sophistical arts, by which they tried to support it, have blasted their character.

It is commonly, and, we believe, justly said, that nothing can be more dangerous for a general, however accomplished and able he may be in other respects, than a supercilious contempt of the enemy. Yet some disposition of this imprudent nature seems fairly imputable to Mr. Overton and his friends. Our evangelical and charitable churchmen, indeed, have so long and so constantly been in the habit of entertaining themselves and their hearers with abusive declamation against their fathers and brethren, that, as certain liars, by continually repeating their own falsehoods, are reported to have come at last to believe them, so these revilers of the Church of England would appear, from the tone in which they express themselves, to be seriously of opinion, that, among the national clergy, abilities, spirit, energy, and honour, as well as honesty, religion, and virtue, are totally extinct. They intimate, in no ambiguous language, that our spiritual guides are bewildered in “the mazes of this world’s politics;” sunk in “earthly-mindedness;” and in that “carelessness and inattention to heavenly things, which are carrying us rapidly forward to infidelity, deism, and practical atheism;” that their “conscience is violated by the abuse of the most solemn subscriptions, and the unmeaning routine of prayers uttered without any heart-felt sensation of their import, or the spirit of prayer;” and that their “conscience is hardened into insensibility*.” From opponents thus dastardly, corrupted, and contemptible, the well-disciplined army of the “True Churchmen” could reasonably expect but a feeble resistance; and they might, there-

* See ANTI-JACOBIN REVIEW, Vol. XVI. p. 41.

fore, very naturally think that they did not run any great risk by insulting them. But the event has shewn that their expectations were rather too sanguine and presumptuous. We, indeed, knew the clergy too well to suppose, for a moment, that the impudent and calumnious assertions, the cobweb sophisms, and the gross misstatements of these insidious sectaries, who have lately taken the fancy to new-christen themselves by the fictitious name of "the True Churchmen," would be suffered to pass without due animadversion and complete detestation. We knew that the Church of England could boast of multitudes among her genuine sons, who were equally qualified by talents and by zeal to crush these dark and muddy controversialists. She could not be at a loss for champions to vindicate her doctrines, and confound her enemies. We therefore confidently anticipated a display of such powers as were required by the occasion; and our hopes have not been disappointed. The bishops of Lincoln, of Oxford, and of Rochester, have proved how well they deserve the eminent station which they hold, by officially warning their clergy and people against these specious, but spurious, "evangelical ministers." Dr. Kipling, Mr. Pearson, and others, are entitled to the warmest thanks of every friend to our establishment, for their active exertions in the same good cause. But, above all, the sound and well-instructed author of the work now before us has performed, for the church, a most signal service, by a more minute and particular dissection of Mr. O.'s artful publication, than fell within the plan of any other of the writers whose names are here mentioned. Such a work, we very frankly acknowledge, we anxiously and eagerly wished to see from the hand of this excellent churchman and divine. No man, we were satisfied, was more competent to the task; and Mr. O. had treated his former works with such marked malignity, and rancorous injustice, as seemed imperiously to call for an answer. We hardly, indeed, supposed it possible that any new production of Mr. Daubeny's pen could increase our esteem for him; yet such has remarkably been the effect of the present publication. A more masterly piece of controversial writing we have seldom read, or one more becoming a gentleman and a Christian. Mr. D. notwithstanding the most irritating and unprovoked aggression, has disdained to reply to Mr. O.'s railing. He has encountered petulance with mildness, exposed misrepresentation with temper, and vindicated truth with manly dignity. Such a book demands attention and respect; and from us it shall have them. The monthly reviewers, indeed, we observe, have, in perfect consistence with the looseness of their principles, huddled it, as well as Mr. O.'s apology, and the other tracts relating to the controversy, into a corner of their monthly catalogue, and dismissed them all with a few short remarks, significant of their considering the subject as unworthy of regard. But the readers of the Anti-Jacobin Review entertain, we trust, very different sentiments. They will, doubtless, thank us for a comprehensive analysis of Mr. D.'s vindication; and many of them, we think,

will be induced by our report to make themselves thoroughly and intimately acquainted with it.

Mr. D., in an introductory chapter, engages that, in the course of his work, he shall fairly oppose argument to argument, and statement to statement; and, placing the scale of judgment in the only hands in which it ought to be placed, leave the turn of it as far as may be to the reader. "Mr. O.'s publication," he truly adds, "appears to proceed on a different plan; little being left for the reader but to coincide in judgment with its author. The opinions in which the supposed opponents of Mr. O. are made to differ from him, are first brought before the reader; and, after having been placed, by his own comments upon them, in that point of view in which Mr. O. has been accustomed to see them, they are then consigned to the sentence which it is the object of each chapter, to leave impressed on the minds of its reader, of their being in a greater or less degree at variance with the evangelical doctrine." (Pp. 4, 5.) The following observations on the jesuitical title of Mr. O.'s book are most pertinent and pointed:

"This title appears to me objectionable on more accounts than one. The true churchmanship of the regular clergy of the establishment no more requires to be ascertained, than do the evangelical ministers of the Established Church stand in need of an apology. All ministers of the Established Church are professedly *evangelical ministers*; and woe be to them if they do not preach in conformity to their profession. But if, by evangelical ministers are to be understood chiefly, if not exclusively, those among the clergy, who consider certain peculiarities to constitute part of the gospel, which others think themselves justified in considering as peculiarities not to be maintained, and not worth contending about; the exclusive appropriation of a title to themselves, which implies a notorious dereliction of duty on the part of their opponents, is certainly not to be admitted. It is prejudging a cause which remains yet to be tried. The professed object of Mr. O.'s publication being, in a degree at least, to plead the cause of Calvinism; the title of his book, if any distinction were necessary to be made between those who profess to teach the same doctrine, should have been 'An Apology for those Regular Clergy of the Establishment who maintain the Articles of the Church of England to be Calvinistic, in opposition to the great body of the Clergy, who do not see them in that light.' In such case an invidious distinction, respecting the essential object of their profession, between ministers of the same church would have been avoided; and the point at issue, as relating to a mere difference of opinion, would have been placed on its proper ground. Such a title would have conveyed a clear and intelligible meaning to every reader, and might possibly have led the author to a more perspicuous and systematic arrangement of his subject than his publication at present exhibits. For the general fallacy which appears to pervade the whole of Mr. O.'s work, is occasioned by a want of proper discrimination having been made between the peculiar tenets of Calvinism, and those doctrines of grace which our articles were meant to secure."

Nothing can be truer than this remark of our author; but Mr. O.'s great aim was to conceal the fallacy. His proper business, therefore, was to confound, and not to discriminate. "To have enabled his readers,"

readers," continues Mr. D., "to form a proper judgment on these two distinct subjects, Mr. O. should have furnished him with particular definitions of what was to be understood under each of these heads, which might have prevented an association of ideas, which, to those who have been accustomed to precision of language, may not appear to have any legitimate connection." (Pp. 7, 8.)

Mr. D. feels himself called upon to solicit the indulgence of his readers for the frequent appeals which, in the progress of his work, he is under the absolute necessity of making to his own publications. "How desirous," he says, "soever I may be to speak little of myself, yet, considering that my writings, for reasons best known to Mr. O., appear to have furnished the greatest cause of offence; I know no other way by which effectual justice can be done, than that of suffering them to speak for themselves." (p. 10.) By those who, like us, have derived most important instruction and advantage from Mr. D.'s writings, and have observed the dishonourable manner in which Mr. O. has misrepresented them, as well as the *odium plusquam theologicum* with which he has uniformly pursued their author, this apology will be reckoned more than sufficient. The learned vindicator concludes his introduction in the words of Dr. Christopher Potter, which he gives as expressive of his own dispositions, and which deserve to be written in letters of gold.

"I honour truth," says that excellent writer, "with all my heart, next after God; or rather as I do God himself, who is the God of truth: and I shall esteem him my dearest friend that shall, at any time, conquer my errors with evidence of truth; for that conquest shall be my happiness and victory. Any error abuseth the understanding, but an error in religion corrupts it; in faith, poisons it: how happy and glad shall I be to be purged of all such rust and poison! But I am a Christian, and rational; and still I must repeat it, I cannot be convinced but with SCRIPTURE OR REASON: Either of these, THE FORMER BEING GROUNDED ON THE LATTER, will command my assent; but I cannot be chidden or frightened, or forced into an opinion; one good argument sways me more than twenty declamations." (p. 13.)

Mr. O., in his preface, had boasted that the method pursued by him affords the best security against *the iniquity of quotation*. "In what is here given," he says, "as quotation, the words of the author are carefully distinguished." But, as Mr. D. well observes, "every quotation, to be a just one, must be so applied as to speak the sense of the author from whom it is made; otherwise the meaning annexed to it is not that for which the author is responsible." (p. 15.) A most flagrant transgression of this canon of criticism is found in the very opening of Mr. O.'s first chapter, where he fixes on Mr. D.'s words, a meaning which could not have been in the author's contemplation. With regard to an assertion of Mr. Wilberforce, "That the actual principles of the clergy of the establishment are extremely different from those which it professes," Mr. D. had said, in his Guide to the Church, (p. 324.) that "it is derived more from the indecent revilings of irregular preachers than from fact." What is here alleged by

Mr. D. is, with equal stupidity and disregard to truth, produced by Mr. O., as a proof that Mr. D. has attacked his party, and accused his "regular evangelical ministers" of not preaching the gospel. Mr. D. shews, from the whole design of the discourse, from which these words are taken, that he could not intend by them Mr. O.'s "regular clergy of the establishment," but "those blue-aproned men," as Bishop Hall denominates them, "who, though they never knew any better school than their shop board, yet think themselves more truly learned than the deepest doctor, and better interpreters of scripture than the greatest divine." When Mr. D. talks of irregular preachers, "he must mean," says Mr. O., our "evangelical ministers." To this Mr. D. very properly replies, "*Qui capit, ille facit.*" Had Mr. D., as he really has not, charged Mr. O.'s clients with "indecent revilings" against their brethren, he would certainly not have been guilty of defamation; for the fact is notorious, and Mr. O.'s book contains the most indisputable proof of it. But the calumny of which Mr. O. complains (if any calumny there be) proceeds from his friend and patron Mr. Wilberforce: for Mr. O. designs his clients REGULAR CLERGY OF THE ESTABLISHMENT; and it is of such persons that Mr. W. alleges that their principles are different from those of the church.

Mr. D. here gives some other instances in which *the iniquity of quotation* is guarded against by not only misrepresenting, but falsifying his words, which are made, in Mr. O.'s edition of them, to "convey a meaning totally different from that intended to be conveyed by the author." (p. 28.) He then comes to Mr. O.'s charge with regard to subscription. He observes that Mr. O., having referred to several individual divines, who seem to entertain loose notions on this subject, draws at last a conclusion, which his readers are left to apply to the great body of the clergy, whom Mr. O. distinguishes by the title of his *opponents*. On this disingenuous conduct of Mr. O., our learned vindicator's reflections are particularly excellent.

"The ground on which Mr. O. has built his conclusion, from the writings of the above-mentioned authors, as applicable to the general case of those divines whom he considers in the character of opponents, appears to be this: That all of the clergy who do not see the articles of our Church in the same Calvinistic point of view in which he sees them, cannot subscribe to them in their plain and grammatical sense; and that, therefore, the object [which] they have before them, in consequence of such equivocal subscription, is, in Mr. O.'s words, 'to evade or extenuate' some of the visible doctrines which the articles are considered to contain. But as this is *assumed* ground, it is that on which no fair argument will stand. To any argument [which] Mr. O. has placed, or may place, on such ground, it is sufficient to reply, that these divines who do not consider the articles to be, strictly speaking, Calvinistic, profess to subscribe to them in the same sense in which Mr. O. supposes [that] they cannot subscribe to them, namely, in their plain and grammatical sense. To insinuate that they do not, is, in effect, to lead the reader to the conclusion, that by far the majority of the clergy of the Church

Church of England are not honest men. This, of all the modes of controversy, is, undoubtedly, one of the most dishonest." (Pp. 31, 32.)

Mr. O., in his censure of those divines who have written loosely on the subject of subscription to the articles, makes no exception of Mr. D. Yet, if he had read, with any degree of attention, the "Guide to the Church," he must have known that, on this important subject, Mr. D.'s sentiments accord with his own. Mr. O.'s motive for withholding this information, Mr. D. does not take upon him to ascertain. But the motive is as evident as it is dishonourable. Mr. O.'s object was, not to display the merits of his antagonists, but to load them with obloquy, and to render them odious, in the eyes of the fainted followers of the "True Churchmen." From such a writer how could Mr. D. be so simple as to look for justice? An author who has so effectually contributed to expose, in their genuine and proper colours, the arrogant pretensions of these Calvinistic methodists, could reasonably hope for nothing but injustice from their accredited champion.

To substantiate the position that Mr. O.'s clients do, and that their opponents do not, preach the genuine doctrines of the articles, he has, in his first chapter, brought forward the testimonies of the Anti-Jacobin reviewers, and of the late Mr. Jones, of Archbishop Secker, of the Bishops Porteous, Horsley, Horne, Barrington, and Pretyman. The conclusion of the chapter is as follows:

"Men may indeed say what they please, and when they please *contradict* at one time what they *affirm* at another. Thus, however, does it appear that one class of these divines, in *vindicating* such a conduct, another in *confessing* it, and our bishops in *lamenting* it, conspire to *establish the fact* in opposition to our assailants, that *many* of them have not adhered to the *obvious doctrines of the articles*; or, in other words, do not *preach so evangelically* as these forms. And thus, on the other hand, do we *profess* to adhere to their *plain meaning*: thus is it *confessed*, that the articles lean to our side of the question; and thus do these eminent prelates recommend, with all their energy, the very style of preaching by which *we are characterised*, for which we are *calumniated*, and *which only* we would here vindicate." (Overton, Pp. 42, 43.)

This blustering passage, which the writer of it, no doubt, thought very fine, and very convincing, has been demonstrated by the Dean of Peterborough, to be a tissue of unintelligible nonsense. It certainly confounds things as different from each other as east is from west. With regard, however, to the *general charge*, that those of the clergy, who are not Calvinistic methodists, do not preach the *obvious doctrines of the articles*, the superfluity of Mr. O.'s quotations might have easily been spared. Among so numerous a body as the parochial clergy of England, it would be strange if some had not existed, who neglected to sound, with sufficient care, their moral exhortations on Christian principles. But this neglect, which is always to be condemned, is by no means the same with neglecting to sound them on the principles of Calvinism, or of enthusiasm. None of the excellent divines here quoted by Mr. O. condemn moral preaching as *unevangelical*; nor

do any of them reprimand the clergy for not confining their discourses exclusively to the peculiar doctrines of Calvinism. On the paragraph which we have given from Mr. O., Mr. D.'s remarks are well worth attending to.

"This formal parade," he says, "of premises, proof, and inference, is calculated to leave an impression on the reader's mind, that Mr. O. having regularly made out his case, is therefore justified in his conclusion. But to me it appears that at least two, if not three, links are evidently wanting in the chain of argument, to connect Mr. O.'s premises with his conclusion. First, with respect to the premises themselves, before they can be admitted as contributing any thing towards the establishment of the general position [which] Mr. O. is here attempting to make out, it must be proved that the great body of the clergy, against whom Mr. O. is writing, adopt the loose sentiments of those individual divines [whom] he has brought forward on the subject of subscription. In the next place, it must be proved that the authorities appealed to by Mr. O. on this occasion do actually bear on the case in point, by being intended to apply to evangelical ministers of the *Calvinistic persuasion*, to the exclusion of all others of a different persuasion. And, in the third place, it must be proved, in reference to the adduced authority of the Bishop of Lincoln, who maintains, what every honest man must, 'that the articles are to be subscribed in their plain obvious sense;' that no minister but those who consider the articles to be *Calvinistic* can subscribe them *in that sense*." (Pp. 37, 38.)

Mr. O. could not possibly be ignorant that his Lordship of Lincoln, who so forcibly inculcates the indispensable duty of honest and unequivocal subscription, is very far indeed from being an advocate for the Calvinistic interpretation of the articles.

Our learned author's examination of Mr. O.'s second chapter is replete with matter of high importance. He complains, with every candid judge of the question, that Mr. O., instead of defining what Calvinism is, has treated the point in dispute in an indistinct and unsatisfactory manner. He therefore thinks it necessary to give a sketch of Calvinism, that the reader may know the ground on which the parties differ. His account of Calvinism is clear and concise; but as it coincides entirely with that which is given by Dr. Kipling, and with which our readers are well acquainted, it is unnecessary to detail it. Mr. D., then, most pertinently observes, that Mr. O., in the first section of this chapter, has scandalously attempted to impose on the public. The title of the section leads us to expect an extended comparison of our different forms, the articles, liturgy, and homilies: a comparison which, as our author remarks, "would have brought the subject into a nutshell." Instead of this comparison, Mr. O. gives us nothing but his naked assertion, that all our standards breathe the true spirit of Calvinism. It was, indeed, desirable for Mr. O. to get off this ground as quickly as possible. For, "considering," says Mr. D., "our articles to be *Calvinistic*, it was much more advisable to *talk* of ascertaining their real sense, by the mutual illustration which our different forms afford each other, than *actually to attempt it*." (p. 53.) It has been

been given, however, in such a manner as must bring conviction to every candid mind, by the excellent author whose work we are considering; in the masterly pamphlet of the Dean of Peterborough, of which Mr. D. speaks as it deserves; and, we will venture to add, in the Anti-Jacobin Review.

Mr. D. next adverts to the use which Mr. O. has made of the Royal declaration prefixed to the articles. Both parties equally admit the authority of this public instrument, as confining the clergy to the plain, literal, and grammatical sense of the articles. This sense, Mr. O. contends, is the Calvinistic sense, which, consequently, the declaration was intended to secure. It is well known that this famous injunction was obtained chiefly by the influence of Laud, who, Mr. O. informs us, "with a few of his associates, had adopted milder notions on the points peculiar to Calvinism, than those which generally prevailed in the nation at that period." (Over. p. 48.) But Laud and his associates were accused by the Calvinists, of departing from the true sense of the articles; to which, says Burnet, "it was answered by them that they took the articles in their literal and grammatical sense; and, to support this, that declaration was set forth." From these facts Mr. D.'s reasoning is unanswerable. "The conclusion," he says, "appears to be as evident as that two and two make four, that, at the time this declaration was set forth, the Calvinists themselves did not consider the plain, literal, grammatical sense of the articles compatible with the interpretation [which] they annexed to them; for, had this been the case, Bishop Laud, who was known to be the chief spring in this business, instead of becoming the object of their accusation, on this occasion, would have been entitled to their highest regard, for having thus contributed so essentially to the confirmation of the Calvinistic cause." (p. 57.)

The truth is, that the declaration in question, instead of being intended to favour the Calvinistic interpretation, was intended to guard against it. Laud, from his very first public appearance, had distinguished himself as a decided Anti-Calvinist. When President of St. John's in Oxford, he was accused by the Vice-Chancellor of Popery, a charge to which the Puritans and Calvinists, who had long travelled hand in hand together, never failed to have recourse, in order to render their opposers odious. Laud saw the danger with which the nation was threatened by this restless and turbulent party, and employed his whole influence to divert its course. The declaration was one of the means which he thought adapted to his purpose. Its immediate cause was a book by Mountague, afterwards Bishop of Chichester, entitled, "An Answer to the Gagger," in which many of the Calvinistic tenets, particularly the five predestinarian articles of the memorable Synod of Dort, were formally denied to be doctrines of the Church of England. This publication enraged the Calvinists, who caused an information against its author to be laid before Parliament. Mountague appealed to the King, who approved his book, and ordered his "Appeal to Cæsar" to be published. It was accordingly licenced with

with this approbation, "That there was nothing contained in the same but what was agreeable to the public faith, doctrine, and discipline, established in the Church of England. Thus was Calvinism rejected by Authority.

While the "Appeal to Cæsar" was in the press, the death of James I. took place. The book was therefore addressed to King Charles, whose first Parliament having committed Mountague to the custody of the Serjeant, and obliged him to give bail for his appearance, Laud and some other bishops interposed in his behalf with the Duke of Buckingham. The prosecution was, for that time, dropt. But it was again revived by Charles's second parliament, a Puritanical committee of which, with Pym at their head, recommended the impeachment of Mountague. The impeachment, indeed, did not take place; but conferences were held, among the divines of different sentiments, for adjusting the matter. These having produced no good effect, the King, by advice of the bishops, published his proclamation to put an end to the controversy. The third parliament of Charles, which met in 1628, discovering the same dispositions as the two first, Laud, in the end of this year, as a means of silencing the Calvinistic disputes, procured the thirty-nine articles to be reprinted, with the Royal Declaration in question prefixed.

The Calvinistic divines were loud in their complaints. In a petition which they drew up against the declaration, they stated "what a restraint was laid on them from preaching the saving doctrines of *God's free grace in election and predestination.*" From preaching these doctrines, the Calvinists, by their own account, were restrained by the declaration. "But," says our acute and learned author, "the declaration only enjoined the clergy 'to shut up all disputes in God's promises, as they be generally set forth in Holy Scripture, and the *general* meaning of the articles of the Church of England, and not to print or preach to draw the article,' the XVIIth no doubt, 'aside any way, nor to put their own sense or comment to be the meaning of the article, but to take it in the *literal* and *grammatical* sense.' Therefore, the literal and grammatical sense of the article alluded to, in connection with the *general* meaning of the articles of the Church of England, did not, in the opinion of the Calvinists of that period, contain the saving doctrines of God's free grace in election and predestination, according to the Calvinistic interpretation." (p. 64.)

It was certainly a very extraordinary proof of Mr. O.'s ingenuity to convert Bishop Laud, whom a brother presbyter calls a "fierce Anti-Calvinist*," into an abettor of his own moderate Calvinism.

"Either Mr. O.," observes our author, "himself was ignorant of the real state of our Church at the period here referred to, or he proceeded on the presumption that his reader might have no knowledge on the subject, but what was to be derived from his pages. According to Mr. O.'s account,

the Church of England was at that time divided into two parties, consisting of mild and rigid Calvinists. The former had Laud and his associates at their head, who 'had adopted,' Mr. O. says, 'milder notions on the points peculiar to Calvinism:' whilst the latter, which constituted by far 'a great majority,' were distinguished by the more rigid notions. The declaration in question, therefore, having been brought forward by Laud and his associates, was of course brought forward for the purpose of securing those milder notions on the peculiar tenets of Calvinism, which they are here said to profess. On this ground Mr. O. has built his *a fortiori* argument, (as he calls it,) to prove that the declaration in question must support that species of mild Calvinism which he maintains; because to this standard *the most moderate Calvinists* (namely, Laud and his associates) professed to reach. But this surely is pressing Laud into the service of Calvinism with a vengeance. It is making him a Calvinist, for the purpose of making the declaration, which originated with him, minister to a Calvinistic purpose. It is a bad cause, in the defence of which nothing can be said: What, then, must that cause be, in the defence of which, whatever is said, proves to be worse than nothing?" (Pp. 65, 66.)

Mr. O. proposes to establish the Calvinism of our public standards, by an appeal to the other writings and declarations of the reformers of our Church. "These writings," he says, "are at once commentaries upon the established creed, and in themselves direct evidences what doctrines were uniformly taught by the framers and imposers of it." (Ov. p. 55.) But to this Mr. D. very properly replies, that *direct* evidence can be derived only from the correct and literal construction of the propositions in which the doctrines are contained, that is of our public standards themselves. The *private* writings of the reformers, considered as individuals, can furnish only *presumptive* evidence on the subject: for the question is not what the sentiments were of the reformers *individually*, but what was their judgment *collectively*. It appears to our author, as it does to us, extremely probable that, if each of our reformers had been asked to define what they meant by predestination, their definitions would not have strictly corresponded. They seem to have thought that this point was not explicitly revealed in scripture. The celebrated Bradford had written a treatise on "God's election," which he submitted to the judgment of Cranmer, Latimer, and Ridley, when in prison at Oxford. A letter from Ridley to Bradford is extant, from which it appears, that the speculations of the latter were not approved. "Sir, in those matters," says the good Bishop, "I am so fearful, that I dare not speak farther, yea almost none otherwise, than as the very text doth (as it were) lead me by the hand." Accordingly, in drawing up the XVIIth Article, our reformers appear, as we formerly observed*, to have almost transcribed the words of St. Paul.

"Although, therefore," says Mr. D., "the *private* writings of our reformers do not furnish evidence sufficient to determine what was their pre-

cise opinion on the subject of predestination; yet, taken in connection with the article in question, they authorize us to say what that opinion was not. In a word, it most undoubtedly was not *Calvinistic*. For the private writings of our reformers maintain, in most unequivocal language, the doctrine of *universal* redemption; and the doctrine of predestination referred to in the article is to be received in conformity with the promises of God, 'as they are generally set forth in Holy Scripture.' But the *Calvinistic* doctrine of Redemption is totally incompatible with the promises of God, as they are generally set forth in Holy Scripture; 'it is not either read therein, nor may be proved thereby;' consequently, it was not the Calvinistic doctrine of predestination, which our reformers meant to establish as the doctrine of the Church of England." (Pr, 74, 75.)

Mr. O. severely censures his opponents, and Mr. D. among the rest, for appealing to what he calls the Popish and heterogeneous works of the reign of Henry VIII. while the writings under *Elizabeth* are scarcely glanced at. "This circumstance," he adds, "discovers no little of the true nature of their cause." This is a mean and disingenuous manoeuvre, of which the object is to represent his opponents as inclined to Popery; but, it is, as we have seen, an old trick of the Calvinists. If the writings of our reformers however, be, as Mr. Overton affirms, good commentaries on the established Creed, the nearer we draw to the fountain head, the purer may the stream be expected to be. "Many of Queen Elizabeth's divines were strongly tinged with Calvinism, and viewing the doctrines of our church through a Calvinistic medium, it was natural for them to annex to them a Calvinistic interpretation." (p. 82.) In 1537 was published the "Institution of a Christian man;" in 1543, "A necessary Doctrine and Erudition for any Christian;" both the work of our *original* reformers. These publications, it is acknowledged, contained some Popish errors relating to images, and to the real presence: but "they were," says Strype, "added by the King, after the Bishops had set their hands to the contrary." In fact, however, Mr. D.'s reference to the "necessary doctrine" was not intended to prove the Anti-Calvinism of the reformers, but a position of a different nature. Yet what is *illegitimate* evidence when it favours Mr. D., becomes perfectly *legitimate* when it suits Mr. O. Soon after the publication of the "necessary doctrine" were written by Cranmer, "Three Discourses" on a review of that work. To these Mr. O. has frequently appealed as to decisive authority; and has even formally adopted their definition of justification.

But Mr. O. knew that Mr. D. had produced such proofs of the Anti-Calvinism of our original reformers as no Calvinist can refute. These he has disingenuously suppressed; and having alleged that "next to the sacred Scriptures, our reformers especially professed to respect the primitive church and the works of *St. Austin*," he flippantly asks, alluding to his opponents, "Did they never hear of this great use of *St. Austin*?" We think, however, with Mr. D. that there does not appear sufficient reason for this marked distinction in favour of Augusti-

tine,

piæ. The act of parliament of Edward VI. says only that the reformers "had an eye, in the first place, to the more pure and sincere Christian religion in the Scriptures; and, in the next place, to the usages of the primitive church." Augustine, we know, in many points departed from the system of interpretation which, before his time, prevailed in the church. The compliment, therefore, here paid him by Mr. O. can be meant for no purpose but to prejudice the reader.

In the second section of his second chapter Mr. O. still goes on to prove the Calvinism of our articles from the known private sentiments of our reformers. We had formerly occasion * to appreciate the value of what Mr. O. calls "the unanimous testimony of men of all sentiments, and of the utmost respectability." It is important, however, to attend to some of our learned author's observations on this subject. Mr. O. quotes Mosheim as affirming that "under the reign of Edward VI. Geneva was acknowledged as a sister church, and the theological system then established by Calvin adopted, and rendered the public rule of faith in England." But this assertion is a proof of nothing but of Mosheim's ignorance; for no assertion can be more contrary to fact. Calvin's offer of assistance in conducting the reformation of England was rejected; "for," says Heylin, "the Archbishop knew the man." On the other hand, the counsels of the excellent Melancthon, the most decided opposer of the tenets of Calvin, were courted and highly valued. Calvin, in fact, wrote letters to the King, to the Council, to Cranmer, and to the Protector Somerset; but little or no attention was paid to them. When he was afterwards consulted concerning the use of the English liturgy, by the English refugees at Franckfort, he pettishly, in reference to these former events, expressed himself of its patrons thus: *Sed ego frustra ad eos sermonem converto, qui forte non tantum mihi tribuunt, ut consilium a tali auctore profectum admittere dignentur.*"

So little reason had Mosheim to say that the theological system of Calvin was adopted by our reformers. With regard to a later period of our history, his testimony, however is more correct. "Scarcely," says he, "had the British divines returned from the synod of Dort, and given an account of the laws that had been enacted, and the doctrines that had been established by that famous assembly, than the King, together with the greatest part of the episcopal clergy, discovered, in the strongest terms, their dislike of these proceedings; and judged the sentiments of Arminius, relating to the divine decrees, preferable to those of Gomarus and Calvin." He truly adds that "the peculiar doctrines, to which the victory was assigned by the synod of Dort, were absolutely unknown in the first ages of the Church."

Mr. O. brings forward the "venerable testimony of Davenant,

* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 14, 15.

Carleton, Hall, Ward, Usher, and Whitaker." Whitaker, it is true, speaking of the Calvinistic opinion, says, "the Church of England, ever since the gospel was restored, hath *always* held this opinion, &c. But Mr. O's favourite historian, Strype, talks a different language. He says, that till about the year 1595, this opinion was not entertained by many learned men of the University of Cambridge; and that even by those who held it, it was not understood to be certainly the *sense of our articles*." Whitaker's assertion is only that of a decided Calvinist, confident in his own cause, and proves just as much as the assertion of Mr. O. or of Presbyter, to the same purpose. But "admitting," says our author, "that Davenant, &c. were all decided Calvinists, how does their opinion on this subject tend to ascertain the private sentiments of our *original* reformers, who were old men before most of them, it is probable, were born?" (p. 107.) Four of these divines, however, bore public testimony, at the synod of Dort, against the system of Calvin, in three propositions which were rejected, of course, by the fanatical assembly, but which maintained, in the most unequivocal terms, the doctrine of universal redemption, and the consistency of grace with the free agency of man. Usher, though he lived in the Calvinistic persuasion, yet did not die in it; so that, of all the six divines here appealed to by Mr. O. Whitaker is the only one whose testimony on the subject of Calvinism remains unimpeached.

Mr. O. however, proceeds to assure his readers (p. 73.) that the fact of our first reformers being Calvinists "is abundantly confirmed by the writings of the reformers themselves." But not a syllable is produced from the writings of Cranmer, Ridley, or Latimer, to substantiate the affirmation. "Innumerable other productions," he says, "of the reigns of Edward, Elizabeth, James, and Charles, equally full to the purpose, might be specified;" but he has prudently waived the specification. He wished, he says, "to avoid unnecessary prolixity," but on this procedure our author's observations strikes home. "It seldom happens, I believe, that a man fails to *particularize*, when particulars are *decidedly in his favour*." (p. 111.) Mr. O. indeed, lays considerable stress on Nowells Catechism; which was reviewed and approved by the same convocation that passed our articles; and "how a *confessedly Calvinistic* Catechism can afford an argument against the Calvinistic interpretation of our articles, some persons," he observes, "will be hard to convince. How it can contain any other doctrine than that of the articles, such persons do not conceive." But this, as our author acutely remarks, may be easily conceived, by simply supposing "that the sense which Calvinists see both in the Articles and in the Catechism, the convocation which reviewed it did not see. According to this mode of arguing Mr. O. will have no difficulty in proving just what he pleases. If a catechism, reviewed and passed by the same convocation that reviewed and passed our articles be '*confessedly Calvinistic*,' it certainly cannot afford an argument *against*, but *for*, the Calvinistic interpretation of those articles.—But the reader

is only to deny the *major* proposition in this hypothetical syllogism, and it immediately dissolves." (Pp. 112, 113.) The present Bishop of Bangor, however, whose deep erudition and excellent principles do honour to his order, has successfully maintained that the catechism of Nowell is not Calvinistic; and to his opinion the world will probably pay more respect than to that of Mr. Overton.

Our author proceeds to examine the force of Mr. O.'s arguments from "the concessions and reasonings of avowed Arminians." The first of these produced by Mr. O. is Bishop Burnet, who, if he was, as we believe he was, an avowed Arminian, is in direct opposition to Mr. O.'s cause. He says of the articles "I believe them all myself." He believed them, therefore, in the Arminian sense; otherwise his subscription was not that of an honest man. He made concessions, indeed, to the Calvinists, which he was certainly under no necessity of making. But this will create no surprize to those who recollect with what view his exposition was undertaken. It was part, in fact, of an extensive scheme for promoting what was then called a "Comprehension," and the object of it was to introduce such a latitude in the interpretation of the articles that persons of all persuasions might be induced to subscribe them. Of this scheme, and of the actors in it, Burnet himself, in the History of his own times, gives a good account. We know, however, the reception which his exposition met with from the great body of the clergy, at the time when it was published. It was examined and censured by Dr. Binks, Dean of Litchfield, who has given us the heads of a representation from the lower to the upper house of convocation, in which it is alleged: "1. That the said book tends to introduce such a latitude and diversity of opinions as the articles were made to avoid: 2. That there are many passages in the exposition which appear to be contrary to the true meaning of the articles, and to other received doctrines of the church: 3. That there are some things in the said book which seem to be of dangerous consequence to the Church of England, as by law established, and to derogate from the honour of its reformation." Our author, after giving a most pertinent quotation from Dr. Binks's book, concludes with the following important observation.

"Dr. Binks, and the great body of the clergy, who lived at the time, and who must at least be as well acquainted with Burnet's motives on this occasion as Mr. O., represent the principle on which his exposition proceeds to be, in the utmost degree, latitudinarian; its object not being to affix any precise meaning to our articles, but to render them, as comprehensive as possible: an exposition which appears to have had more of *policy* in it than *religion*, and places Burnet's authority in that questionable point of view, as to render it inadequate to the establishment of the present point." (Pp. 121, 122.)

Mr. O.'s next witness is Heylin, a professed Anti-Calvinist, whose testimony, by way of security, we suppose, against "the iniquity of quotation," he has mutilated, and whom he brings to prove the very position.

position which Heylin meant to deny. Mr. O. makes him say, in effect, that from the re-settling of the church under Queen Elizabeth to the proclamation of Charles, there was a general tendency to the doctrines of Calvin. But Heylin says expressly that "Pryn, with all his diligence, could find but seven men who publicly maintained any point of Calvinism in the school of Oxon from 1596 to 1616." He admits, indeed, that, "by error of the times," about the end of Elizabeth's and the beginning of James's reign, there was "a general tendency to Calvin's opinions," and that, till after the latter period, those who publicly opposed the "Calvinian tenets" were few in number. The reflection, however, is obvious that tenets cannot be publicly opposed till they are publicly maintained: and this is, in truth, the very reflection which Heylin himself makes on the circumstance. The opposers of Calvinism, he says, "though few in number, yet serve for a good assurance, that the church still kept possession of her *primitive truths*, not utterly lost, though much endangered by such contrary doctrines as had OF LATE been thrust upon her." Mr. D.'s reasoning is to the same purpose and perfectly satisfactory.

"The circumstance of no public opposition having been made to the Calvinian tenets, previous to the reign of James, furnishes to me at least, a proof the very reverse to that which Mr. O. appears to draw from it. For my conclusion from it is, that the Calvinian tenets formed no part of the originally established doctrines of our church, but were corruptions, which, by degrees, became as it were grafted upon them; and therefore, being considered by divines as not necessarily connected with the essential doctrines of Christianity, they were not firmly opposed till, by being made offensively obtrusive, they called aloud for some reasonable check." (p. 125.)

But, after all, the prevalence of Calvinism in the latter end of Elizabeth's reign and beginning of James's, proves nothing but Mr. O.'s dexterity in misleading his readers, and puzzling the question. He set out with professing to ascertain the sense of our articles by the *private sentiments of our reformers*. But, instead of reasoning forward from the sentiments of the reformers to the sense of the articles, he reasons backwards to the sense of the articles from the sentiments of those who subscribed them half a century after their establishment: from the sentiments of persons whom we maintain to have notoriously departed from the sentiments of our original reformers.

But Mr. O. has a logic of his own. The author of the "Appendix to the Guide to the Church," had asserted, on the authority of Strype, that Calvinism did not prevail till about the year 1595; and this testimony of Strype agrees with that of Heylin. At that *particular period* Mr. D. allowed that many of the clergy were inclined to Calvinism. On this concession what is Mr. O.'s comment? "Yes, Mr. Daubeny! The 'particular period' in which you and your colleagues allow these doctrines were prevalent, includes the *VERY PERIOD* when our articles were made what they now are; and legally imposed, AS WELL AS A WHOLE CENTURY AFTERWARDS." (Or.

(Ov. p. 85.) If Mr. O. be capable of blushing, he will feel no very pleasing sensations, on reading Mr. D.'s simple reply. "In what sense the period about 1595, can be said to *include the very period* when our articles were established, namely in 1552, and ultimately in 1562, I must leave Mr. O. to explain. To me the language is not less unintelligible, than is the idea apparently meant to be conveyed by it contrary to notorious facts." (p. 131.)

Our learned author has, with admirable success, rescued the venerable Hooper from the force with which Mr. O. endeavoured to compel him into the service of Calvinism. Hooper, Mr. O. allows, was neither a Manichean nor a Stoic; but still he may be a Calvinist: for Calvinists do not hold with the Manicheans, "that there is an *independent evil principle*;" nor do they, with the Stoics, "ascribe what happens in human affairs to an *immutable destiny*, resulting from the influence of matter, or from no man knows what, by which God himself is restrained; but to the appointment of a Supreme Governor of infinite wisdom, power, goodness, and perfection, who, they believe, orders all things with a view to his *own glory*, and the greatest possible ultimate good of his creatures." (Ov. Pp. 88; 89.) But the only difference between the immutable destiny of the Stoics and that of J. Calvin, lies in the *cause* and not in the *effects* of them. Calvinistic predestination is immutable destiny still: "And it must be left," says Mr. D. "to Calvinists to make out how this *immutable destiny*, by which far the greatest part of mankind are doomed by their Creator to endless destruction, can promote the greatest possible ultimate good of his creatures." (p. 135.) But the Bishop, Mr. O. concludes, must be a Calvinist, because he speaks of "our election in Christ." "Mr. O. then takes it for granted," says our author, "that there can be no other election but *Calvinistic election*. This, by the way, is exactly the same style of proof [which] Mr. Toplady, of Calvinistic memory, used to adopt; who, wherever he met with the words *our elect, chosen, predestinate, will, purpose, &c.* never failed to affix to them a Calvinistic sense. This it is to see the Bible through a Calvinistic medium, which possesses the faculty of making, as occasion may require, straight things crooked, and crooked things straight." (ib.)

Mr. O had, with consistent effrontery, pressed Melancthon and the "Reformatio Legum" into the service of Calvin*. With regard to Melancthon, the following extract, produced by our author, of a letter written to him by Calvin himself, and dated Dec. 4, 1552, the very year when our articles were established by public authority, is decisive of the question. "Audio enim, cum tota oblata esset formula nostræ cum Tigurinâ Ecclesiâ consensionis, protinus abrepto calamo sententiam unam, *quæ Dei electos a reprobis parè et sobriè discernit, abs te esse confossum.*" The "Reformatio Legum," on the subject of predestination, is in perfect unison with the XVIIth article, of which,

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 15.

indeed, it seems to be the archetype. It is, therefore, unquestionably, Anti Calvinistic, and not merely, as Mr. O. pretends, designed to guard against the *abuses* of Calvinism.

The reader will find, in our author's book, many excellent remarks on Mr. O.'s mutilated system of Calvinism; but our limits will not admit of extracting them. Yet the following observations are so impressive that we cannot omit them.

"It is no pleasure to remark, from the general manner of Mr. O.'s conducting his subject, that he does not appear clearly to discriminate between the Calvinistic sense of predestination, and that godly consideration of this subject, which, according to our article, is calculated to minister hope and comfort to all sincere Christians. Nor does it tend to encrease the weight of Mr. O.'s judgment in the scale of our estimation, to observe him deprecating that conduct in one page, which he himself adopts, without scruple or qualification, in the next. 'To assume the prerogative of knowing men's hearts,' Mr. O. told his readers in p. 96. 'is absurd in itself, and contrary to the established rules of controversy.' And yet, in the very following page, Mr. O. speaking of his supposed opponents, thus places them in a contrasted view with sincere Christians: 'It is the doctrine of *salvation by grace, through faith in the Redeemer*, under whatever form or name it is professed, to which, in reality, they at the bottom object.'

On this shameless calumny of the accredited champion of the "True Churchmen," we formerly, as our readers may remember, animadverted * in the terms which, we thought, it richly deserved, and of which, at the present moment, we would not "bate one jot." Mr. D.'s reply is mild; but if *we* were placed in Mr. O.'s situation, it would cut us to the heart.

"Thank God, this is not my language. Would that it was not the language of Mr. Overton. All I say in answer to it is this; that when Mr. O. shall have considered that the doctrine of 'salvation by grace, through faith in the Redeemer', constituted the doctrine of the primitive church; that St. Austin's *new system* was not known during the four first centuries of the Christian æra; and that Calvinism is but Austin's system carried to a still greater extreme; he will perhaps see no inconsistency in Christian divines unequivocally reprobating the unscriptural tenets of J. Calvin, at the same time that they may be as zealous advocates for the *Evangelical* doctrines of grace, through faith in the Redeemer, as Mr. O. himself." (Pp. 164—166.)

Mr. D. after observing that Mr. O. in his second chapter, has by no means performed what he undertook, proceeds to the third, which examines the *teaching* of those whom "the True Churchmen" regard as their opponents. Here his publication, if it had been conducted agreeably to its title, ought to have ended. His work professes to be an apology for an injured party. But, from this point, at least, he assumes the character of a vindictive accuser, eager to wreak vengeance on those whom he represents as the aggressors. But, admitting

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 123—125.

his representation to be just, it may be doubted whether he has chosen the most judicious method of establishing the rectitude of his party's cause. For, as our learned Vindicator rightly urges, "if the Calvinistic sense of our articles be the sense of the Church of England and of truth, it will stand firm on the ground of fair argument and authentic fact; and it is to disgrace the cause to attempt to keep it upright by the exposition of the false doctrines of divines of a different persuasion." (P. 175.) Yet when we reflect on the end which Mr. O. had in view, we may, perhaps after all, admire his sagacity. His object, like that of every writer of his tribe, was by the degradation of the national clergy, to extend the influence of Calvinistic Methodism; and he was perfectly aware that misrepresentation will have its effect, though argument should fail.

Mr. D. properly appreciates the motive which dictated the invidious contrast which Mr. O. draws between the first reformers and our present divines. He then adverts to Mr. O.'s sentiments on baptism, which, in truth, are neither those of a sound Churchman, nor of a well-informed divine. Mr. O. says that "it inculcates the necessity of an inward and spiritual grace;" but our author shews from the language of the Catechism, of the first prayer in the Order for Confirmation, of the Homily on Salvation, and of Augustine, that Baptism not only *inculcates*, but *actually conveys*, the inward and spiritual grace, of which it is both the sign and the pledge. He next proceeds to Mr. O.'s charge that his opponents depreciate practical Christianity by treating all as *real* Christians who assume the Christian name, and comply with the external forms of religion." And here our respectable author will, we hope, be pleased to accept the grateful thanks of the Anti-Jacobin Reviewers for his friendly and complete defence of them from Mr. O.'s rude attack, who, most unaccountably, took offence at our asserting, what every child, who has learned his catechism, knows to be true, that "our church supposes all who are baptized to be in a state of salvation."

Mr. O. is here again convicted of guarding against "the iniquity of quotation" by "tacking together three or four words from one page of a book, and three or four from another, without any regard to subject or context," (p. 191.) and completely misrepresenting the author of a "Guide to the Church." With regard to the meaning which Mr. O. has endeavoured to fix on Mr. D.'s expression "that the members of Christ's church are in the sure road to salvation," the following observations are highly excellent.

"It must be clearly seen, what, it is hoped, Mr. O. will admit, that to say that in the church there is certainty of salvation, is not to say that every member of the church will surely be saved. Mr. O. chooses to understand me in that sense. But with that evidence in my hand, which expressly informs me that Christ established his church, on earth, for the purpose of 'purifying to himself a peculiar people, zealous of good works,' I must want common understanding to suppose that it can be a matter of no consequence, whether the members of that church are in a purified state or not;

or, according to Mr. O.'s manner of stating the position, that the members of the Christian church, by virtue of their church-membership will be *sure* to be saved, '*whatever be their characters.*' On this occasion, therefore, Mr. O. appears to have brought his charge against the wrong party. The assurance of salvation certainly has a place among the doctrines of J. Calvin; but it as certainly is not to be found among the doctrines of the Church of England. It might have been fairly presumed, therefore, that the author of '*A Guide to the Church,*' could not mean to become advocate for a doctrine which that church professedly disavows." (Pp. 198, 199.)

Mr. O. had charged it as a high crime on our author that he saw no difference between the *true* Church of Christ and the *National* Church. But "these words," says Mr. D. "*so constructed,* are not to be found in any of the parts of my writings to which Mr. O. refers, still," adds he, "as applied to the Church of England, I see no reason to disavow them." (p. 200.) He has, indeed, no reason to disavow them; and we are happy to observe that he defends them on nearly the same ground as we did when considering the same subject.* Mr. O. whether from ignorance or design, confounds the nature of a *true Church* with the *character of the true members of it.* His ignorance, or artifice, has been faithfully retailed by his worthy co-adjutor the Christian Observer. These gentlemen even affect not to see that a church may be a *true church*, which is yet a *corrupt one*, though Bishop Hall, whose authority they would be thought to respect, should have taught them better. But, says our author very truly, "should Mr. O. not really possess that precision of ideas necessary to qualify him to discriminate between a *true church* and a *pure one*, the ministers whose cause he has taken up have, certainly, no great reason to pride themselves in the abilities of their advocate." (p. 208.)

The great aim of Mr. O.'s third chapter is to persuade his readers that the tendency of the mode of teaching adopted by Anti-Calvinistic divines is to subvert the necessity of practical Christianity. In other parts of his book they are severely censured, for making good works a condition of salvation. On this glaring inconsistency, which we formerly noticed, Mr. D. thus observes :

"What difference of opinion soever there may be relative to the degrees of weight which the works of a Christian have in the scale of Divine judgment, still, according to the doctrine of the divines in question, they are *works necessary* to be produced *in order to salvation.* This doctrine, therefore, is in direct variance with that for which these same divines are made chargeable in the present chapter, by which the necessity of works of any kind, in order to the salvation of the baptized party, is totally superseded. The charge generally brought against divines not of the Calvinistic persuasion has been understood to be that they preach morality *too much*, lay too great stress on *works*, and attribute too little to *faith.* By representing [*represent*] them, therefore, according to the purport of the present chapter,

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 8—10.

as no moralists at all; as giving their hearers to understand that all baptized persons certainly will be saved, 'whatever be their characters,' because they have been baptized; appears to be attacking them, as it were, in their strong hold: unless such an attack may be considered to be an ingenious manœuvre, for the purpose of making those divines, who reprobate the doctrine of Calvinistic election, responsible for an *absurdity* of which the maintainers of that doctrine have been often convicted." (Pr. 215, 216.)

Our respectable author is in the right: Mr. O.'s attack is a real manœuvre, of which, whatever may be the ingenuity, the dishonesty is glaring, gross, and palpable. We should now take leave of this extraordinary chapter, which Mr. D. has justly characterized by saying that its title ought to have been "Much Ado about Nothing." But we cannot quit it without pointing out, to the attention of our readers, another signal instance of the pure good faith with which its conscientious author secures us against the "*iniquity of quotation*."

"It is," says Mr. O. (p. 113.) "an established maxim among the clergy, Bishop Horsley informs us, 'that it is more the office of a Christian teacher to press the *practice* of religion upon the consciences of his hearers than to inculcate and assert its *doctrines*; and that *moral duties* constitute the *whole*, or by far the better part, of practical Christianity.'" The Bishop's *own* words are here subjoined.

"A just abhorrence of those virulent animosities which, in all ages since external persecution ceased, have prevailed among Christians; especially since the Reformation, among Protestants of the different denominations, upon pretence, at least, of certain differences of opinion in points of nice and doubtful disputation; hath introduced and given a general currency to a maxim, which seemed to promise peace and unity, by dismissing the cause, or rather the pretence, of discussion; namely that the laity, the more illiterate especially, have little concern with the mysteries of revealed religion, provided they be attentive to its duties. Whence it hath seemed a *safe and certain conclusion* that it is more the office of a Christian teacher to press the practice of religion upon the consciences of his hearers than to inculcate and assert its doctrines."

It requires no extraordinary discernment to perceive that what the Bishop advances as a general remark, to be applied, by the reader, in a greater, or less extent, according to his judgment and observation, is converted, by Mr. O. into a direct and indiscriminate charge against the clergy as a body. "It is," says Mr. O. on the seeming authority of Bishop Horsley, "an *established* maxim among the clergy."—But Bishop Horsley makes no such assertion. And "this practice," as our author pointedly remarks, "which some controversialists do not scruple to adopt, of exchanging the words of the author quoted for words of their own, with the view of bringing the passage more close to their purpose, is among those petty arts of controversy, not more unnecessary to the cause of truth, than they are disgraceful to the party who employs them." (p. 214.)

[To be concluded in our next.]

Polwhele's *History of Cornwall*.

(Concluded from P. 160.)

HAVING dwelt so largely upon the first volume of this work, in order to exhibit the author under all those varied lights with which he appears; we have the less reason to dwell largely upon this second. We therefore shall only recite the general contents of it, select a few passages from it, and then give the general character of both.

In chapter the first the author, pursuing his line of history from Vortigern to Edward I. details the civil and military transactions.—In chapter second he describes the civil and military constitution.—In the third he begins the ecclesiastical history, with an account of religion. In the fourth he goes on to architecture, civil, military, and religious. He thus lays an ample fund of materials before us. How he has expended them, comes next to be considered. Materials require judgement to arrange, taste to embellish, and genius to vivify the whole. And does not the name of the author assure us, that we shall find all these acting in combination here?

“When the Normans entered this country,” says Mr. Polwhele, “and the kingdom became subdivided into lordships and manors; the barons, jealous of the extent, rights, and honours of their manors, procured their lands on the borders to be appropriated to the county in which their domains and chief places of residence were fixed. Hence Devonshire intrudes seven miles in length and three in breadth at Werington, and claims the two parishes of *Werington* and *North-peitherwyn*; as it does also the mansion, domain, and park of Mount Edgecumbe, at the mouth of the Tamar. This last encroachment upon the general boundary, was owing probably to the powerful interest of the Vaultorts, the ancient proprietors of Mount Edgecumbe; as the first may be referred to the Abbey of Tavistock, which had the property of Werington.”

Both these facts are surely signatures very plain to the historical mind, of the encroachment made at first upon the lands of Cornwall by the Saxons of Devonshire. Such they have always appeared to the writer of this article, and such, he still thinks, they must appear to every reflecting mind. Two kingdoms stood for ages opposed to each other, and divided only by the Tamar. The more powerful of them was sure, in this state, to be encroaching upon the other. Devonshire accordingly appears to have crossed the boundary at Werington, to have even crossed it at Mount Edgecumbe; and to have thus reduced the district about the former; as well as at the latter. The reduction thus made was necessarily annexed to England, and made part of the Devonshire estate next to it, because the owner of this estate was the very reducer of that. In this view of things we attribute the appropriation of lands in Cornwall to estates in Devonshire, *not* to an imaginary influence in the owners of Devonshire estates over facts,

over

over records, over boundaries; but to facts themselves, to the very records inspected, and to the very boundaries known. And both these parts of Cornwall appear from the *very English* of names in them, *Mount Edgecumbe*, or *North-petherwyn*, or *Werington*, to have been completely *Anglicized* long before Doomsday-Book was drawn up.—This remark, we believe, to be quite novel, however; yet we think it just, and therefore submit it with deference to Mr. Polwhele. “On the other hand,” adds Mr. Polwhele, “Cornwall exceeds its ancient limits near North Tamerton; having a small slip of land of about two miles square, owing, I imagine, to the lords of Saltash and the castle of Trematon.” The fact is rather the result, in our opinion, of some private adventurer, the proprietor of that slip, making a successful incursion across the river to Saltash, seizing that royal castle Trematon, and so settling himself and his followers there. Such petty encroachments does our historical experience direct us to expect, upon the confines of two regions, one growing gradually weaker as the other became gradually stronger, and both continuing hostile for centuries. Such petty encroachments do we accordingly find here, the very proofs of the facts expected, and the very prints of the feet of history herself.

“In the Exeter Domesday,” as Mr. Polewhele proceeds, “the hundreds are thus named—1. Conarton, containing 33 hides;* 2. Tibesterna, or Tibesta, now a dutchy manor, to which Grampound and most of the parish of Creed, and other dependencies belong, containing 61 hides and an half; 3. Winnenton, Winneton, or Winnianton, formerly a considerable manor of the Arundels of Lanhern, giving name to the parish now called Gunwallof, and containing 36 hides and an half; 4. Stratton, in which there were 83 hides and three virgates of land; 5. Fauton, consisting of 43 hides and an half; 6. Rialton, consisting of 69 hides and 6 farthings of land: The 7th hundred before the conquest was that of Pauton†, containing 44 hides, in Carew, said [each] to contain 120 acres, i. e. Cornish acres,” ra-

“* Conarton was an ancient manor formerly belonging to the crown of England, and in the time of Hen. II. conveyed by letters patent yet to be seen (says *Hals*, in his MSS of Cornwall) at Lanhern, together with the bailiwick of the hundred of Penwith, to Simon Pincerna (or Butler) lord of Lanhern; in lieu of the lordship and manor of Saint James at Westminster. In the name of Pincerna it continued till Edw. III. when one of the heiresses of that family (i. e. one of the Pincerna's) was married to Arundel of Trembleath, direct ancestor of Arundel of Lanhern.” Does not this prove the kings of Cornwall to have their hereditary butlers, with an estate appropriated to the office, and with a title attached to the name; like the kings of Ireland, the kings of Scotland, and the kings of England? It certainly does.

“† Norden, p. 46.

“‡ Rialton and Pauton, though they lost the honour of giving name to hundreds, retained even to Queen Elizabeth's time the privilege of sending Bailiffs to attend the public services as the hundreds did. *Carew*, f. 86.”

ther English acres, as that is the measure of an English hide. "This was the ancient division, probably made by Alfred the Great, who first divided the Saxon kingdom into hundreds."

So is he vulgarly said to have done in England. Yet he could not in general, because the division is British as well as Saxon, appearing among the Gauls, the Welsh, and the Irish, even in the earliest institutes of the Welsh referred to the primitive Britons*, and also could not in particular, because in Alfred's days Cornwall was not yet reduced by England. "Cornwall was afterwards partitioned into nine hundreds; Stratton, East, West, Lefnewth, Trig, Pider, Powder, Kerrier, and Penwith. This division certainly existed before the Lincoln taxation, A. D. 1288; as the parochial churches are there arranged according to the nine hundreds." This taxation is dated, not in 1288, but in 1292; as in the very original itself, Cottonian MS. Tiberius c. 10, and in folio 313, it is stated expressly to have been drawn up "Anno MCC. Nonog. secundo," by Peter de Lisle, Archdeacon of Exeter, &c. The Deaneries also are thus named and described successively, Estwelschire, Westwelschire, Penderfure, Keryer, Penwyd, Pydre, Minor Trygesyre, and Major Trygesyre. Two of Mr. Polwhele's hundreds then did not exist as deaneries "before" or even at the "Lincoln taxation;" *Stratton* and *Lefnewth* not appearing in the taxation, and therefore not existing at it. But the names of the *eastern* hundreds, especially when contrasted with those of the *western*, and as divided by the river of Lestwithiel, the Towey that has lent its name to the town at the mouth of it; strongly mark out to us in a manner that has never been noticed, the great progress of the Saxon arms in the *silent* reduction of Cornwall. "Estwelschire," "Westwelschire," "Minor Trygesyre," and "Major Trygesyre," all shew their appellations to have been derived directly from the Saxons, the two last in part, and the two first in the whole. They thus come forward in pairs, to shew the largeness of the encroachments made at the time of their respective nominations. The names too of almost all the towns, the villages, and the greater houses, unite with the appellations of the hundreds, to prove that of Stratton equally reduced very early by the Saxons; all the north of this hundred being as much *Anglicized* in its names, as the adjoining Devonshire itself; and no Cornish names appearing on its map till you come below Marham church. Even then, the Cornish names are few, while the English are many. Even an inroad is so far made into this part of the hundred at present, that a large portion of it, including Werington, North Petherwyn, and South Whitley parishes, with several others between them, are actually attached and wholly annexed to Devonshire. All marks what we should naturally expect to find, in a neighbour so military, so active, and so powerful, encroachments made successively out of Devonshire, wholly unnoticed by the code of history, yet betrayed apparently by this useful supplement to the code; the Saxons seizing upon pa-

* Whitaker's History of Manchester, b. 1, c. viii. f. 4, octavo.

rish after parish, gradually extending their seizures up to the river of Lestwithiel, and leaving only the country on the *west* of this river to be at last subdued by the arms of King Athelstan. The change thus effected by the silent operation of their manners and of their language, they "setting up their" appellations "for tokens," is pointed out in a kind of proverbial sentence, often uttered by the Cornish themselves; which personifies their yearly wake or church-feast, so punctually observed on the *western* side of the river, yet so nearly or wholly unknown on the *eastern*, and says the feast *broke its neck in going over Lestwithiel Bridge*. We can even borrow some light from the sun of history itself, refracted as it is by some clouds, in two records. "I give my elder son Edward," says the great Alfred in his *Latin* will, "those lands at STRATNET in TRICONSHIRE.*" The hundred of Trig, therefore, was *then* constituted, *then* included the hundred of Stratton within it, and was *then* so Saxonized as to have a Saxon appellation, even to have lands in it belonging to the crown of England. The other record is entitled "the number of hides in the regions on this side of the Humber," very evidently Saxon in its appearance, as specifying *Myrena* for Mercia, *Woken-setna*, *Pre-setna*, or *Elmed-setna*, and nearly (I believe) of the very same period as the other; yet noticing two more of these Cornish hundreds, and noticing them as equally English with Mercia, Peak, or Elmet themselves, in this manner, *East Willa* 600 hides, *West Willa* 600 hidest.

"I am disposed to think, that a new division took place soon after the Norman conquest, the former divisions appearing by the surveys of William the First, to be not sufficiently distinct." Those "divisions" indeed appear not at all upon these surveys; the only divisions observed here being these, what the king held, what the Bishop of Exeter, what the church of Tavistock, what the churches of some Saints, what the Earl of Moriton, what Judhail de Totenais, and what Gosselm†. Yet "about this time (says Carew) the country was sorted by a more orderly manner into parishes, and every parish committed to a spiritual father." Perhaps there was then also a more orderly division of the county into the present hundreds; the large ones were reduced and split, and the names of ancient manors gave place to other names, more expressive of their situation, or at that time better entitled to give denomination to the district."

The new names were assuredly derived from the new lords, Devonshire lords instead of Cornish, bringing the English language with them, and fixing them on the greater houses, on most of the villages, and on all the towns.

"For the POLWHELES of Polwhele," notes our author, with great propriety, "though their ancient estate of a few hundred acres only may have

* Wise's *Affer*. 76. "In primis concedo meo seniori filio Edovardo illas terras apud Stratnet in Triconshire," &c.

† Gale's *Scriptores Viginti*, i. 748.

‡ Vol. I. F. 120.

been deemed of small account, since the loss of the circumjacent lands, which were of considerable extent, and for many ages in the possession of the family; still is it the hereditary estate, transmitted to the present race from their British ancestors. Here, in the Norman times, stood the castle of Polwhele, which William of Worcester (as we shall see in the next period) describes as reduced to ruins. Yet the family was still possessor of large property."

We are happy to notice this passage. This is a justice fully due to the family. The Cornish were all attached to the Empress, as the regular heir of the crown; in opposition to the enterprising *Bonaparté* of that day, an adventurer, however, of royal blood, nearly allied to the throne, and only a few steps below the Imperial seat itself; but still wading to it through a sea of blood, raising his feet, all dropping with blood, to mount it, and half as bloody a scoundrel almost as *Bonaparté* himself. The family of the Polwheles appears, from a benefaction to it by the Empress, to have been particularly attached. — This strain of loyalty in both is so much what both shewed in the days of the First Charles, that we cannot refrain from congratulating both very warmly upon it. And with much satisfaction, we reflect, that the family has at last produced a son capable of recording the loyalty of both, and of throwing a lustre of glory around it by his pen.

"The Saxons," says our author, in a note, "are chiefly to be looked upon as a nation of soldiers. Nurtured with no other ideas of happiness, than those of military valour, independence, and glory, they built their stern religion upon the basis of war; a religion, which had been corrupted with the grossest absurdities long before their establishment in this island. — Their Edda is well known to contain a system of mythology, the wildest and most romantic that ever a human imagination conceived: and to this great repository of fable my readers must recur, if they would wish to be acquainted with the religious principles, the divinities, and the worship of the Pagan Saxons. I shall only remark, that the Saxons believed in the immortality of the soul, which was to go after death, either to *Valkalla* the seat of heroes, or to *Nifheim* the abode of evil; that their chief deities were *Odin*, *Frea*, and *Thor*; and that in honour of these gods they kept three great festivals, (besides many others of inferior note), which were celebrated with feasting, drinking, and dancing. This religion essentially differed from Druidism, though in some points resembling our island superstition."

Yet let us now exhibit our author, not as he appears in notes, or in passages, selected from the general mass, but in some one passage of no particular brightness, with all his notes accompanying him.

"In noticing our religious constitution thus gradually advancing towards perfection, we observe, that during the period before us, the kingdom was divided into *parishes*; that parishes were included in *deanries*; deanries in *archdeaconries*; and certain archdeaconries in a *diocese*. And CORNWALL had now assumed its present ecclesiastical form, as a part of the diocese of Exeter; and as an archdeaconry in that diocese, embracing the deanries of

EAST,

**EAST*, WEST, TRIGGE Major, TRIGGE Minor, PIDER, POWDER, KER-
RIER, PENWITH.** I shall, therefore, go from deanry to deanry, examining
our *religious houses*, and many of our *parish churches* or *chapels*.

" 1. In the deanry of **EAST**, *St. Germans* has the first claim to attention.
Here was a collegiate church of ancient foundation, in honour of S. Ger-
man, one of the famous French bishops who came over into Britain, to op-
pose the Pelagian heresy. Here also was fixed the episcopal see for Corn-
wall†. In the parish of **EAST-ANTHONY**, was a cell of black monks of
Angiers, belonging to the priory of Trewardreth. It is mentioned in the
catalogue of Gervase of Canterbury; and must, therefore, be as early as
K. Richard the First's time‡. At *Trebreigh*, was a preceptory of knight's
hospitallars of S. John of Jerusalem, to which Henry de Pomerai and Regi-
nald Marth were considerable benefactors§.

" Of

" * The law of Athelstan, with respect to the Tamar, has given way, in
several instances, to the regulations of the Normans. 'And Devonshire has
intruded upon Cornwall, in Werington, N. Petherwin, and Maker. But,
though these places were by the interposition of their lords subjected to the
civil authority of Devon; yet care was taken to preserve the rights of the
clergy inviolate. They are taxed as belonging to the hundreds of Corn-
wall in the valor of Pope Nicholas: And they still continue subject to the
jurisdiction of the archdeacon of Cornwall."

" † See Tanner, p. 66, 67. *Mon. Anglica*. tom. i. p. 213. ex *Leland*. Col-
lect. i. 75. *Cressy's Church-History*, Pp. 801, 832. 'The now minister's
chancel of this church of St. Germans was a chapel founded and endowed
by king Athelstan, at such time as he was in Cornwall, 930, and dedicated
to St. German. Of which fact speaks Roger Hovedon, a priest of Oxford,
in his annals of the kings of England, p. 160. Rex Athelstanus, in potesta-
tem Anglorum, dedit unam mansionem Deo, ad fundandum monasterium pro
monachis, et Sancti Germani fratribus canonicis ibi. famulantibus in Cornu-
bia, A. D. 930. This abbey of St. German was afterward endowed with
larger revenues by king Canute, A. D. 1020, who turned it, after its 90
years continuance in monkery, to a collegiate church of secular canons: who
might marry wives, and converse in the world, as not tied to a monastic life,
that is to say, a corporation or society of religious men, under the govern-
ment of a dean, warden, provost, and matter, to whom belonged clerks,
chaplains, and singing-men.' *Hals*, p. 140. 'Leofricus, successor to Livin-
gus in the see of Crediton, (then the only see for the counties of Cornwall
and Devon,) is thought to have changed the secular into regular canons, and
was therefore looked upon as their founder, and it was called a priory of the
foundation, and patronage of the bishop of Exeter. Whether the regular
canons of Leofric, first bishop of Exeter were displaced, and the seculars
restored, I cannot say; but it is said by Leland, that Bartholomew, bishop of
Exeter, (temp. Hen. II.) introduced regulars here." Tanner, p. 67. *Pri-
deaux's* Excerpta.

" ‡ *Leland's Itin.* vol. iii. p. 2. *Taxat. Lincoln.* p. 367. In registr. Brons-
comb, the vicarage of St. Antonine, in the patronage of Tywardreth."

" § *Monast. Anglica.* tom. ii. p. 551. 'At the time of the Domesday,
this district was taxed under the jurisdiction of Biche-tone, i. e. Littleton;
then, and long before, by prescription, the voke-land of a manor, barton,
and

"Of the parish churches founded in this deanry, the rectory of CALSTOCK is, perhaps, one of the most ancient*.

"2. In the D. of WEST, and the parish of S. NEOT, was a monastery or college founded in honour of S. Neotus, brother to king Alfred, who was here buried †. It continued till after the conquest. The church here belonged to Montacute priory in Somerset ‡. In S. VEER ‖, is the abbey of *Canoe S. Pill*, founded by William, earl of Moreton §."

We

and court-leet; the same now extant by the name of Tre-bighe, or Tre-biche, i. e. *Town little*. But not so little but that it was a kind of a franchise royal, exempted and privileged in some respects against the common law, and within its precincts held pleas of debt and damages before the steward thereof (life and limb excepted;) and had its prison and bailiff for the public service, as the hundred courts have. Now, the writ to remove an action at law depending in this court was thus directed: *Senescallo et Ballivo Manerii sui de Trebiche, alias Trebighe, in Comitatu Cornubiæ Salutem*. This lordship was either by king Stephen or king Henry II. given to the knights hospitallers of St. John Baptist of Hierusalem, about the year 1150, (who endowed this church,) where they had their preceptory, or commandery; a corporation under a preceptor, or commander, who took care of all their revenues, lands, and tenements, churches, chapels, and tythes. And those their churches were wholly appropriated to them, though they, as nuns, were not in holy orders to preach or administer the sacraments." *Hals*, p. 116.

"* Before the conquest, it was founded and endowed by the Earls of Cornwall, out of the manor of Calstock.' *Hals*, p. 53. The church of St. DOMINIC was dedicated to *St. Dominica*; LANDULPH (or *Landilp*) to *St. Dils*: And MAKER, is supposed to take its name from *S. Macarius*, who was a native of Egypt, and famous in the 4th century; or from *Macro Virgo*, the daughter of a Scottish king, who died a martyr at Rheims, in 304. MENHENIST, at the conquest, (as *Hals* says,) was included in the jurisdiction of Trehavock, now Trekawk."

"† Capgrave thus speaks of our saint: 'There was,' says he, 'a certain king of the West-Angles, and of Kent, Edulphus (1) by name, more disposed to acts of pious liberality than to worldly ambition. He was a zealous defender of the church against all its enemies, and gave largely of its substances both to it and to the poor. God had regard to these his good works, and blest him with a son named *Neotus*. This youth, of royal birth, received every advantage that could be derived from the best education, and gave early marks of his contempt for the vanities and cares of this world; chusing rather to be a servant in the house of his God, than to indulge in the luxury and splendor of earthly palaces. He therefore became a monk in the house of Glasfonsbury, while Dunstan was abbot there. Here he was soon distinguished for his pious exercises and severities, and for the miracles he performed in casting out devils, and healing the sick. Numbers resorted to him from all parts, both for the cure of bodily complaints, and for instruction in their spiritual concerns. He was endowed with every Christian vir-

" (1) Ethelwolf."

We have thus given such a sample of Mr. Polwhele's matter and manner, as we are apprehensive may not please the taste of many. Yet we

true, eminent for his learning, eloquent of speech, discreet and intelligent in giving counsel, and of countenance truly angelic; but in stature he was a Zaccheus, inasmuch that he was obliged to be mounted on an iron-stool, whenever he performed mass (2). Being made sacrist of the church, a certain great man knocking hastily while he was locked alone in it, *Neotus* run to open the door to him. He found himself too short to reach up to the lock of the door, when lo! by divine energy, the lock moved downward from its place, and stopped opposite to the girdle of the saint. After some time, being wearied with the concourse of people which resorted to him at Glastonbury, he was by divine impulse directed to seek a retirement in the remote province of *Cornwall*. He therefore directed his steps westward, accompanied only by one adherent named *Barius*, whom he had made acquainted with his design, and who remained faithfully attached to him till the hour of his death. The same Providence which had moved him to undertake this journey, continuing to be his guide, he arrived in safety at the spot destined for his abode. The hermitage in which he settled is about ten miles distant from the monastery of *St. Petroc*, in *Cornwall* (3); and taking its name from this holy man, is now called by the people of the country *Neotstoke*. It is a spot abounding in wood, well watered with clear streams, and not far distant from the sea. Having spent seven years here in great sanctity, he resolved on taking a journey to Rome, where he was honourably received by Martin, at that time Pope; and after some space past with him to their mutual edification, he returned home with the Pope's blessing, and with permission to build a monastery at this his place of retirement. Accordingly he erected here a suitable edifice, and filled it with monks; and was thought worthy of frequent consolation from angelic visitors. Near the spot on which his monastery stood, there was a spring of clear water, which, in the driest seasons, never failed. In it, this man of God perceived there were three fishes: but not presuming to touch them till it should be revealed to him for what purpose they were placed there, an angel appeared, to acquaint him, that every day, or as often as he should find occasion, he might take one, and one only, of these fishes for his use, leaving the other two untouched. This condition

"(2) The saint is not represented in these windows as lower of stature than any of the other figures. Yet there is a tradition in the parish no less ridiculous than the story here related by Capgrave. The inhabitants shew a stone, opposite to the south porch, on which *St. Neot* is said to have stood, whenever he was disposed to go into the church to his devotions; and from thence to have thrown the key towards the church-door, not being able from the ground to reach to the lock. The key of course found its way into the key-hole, and opened the door for him. The stone in question was evidently the foundation of an ancient cross, such as in Popish times were always placed opposite to the south porch in every church-yard."

"(3) This is a mistake. The meaning must be, that *Neotstowe* is about ten miles distant from *Petrocstowe*, or *Padstow*, not from the monastery of *St. Petroc* at *Bodmin*."

being

we thought ourselves obliged in fairness to give it, as our genuine exhibition of his manner and matter was requisite, to qualify the praise
that

being observed, he was assured, that on his next return to the well, he should always find three fishes as at the first. It happened soon after this, that our saint was afflicted with a grievous disorder, and unable for some days to take any sustenance. *Barius*, his faithful and affectionate servant, being alarmed at his long abstinence, went to the well, and caught *two* fish, which he cooked in different ways, boiling one, and broiling the other, and brought them to his master in a dish. The good saint instantly took alarm, and inquired with much earnestness from whence these two fish came. *Barius*, with honest simplicity, told him that he had taken them from the well, and had dressed them in different ways, hoping that if one did not suit his sickly palate, the other might. Then said the saint, *Why hast thou done thus? How, in opposition to an express command, hast thou presumptuously ventured to take from the well more than one fish at a time?* He then commanded his trembling servant instantly to carry back the two fishes to the well; and throwing himself prostrate upon the floor, he continued in prayer till *Barius* returning, acquainted him that the two fishes, after having been dressed, were now in the well, alive, and active, and sporting in the water as usual. Neotus then commissioned him to go again, and catch one fish only, and to dress that for his use: which his order being complied with, no sooner had he tasted of the fish than he was instantly restored to perfect health. Afterwards it befel, that the oxen belonging to the monastery were stolen; and for want of them the servants of the holy monks could not plough their grounds. Then behold! many stags from the adjoining woodlands, forgetting their savage nature, came and offered their necks to the yoke; and continued obediently to perform all the labours necessary for the support of the monastery, until the robbers who had carried off the oxen, hearing of this miracle, brought them back to *Neotus*, and expressing their repentance, framed their future lives by his counsel. It is said, that, from that day to the present, these deer, and all that are descended from them, are marked with white, wherever they were touched by the yoke or by the harness. But this, (says the grave historian,) as I will not venture positively to affirm, so neither will I presume to deny it, or to doubt of the divine power to perform so great a miracle. It happened also, that this saint of heaven, standing in the well in which he was daily wont to repeat the whole psalter throughout, a hind, whom the dogs were pursuing, broke from the wood adjoining, and running towards him, fell at his feet, nor could it by any means be brought to rise till he had assured it of protection and security. The dogs presently after, advancing towards it in full cry, were checked and reprov'd by *Neotus*, on which they immediately turned tail, and fled hastily away from their prey. The huntsman, beholding this wonder, fell prostrate before the saint, and took upon him the habit of a monk in the priory of St. Petroc; in which priory his horn is preserved as a memorial of this adventure. During the residence of *Neotus* in this place, his brother Alfred, afterwards king of the West-Saxons, came to intreat his blessing and instruction. *Neotus* readily conferred upon him both: and training him in good learning, and forming his mind to prudence and virtue, he corrected the evil dispositions of his youth; and this he did with a degree of freedom and boldness, which by the nearness of his blood

that we have liberally bestowed upon the work, and to save from disappointment all who may purchase or peruse it upon our recommendation.

he was entitled to exercise. The same Alfred, when he came afterwards to the throne, betrayed some symptoms of a proud and tyrannical temper, for which he was sharply reprov'd by our saint, who instructed him in the duties of a sovereign, and foretold his future humiliation and sufferings, as also his glorious deliverance from them; adding withal, that he himself should shortly go the way of all flesh. He died accordingly soon after in the odour of sanctity, at this his monastery of *Guerrinstoke*; and the earth that covered his grave, when mix'd with any liquid, was sovereign in all disorders both of men and cattle. The history of Alfred's troubles is well known. When his fortune was at its lowest ebb, *Neotus* his brother appeared to him in a vision, comforting him with the promise that he should not only overcome his Pagan foes, but should likewise convert them and their leader to Christianity; and that in the seventh week after Easter he would again appear to him, and would in person lead him and his troops to victory. This his promise he faithfully performed; and on the appointed day he was plainly seen by Alfred and all his army leading them against the Danes, whom they defeated; and who, with their king *Guthrum*, were prevail'd upon to embrace the Christian faith. *Barius*, after this, removed a part of *Neotus*'s relics to *Exolvesturi*, in the county of *Huntingdon*. *Lewina*, lady of *Exolvesturi*, fearing the incursions of the barbarians, caus'd them again to be removed from thence to *Croyland*, of the abbey at which place her brother *Orketellus* was superior. It being doubted in after-times, whether any relics of this saint were really deposited at *Croyland*, the abbot order'd wax-candles to be lighted; and breaking open, with great reverence, the chest wherin it was reported they lay, there issued from it a most fragrant and delicious smell, and in it were found the crown of the skull, with the bones of the shoulder and breast, and of the hips and shins; being all that *Lewina* had sent thither. These bones Henry, then abbot, removed from the spot where they before were, and plac'd them under an altar erected in the church of *Croyland*, to the honour of *St. Neot*. Such is the account given by Capgrave of *Neotus*. If he had in truth any share in forming the character of Alfred, or in inducing him to found or restore the university of Oxford, he was deserving of a better historian than the monkish panegyrist. *Leland* adds credit to both these facts: 'Many (says he) write that he was nearly allied by blood to the great Alfred, and lived in close intimacy with him, and was of great use and comfort to him during his deprest state in the isle of *Athelney*: he is also believ'd to have induc'd him to rebuild the English school at Rome, founded by king *Ina*, and augmented in its revenues by *Offa*; and from the same pious zeal for learning and religion to have prevail'd on him to found the new schools at the ford of *Isis*.' Mr. *Hals*, in the papers he has left, says, that '*St. Neot*, younger son of *Ethelwulf*, king of the West-Saxons, built and endowed *Neotus* college, in Oxford, which was afterwards pulled down and new built by William Long, alias de Wykeham, bishop of Winchester, 5th March 1370, and call'd by him *New College*.' In the church in *Huntingdonshire*, dedicated to our saint, there is a chapel, call'd *Jerus Chapel*, which, about forty years ago, was laid open to the church. In it were the remains of a monument, suppos'd to have once contain'd such bones of *St. Neot* as were

sion. The length of the notes, the addition of notes upon notes and the interposition of genealogies, may create a dislike at the view, which cannot stand the test of reason. No county history can be composed,

were carried thither from his monastery in Cornwall. A regal crown, carved in stone, (denoting the royal birth of the person to whose memory the monument was erected,) and underneath it the letters OBTHESOV, are still preserved. The windows of St. Neot's church, Huntingdonshire, have formerly been painted with figures of saints: the drapery still remains, and is well executed, but the heads are all taken away; whether destroyed by fanatic zeal, or pilfered by antiquarian curiosity, is unknown. In one window there is a crown in painted glass, and in another an archbishop's pall: the former had probably some reference to the patron-saint.* See '*Some Account of the Church Window of St. Neots, Cornwall, 1786.*' Of the windows in question, an account will be given hereafter. 'At St. Neot's,' says Bishop Gibson, 'the very footsteps of the old college are quite gone; so that there are no ruins of it within the parish. Nobody knows where it stood: nor are there any church-lands that are known to have formerly belonged to it, which makes it probable that it was alienated long before the reformation. There is at present a fine country church: and in the windows are several pictures relating to some particular traditions of the Jews, which are exactly delivered in a Cornish book now in the public library at Oxford. It is probable they had these traditions immediately from the Jews themselves, who were here in great numbers about the tin.' *Gibson's Camden*, Pp. 22, 33.

"† *Cressy's Church History*, p. 768. *Leland*, vol. iii, p. 13. *Spelm. Life of Alfred*, p. 139. 'From this church of St. Neot's, the Earl, (as Exeter Domesday calls him,) that is, William, Earl of Moreton and Cornwall, took away all the lands, excepting one acre, which he left to the priests; and the same Earl seems to have annexed it to the Montacute priory in Somersetshire. The founder of this monastery is not known, but probably it was Alfred, or some of his family; for Asser, in his life of Alfred, tells us, that king Alfred being ill, prostrated himself in the church of St. Guerir, and there performing his devotions with great zeal, was surprisingly recovered; and St. Neot dying here with great reputation for his sanctity, and being here interred, 'tis not unlikely that Alfred, (by whom he was highly honoured after his death;) or his son Edward, might have founded a religious house of clerks (as Spelman calls them) in this place; in grateful remembrance of the above-mentioned recovery, as well as to do honour to the name of so near a relation.' *Borlase*, p. 353. 'We cannot wonder that no traces of the monastery founded here by St. Neot should now remain, when we consider that it was stripped of its possessions soon after the conquest by Robert, Earl of Mortaigne. Nor do its endowments appear ever to have been of great value, as *Camden*, and those who copy after him, have asserted. The entry in Domesday concerning it is as follows: 'The clerks of St. Neot hold Neotestov. They held it in the time of the Confessor. It consists of two hides of land; [each hide of 96 acres, according to Gervase of Tilbury] for which they never paid taxes. In it are 4 bordarii: [probably tenants, who held under the condition of supplying the table of the lord with a certain rated proportion of provisions.] It is valued at 5s. All this land, except one acre of land, which the priests still have, the Earl has taken away from the

tompofed, without fuch incumbrance loading the text, or fuch clogs dragging in the notes. To be a county-hiftory, it muft move on under thofe, and with thefe. They are effential to the very being of fuch a hiftory. And the hiftory muft forego its very nature, if it divelts itfelf of fuch appendages. That, indeed, thefe may be relieved at times, by lucid obfervations or flashy remarks; and even at times brightened up for a continuance, by a differtation upon a point of hiftory, is certainly eafy in fpeculation, and prudent in practice. Yet what are the points which would give fcope for differtations? None, perhaps, in all the hiftory of Cornwall. Even if there be any, and thefe were handled in Mr. Polwhele's beft manner, yet the neceffary return to actual narration or actual description, would make thefe appear the worfe for the differtation before; and the gloom on the brow of the hiftory, would look the darker for the fmiles juft fading away from the lips of it. Even the differtation itfelf, if it turned upon fome abftrufe point concerning Celtic mythology, or Saxon memorials, would prove perhaps more tirefome to many readers than the defcriptive or the narrative parts themfelves, and the very brightening be darker than the gloom itfelf. And that this would actually be the cafe, we have ample reafon to fee in the work before us, when even the lively, the brilliant, the ardent genius of a POLWHELE could not fubdue entirely the fullen chaos of his materials, and form it into a world of beauty.

the church. Odo holds under him. It is valued at 5s: formerly it was valued at 20s. (1)"

" § A fmall religious houfe of two benedictine or cluniac monks, as early as K. Richard the Firft's time, and a cell to Montacute in Somerfet, is called by Gervafe *S. Syrias*, by Henr. Sulgrave (MS.) *S. Cyriac*, in Mon. Anglic. *S. Caricius*, in Taxat. Lincoln. (MS.) *S. Carrocius*, by Leland (Itin. vol. iii. p. 20.) *S. Cyri et Juliette*. Tanner was perfectly ignorant of its fituation, as of other religious houfes: But, after much attention to the fubject, I have affigned them all, I believe, their proper places. *S. VEER* was the church of the abbot of *S. Caroc* monastery in this parifh; endowed by Wilk. Ram, Earl of Moreton." *Hals*.

" || In this cell lived Walter de Exon." See *Izacke*.

" (1) In this parifh are four manors: 1. The manor of St. Neot, called in the Domesday Neottflov, now the property of Elias Lang, Efq. 2. The manor of St. Neot Barret; called likewise Neottflov in Domesday, now in Sir John Morthead, Baronet. 3. The manor of Trevegoe; Trevagau in Domesday; alfo in Sir John Morthead. 4. The manor of Trenay, alias Fawton, in Domesday Fawington; now in Grylls and Thomas, clerks, and Pomeroy and Rundle, gentlemen; who alfo have the great tythes of St. Neot's and the patronage of the vicarage appendant to them." *Forster*, Pp. 3, 4.

An Historical Review of the Royal Marine Corps from its original institution down to the present era, 1803. Dedicated, by permission, to his Royal Highness, the Duke of Clarence. By Alexander Gillespie, First Lieutenant, and upwards of twenty-four years an officer in it. Swiney, Birmingham; and Egerton, London. 1. vol. 4to. Pp. 402. Price 1l. 1s. 1803.

IN the late arduous war, the military and naval heroism of Britain acquired distinguished glory, not only by separate effort, but also by efficient co-operation: to use the strong professional metaphor of an eminent officer, soldiers and sailors, *pulled heartily together*. The marine corps, which holds an intermediate place between land-troops and marines, earned their own share of that fame which followed the exertions of our army and navy; and were remunerated by appropriate honours; they formed, and now form, a very valuable part of the national force: to concentrate in one view the history and exploits of the marines, is the object of Mr. Gillespie's work. "To place," he says, "the revolutions and achievements of a corps, endeared to its country by a train of loyalty and valour, in one connected and analyzed point of view, were the leading motives which urged the author to essay a history of its origin and progress." Whilst he laments that the undertaking has not been allotted to superior talents, at the same time he will venture to affirm, that it could not have been prosecuted with a stronger zeal. It is policy, as well as justice, to stamp upon record the feats of all ranks, anxiously to search for worthy examples in every walk, to proclaim them to their brethren, and to the world, as merited tributes, and powerful incentives to achievements. The purpose of the author, we have no hesitation in admitting to be praise-worthy. Of the execution he speaks with great modesty; and advancing very limited claims to literary merit, he deprecates severity of critical animadversion: "A soldier," he says, "from his infancy, he begs that the public, and *those who controul its opinions*, may be tender with the lash: it would be a pity to bring a veteran for his first offence to the halberts, and that too for grammatical inaccuracies. He has taken up the pen merely to be useful, not in the pursuit of literary fame."

The work is divided into forty-eight chapters, each of which, after the first, comprehends the events of each separate year during the periods of war. The intervals of peace are comprised in one chapter.

The first chapter contains an account of the formation of the marines, and their efforts and services to the peace of Ryswick. The marines were originally raised and embodied as a nursery for manning our fleets. The first corps of this kind was established in 1684, in the reign of Charles II. under the Lord High Admiral James, Duke of York, entitled, the Duke of York and Albany's *Maritime Regiment of Foot*; also called the *Admiral Regiment*. Several bodies of this class were raised under King William; but during the wars of that monarch no opportunity occurred for their peculiarly signalizing themselves:

themselves: after the peace of Ryswick the marines were disbanded. The second chapter contains the revival of the corps under Queen Anne. In the first year of the succession-war, twelve regiments of marines were raised and placed on a different footing from those of her predecessors; and thence forward, though destined for maritime service, they were to act as soldiers, without learning any nautical lessons; they were, however, to be under the command of the Lord High Admiral, to be employed either at sea or in harbour, and dock-yards; to be paid and clothed as soldiers; but when on board to be subsisted as sailors. The third chapter narrates the efforts and achievements of the marines, in favour of Charles of Austria, claimant to the crown of Spain, in preference to Philip of Bourbon, the actual possessor, and especially at the storming of Gibraltar; in 1705 they were distinguished at the siege and capture of Barcelona; and in 1706, by their successful defence of the same place. Having effected this point, they the same year performed signal services on the more southern parts of the eastern coast of Spain. They compelled Carthage to surrender at discretion; and powerfully contributed to the reduction of Alicant, a fortress which had been deemed impregnable till assailed by Britons. They also co-operated effectually in subduing the Balearic islands. The following year a large body of marines was employed in the expedition under Prince Eugene, to the south of France, and the siege of Toulon. Though that enterprise failed, yet British valour performed one very important service to this country, in compelling our rivals to sink a considerable number of their largest men of war; and thus our marines contributed powerfully at Toulon, in 1707, to the increase of our naval supremacy. The following year they were successfully employed in reducing Sardinia and Minorca. During the remaining campaigns of the war, the marines continued to act principally in Spain, and other parts adjoining the Mediterranean; and though, from political causes, the interests of Charles were not materially promoted, yet the marines, as well as the other forces of England, continued to exert every heroic energy, and to maintain the character they had so honourably acquired. The author, somewhat digressing from military history, makes a very just general remark, on the want of co-operation, which Britain has so often experienced from her allies, who are supine in pursuing their own true interests, and reluctant in fighting their own battles; in this observation we heartily coincide, and wish its truth had ceased with the confederacy for preventing the aggrandisement of France in the beginning of the eighteenth century.

After the peace of Utrecht, the marines, as a body, were reduced; but the officers, and many of the soldiers, were incorporated with the troops of the line. From the accession to 1739, the predominancy of Whig principles caused a great jealousy against every idea of a standing army; and the very name of a marine soldier carried with it hostility to British liberty. But when war again broke out, the advantage of a corps, which had performed such important services, was immediately

diately recognised; and in the close of that year six regiments of *marines* were raised, and for their speedy efficiency they received soldiers of the Foot-Guards as corporals and sergeants. In 1740 three additional regiments of *marines* were levied in America. In the same year an augmentation of 2040 men was made to the British *marines*; and at the suggestion of Admiral Vernon, various improvements were effected. None of the corps in question were engaged in actual service, till the close of 1740, when the six regiments of *marines* constituted a part of the equipment which failed from Britain against Carthage. In that ill-fated expedition, the *marines* distinguished themselves by as signal displays of valour as in the glorious enterprises of the preceding war; but discords, which neither *marines*, soldiers, nor sailors, could prevent or allay, combined with the climate, in discomfiting this undertaking; and in common with their fellow-combatants, great numbers of *marines* fell victims to war and pestilence in that grave of British heroes. In 1741 the number of *marine* regiments was increased to ten; and the loss, from the mortality in America, for immediate maritime efficiency, was supplied from regiments of the line, which not being so urgently wanted for instant operations, were to make up for these drafts by recruiting. In 1742 an expedition was undertaken against the Bay of Honduras, and *marines* formed a considerable part of the armament; but dissensions continuing between the land and sea commanders, the command paid for the madness of their leaders, and unconquered in war, the forces of Britain once more fell under pestilence; SEVEN THOUSAND *marines* were among the unfortunate victims.

For 1743, eleven thousand five hundred and fifty *marines* were decreed; and new enterprises were proposed against Spanish America, and an attempt was made on Ponta Brava, but with the same want of success which characterised the chief part of all enterprises during the first years of that war. In 1744 a change took place in the distribution of prize-money, of high importance to all who were engaged in maritime service. Formerly a certain portion of the booty had appertained to the crown. His Majesty now relinquished that share, and the whole was vested in the captors. During this year no important event belonging to a history of *marines* took place. In 1745 the *marines* were engaged in a very arduous enterprise, which British valour, now fighting under happier auspices, brought to the merited success. War having the year before been declared by France against England, an expedition was undertaken against Cape Breton. Louisburgh was besieged, and made a very powerful resistance. The *marines* chiefly bore the brunt of the fire from that formidable fortress, but the efforts of the defenders, though long successful, were at length obliged to yield to the impetuosity and firmness of British heroism. The *marines* shared in the success and glory of that expedition, and in the general tribute of applause which was so justly conferred upon all by their country. The narrative of this year is closed with an enumeration of the ten regiments, and their respective force, amounting

ing in all to upwards of ten thousand men. At this time commissions were bought and sold in the corps of marines, but at a lower price than in OLD regiments of foot, being in an average proportion of three to four.

The tried value of the marine corps now produced from the legislature a consideration of their state and grievances, with a view to redress and improvement, and such regulations were made as effectually meliorated the condition of the soldier and officer, without much augmented cost to the public. To military readers, the details of these are highly important, and therefore we approve of the particularity with which they are specified: to general readers they are less interesting, and for that reason we shall not follow them. In 1746 the number of marines was increased to twelve thousand, but had no opportunity of signaling themselves in that campaign. In 1747 the marines shared with the sailors, under Admirals Warren and Hawke, respectively, in the defeat of two squadrons of the enemy, and the capture of two very valuable convoys. The legislative thanks of a grateful country were rendered to the officers, seamen, and marines. The exertion of these combatants also extended to the Indian Ocean, as well as the Atlantic and Mediterranean; and they bore a share in the exploits of Admiral Boscawen. Peace, for the present, suspended their heroic exertions, and, in the beginning of 1749, the marines were disbanded.

When, after an interval of a few years, hostilities recommenced, a new corps of marines was levied: in 1755, fifty companies were ordered. Since the sale of commissions was prohibited in 1756 thirty additional companies were raised, with the former fifty, amounting to nine thousand one hundred and ninety-eight men. During this year they were little employed, and escaped participation in the disgraces, which marked the first periods of the seven years war, before Pitt, taking the lead, changed disaster and dishonour into victory and glory. In 1757, the counsels of that consummate statesman, were exerted too late to operate completely for the restoration of affairs. In 1758, was it first felt, through every department, military and naval, that wisdom and energy guided the cabinet. The plans of Mr. Pitt were grand and extensive, and the marines were employed in most parts of the execution. On the coast of Africa they powerfully co-operated; and in the second capture of Louisbourg, no efforts were more effectual than the efforts of this gallant corps. The successes of 1758 were only preludes to much more splendid achievements, and, in the renowned 1759, the marines could justly claim an equal share of the glory. They effectually co-operated in the reduction of Guadaloupe, and the various appendant islands: they served under Wolfe at Quebec. A double complement of Marines was ordered on board each ship of the line; and they had their full share in the glory of the victories of Boscawen and Hawke. In 1760 the marine corps was increased to upwards of eighteen thousand men. The decisive successes of the former year rendered comparatively little maritime effort neces-

sary, in Europe or America, as the enemy durst not venture to put to sea in any considerable force. In India, our exertions were great; and the marines distinguished themselves in the East as they had done in the West, and were happily instrumental in reducing the French possessions in these valuable regions. These were the most momentous services and signal exploits of the marines to the death of his late Majesty George the Second.

Under the present Sovereign they persevered in their meritorious career; and highly advanced their estimation as a corps. In 1761 a large body of marines was engaged in the expedition against Belleisle, and took the lead in the most arduous enterprize of the siege, and in storming the principal fortresses. In a severe conflict, that was long doubtful, the valour and conduct of the marines decided the battle, and very high encomiums were bestowed upon those gallant combatants; and, in addition to the glory which all of them acquired, individual officers attained brilliant distinction. In the West Indies they were extremely active in reducing some of the Windward Islands; and also in very hard fought single actions. Next to 1759, 1762 was chiefly conspicuous for British victory and glory. The marines, now increased to twenty thousand, equalled any of their brother heroes in that memorable year. Though Pitt had resigned, the plans of his wisdom were adopted, and the commanders of his choice were charged with the execution. The marines powerfully and effectually co-operated in the subjugation of Martinico; the fall of which was followed by the surrender of other islands. But at the Havannah they, in common with our army and navy, obtained a glory which time will never obliterate or even tarnish. Active, persevering, patient, and hardy, during the whole course of that arduous undertaking, they peculiarly signalized themselves at the attack on the Moro Castle, and their efforts on that day would have established their military fame, had they never been heard of before. In the East Indies they were peculiarly serviceable in the reduction of Manilla; and with that achievement their efforts in the seven years war closed. At the peace, the marines were not disbanded, as at the conclusion of former wars, but their number was very greatly diminished. During the cessation of hostilities little occurred relative to our author's subject; he therefore somewhat digresses into political dissertation, a field through which we follow him with much less satisfaction than when he limits himself to narrative. Not that we find any reason to censure his principles, but his observations are either vague or trite; and display a very narrow range of information and views; the digression, however, has the merit of being short, and therefore our animadversions on it shall be short also. As a narrator he possesses considerable merit in clearness, authenticity, and selection—as a speculator he does not often appear, and the seldomer the better.

When our contest with the colonies unhappily terminated in war; a large body of marines was sent to America, and a detachment was engaged with the Provincials, at Lexington, where the sword was first

first drawn ; their efforts there were chiefly defensive ; and secure retreat was the object of all the British troops : a larger reinforcement soon arrived from England ; and the marines formed a most important and efficient part of the force which fought at Bunker's Hill ; on that day they were led to the field by the gallant Major Pitcairn : headed by this valiant officer, and commanded by Major General Howe, the marines displayed an united discipline and intrepidity which their historian at once records with truth and accuracy ; and describes, with an animated exultation, that manifests the generous pride with which he exhibits the splendid achievements of the corps of which he is a member. He offers a just and high tribute to the virtues of Pitcairn, whom his country lost in that bloody battle.—The next occasion of glory to the marines was the defence of Quebec ; and especially in that battle wherein Montgomery fell, personally regretted even by those loyal and patriotic Britons who detested the cause of rebels. A considerable body of marines was part of the force cooped up at Boston, and soon after their evacuation of that post they were joined by a large reinforcement from England. A detachment of them made a part of the expedition to South Carolina, and like their brother combatants, by sea and land, displayed the highest valour and steadiest conduct, but unfortunately in that enterprise, as during the chief part of the contest, without any useful result. When our author proceeds to the campaigns of General Howe, we discover, towards that commander, a partiality which is adverse to historic truth. To illustrate our remark we shall select a few instances—"General Howe having used every means of the most consummate officer to bring the enemy to a decisive battle, was as often eluded by caution."—"Philadelphia fell after several conflicts of the most brilliant kind, but particularly that of *Brandy Wine*." Has Mr. Gillespie ever read a history of the American war, Siedman, Andrew, or Chalmers, for instance ? We find the marines extremely serviceable in the reduction of the forts and strong holds on the river Delaware. When the defeat of Burgoyne, and the inefficiency of Howe, encouraged France to avow the hostility she had so long cherished, the marine establishment was greatly increased ; but in 1778 they effected nothing important, as indeed the whole force employed against the enemy was singularly inefficient. In 1779 the number of marines was upwards of seventeen thousand men, and a body of them bore a distinguished part in the defence of Savannah, and especially in the charge which raised the siege. They were also engaged in the celebrated battle of the two English frigates and Paul Jones. A corps of marines participated in the victory of Rodney over Spain, that first recalled the naval glory of England. At the siege of Charlestown, their efforts were also highly conducive to the success of the enterprise. Our author now follows Rodney to the West Indies ; but we do not find any event or exploit peculiarly appropriate to the subject of this history. The increase of marines during every year of the war was progressive, and in 1781 the number exceeded twenty thousand.

The account of this campaign is also chiefly naval history, and not peculiarly marine. In the East Indies the marines at this time appear to have had more numerous opportunities of signalizing themselves than in other quarters of the globe. In 1782, the marines, in the earlier part of the campaign, strongly seconded the efforts of the sailors under Sir Samuel Hood; and, on the 12th of April, performed eminent services in the glorious battle which preserved the Sugar Islands of Britain. On the whole, during the American war, the marines, wherever they were engaged, fought as valiantly as either they or any other forces of Britain had ever fought; but in a contest consisting much more of sea-fights than disembarkations and sieges, their opportunities were much fewer than during the seven years war.

After the peace of 1783 there prevailed a disposition to mutiny through the fleet, but the MARINES had the honour to remain uninfected by this destructive spirit. From 1783 to 1792 no important incident occurred connected with the history of marines. On the commencement of the war, which the aggression of the French Revolutionists provoked from England, an increase of marines took place. A body of marines was employed at Toulon, and distinguished themselves in the valiant though unsuccessful defence of that fortress, and their efforts greatly retarded the progress of the enemy's attack. The bravery and conduct of the marines received the most honourable testimonies from Captain Keith Elphinstone. In St. Domingo this corps also shone conspicuously eminent the same year. In 1794 they distinguished themselves at the reduction of Corsica, and continued their heroic exertions in the West Indies; they bore their full share of the glory of the first of June, and were honoured by the thanks of parliament. In the campaign of 1795, they partook of the achievements of our fleets, but without any opportunity of appropriate glory. In 1796 the marines shared in the exertions, hardships, and sufferings, of the British invaders of St. Domingo. In 1797 the marines maintained THEIR PECULIAR PRAISE OF BEING UNINFECTED BY MUTINY. They participated in the heroism and glory which were earned under a Jervis and a Duncan. In 1798 the marines of Nelson's fleet signalized themselves among the conquering heroes in Aboukir Bay. They earned appropriate glory in their valiant defence of Saint Marcou, and also in very brilliant actions of single ships.

The year 1799 was a splendid epoch in the history of marine heroism; and while the names of Acre and Sir Sidney Smith shall be known to admiring posterity, Sir John Douglas and his marines will be with these associated. The defence of Acre is perhaps as fine a subject for historical painting as any to be found in ancient or modern times, and though our author does not rise to animated and eloquent exhibition, his narration is clear, exact, and judicious. The marines participated in the short but brilliant campaign which drove the French from Naples, and restored its monarch to his throne. The marines were

were engaged in the expedition to Holland, but in garrison duty, and not active warfare.

In 1800 a battalion of marines reduced Malta, and various bodies were engaged in brilliant actions of single ships. In 1801 the marines were increased to a number unprecedented in their history, and amounted to thirty thousand effective men. In the northern expedition they performed signal services: and on the coasts of France and Spain they displayed no less brilliant valour. They shared in the glory of the expedition to Egypt, and there distinguished themselves as land soldiers as well as sea soldiers. His Majesty approved so very highly of the conduct of that part of his forces, that soon after the peace he directed they should be styled the "Royal Marines."

Such is the outline of this performance, which is a very perspicuous narrative, often amusing, and not rarely interesting. The author advances no pretensions to literary elegance, therefore we shall not scrutinize his work as a specimen of composition, but as a plain narrative of an important subject, its merit is not inconsiderable. Whoever reads this review may form an accurate and distinct idea of the conduct and appropriate exertions of the marines, instead of confounding the history and efforts of that valuable corps with the history or efforts of our land soldiers or our sailors. Mr. Gillespie deserves well of the public in making them acquainted with such an important part of the national force.

Modern Geography: a description of the Empires, Kingdoms, States, and Colonies, with the Oceans, Seas, and Isles, in all parts of the World; including the most recent discoveries, and political alterations. Digested on a New Plan. By John Pinkerton. *The Astronomical Introduction* by the Rev. S. Vince, A. M. F. R. S. and Plumian Professor of Astronomy, and Experimental Philosophy, in the University of Cambridge. *With numerous Maps, drawn under the direction, and with the latest improvements of Arrowsmith, and engraved by Lowry. To the whole are added, a Catalogue of the best Maps, and Books of Travels and Voyages, in all languages; and an ample Index. In Two Volumes.* 4to. Pp. about 1600. 4l. 4s. Cadell and Davies, and Longman and Rees. 1802.

MR. PINKERTON is well known to the literary world by various publications, of which, if some have not been remarkably successful, it must, at least, be allowed, that all have displayed ingenious research, with much originality and vigour of mind. But the present is, undoubtedly, his principal work. It is a work, indeed, of very superior merit; and, unless our judgment has greatly deceived us, will long continue to be regarded as a book of standard authority. The author, as he informs us in his preface, has been "eagerly attached to the study of geography from his early years, and always cherished a hope that he might contribute his labours to its advancement." Most fortunately for the lovers of this attractive study, his

hopes

hopes have been realized ; and that with such eminent felicity of effect, as, in the present state of our knowledge of the globe, to have left, in our opinion, but little to be performed by those who shall come after him.

The gross defects of our latest popular works on this subject have been very generally acknowledged and complained of. They "not only abound with numerous mistakes, but are so imperfect in their original plans, that the chief geographical topics have been sacrificed to long details of history, chronology, and commercial regulations, wholly extraneous to the very nature" of a geographical work. This our readers know, is particularly true of the late voluminous editions of Guthrie, the book in common use, to which, however, we have much more serious and radical objections. The following observation is extensively applicable. "When it is added, that the most recent and important discoveries are either omitted, imperfectly illustrated, or so defectively arranged, as to embarrass and baffle the research of the most patient inquirer, there is no reason to be surprised at the general confession, that such compilations are *only used* [used only] because there is no better extant." (Pref. p. iii.)

The sources of information for a work of this kind, which have lately been laid open, are numerous and important. The successive discoveries, especially those of our immortal Cook, in the Pacific Ocean, and other parts of the globe, the voyages of Vancouver, La Peyrouse, and other illustrious navigators, have furnished precise and authentic materials, relating both to islands and continental shores. The recent embassies to China, Ava, and Tibet, supply a large fund of curious intelligence with regard to the interior of these interesting countries. The Asiatic researches, and other late productions, have greatly enlarged our knowledge of India, and of the neighbouring parts. "The labours of the African Society, the travels of Park, Brown, and Barrow, have given more precision to our imperfect knowledge of Africa: and the journies of Hearne and Mackenzie have contributed to disclose the northern boundaries of America. In short, it may be safely affirmed, that more important books of travels, and other sources of geographical information, have appeared within these few years, than at any period whatever of literary history." (Pref. p. v.) To these must be added the late rapid advances of Natural History. "Not only have zoology and botany received the greatest improvements, but geology and mineralogy have, within these twenty years, become entirely new and grand sciences; the substances being accurately arranged, and described with such clearness, that throughout the literary world they are exactly known and discriminated." (Ibid.)

With such copious materials, and such superior advantages, there cannot, Mr. P. modestly observes, be any extraordinary claim of merit in producing a more perfect system of geography than has yet appeared in any language. In this department of literature, the Spaniards and Italians have been almost dormant. The French works of La Croix and others are too short; while the tasteless and enormous Ger-

man compilations of Busching, Fabri, Ebeling, &c. bewilder, fatigue, and disgust the reader. Yet high as is the ground on which we now stand, and enlarged as is our acquaintance with the globe, compared with that of our ancestors, the science of geography is far from being perfect. Much still remains to be discovered; and complete exactness will never, perhaps, be attained. For this purpose it would be necessary that all the habitable parts of the earth should undergo an accurate trigonometrical survey: an operation of such arduous magnitude, that the accomplishment of it is scarcely to be hoped for. Among those parts of which our knowledge is most defective, may be mentioned the interior regions of Africa, and many extensive portions even of the coast; Tibet, and other central countries of Asia; Persia, Arabia, and Asiatic Turkey; a very large proportion of North America, and the inland settlements of the Spaniards in the south. Of New Holland and New Guinea our knowledge extends little farther than the shores; and even of many countries in Europe, particularly Portugal, Spain, and Turkey, it is very circumscribed. Our author, however, has a remark, of which, although certainly not much to the honour of his countrymen, the justness will hardly be disputed with success. "We have been generally more attentive," he says, "to remote regions than to our native country." Major Rennel has recorded a disgraceful fact, that there is no exact chart of the British channel; and Mr. P. affirms that the trigonometrical survey, so far as it has extended, has detected gross errors in the maps of the counties. "Preston's Survey of the Shetland Islands," he observes, "represents them as one third part too large, both in length and breadth; and there are gross errors in the positions. The mistake was detected in the important voyages ordered by the late king of France, and remedied in the Danish map, Copenhagen, 1787; but still more in that of Captain Donelly. These isles now appear nearly as in the maps preceding 1750. Preston's map of these remote British possessions has even occasioned shipwrecks: and the science and capacity necessary for such a survey ought," as he very justly adds, "to be the object of strict previous investigation. Many such instances," he says, "might be given." (Pref. p. vi.)

The maps which accompany Mr. P.'s own work, it would be unpardonable to pass without particular praise; and this is perhaps the most proper place in which to mention them. They are forty-four in number, on a small scale indeed, and therefore not calculated to supply the place of an atlas. But we have reason to believe them remarkably accurate; and, unquestionably, in point of neatness and beauty, they greatly exceed any thing of the kind which we have ever seen. Under the direction and revision of Mr. Arrowsmith, whose talents in this department, are sufficiently known, "they are reduced from the best large maps, and the authorities added at the bottom, while they are illustrated with many important features of the countries, and interesting names, derived from works of natural and civil history, for which a large and expensive atlas may be consulted in vain." Their singular

singular beauty is owing to a new method of engraving, of the particular application of which, in the present instance, the merit is due to the ingenious geographer himself, while the original invention, and the finished execution, do the highest honour to the artist Mr. Lowry. In the following note, which we transcribe as equally curious and important, Mr. P. evidently speaks of his maps with great complacency; but a simple inspection of them will convince any person of the smallest taste, that his complacency is perfectly well founded:

"A most ingenious artist, considerably imbued with mathematical knowledge, having invented machines which give more clearness and precision to the engraving of straight lines, the author, who had hitherto seen this method employed only in the representation of mathematical instruments and machinery, was impressed with its peculiar fitness for the delineation of water. With this idea he applied to Mr. Lowry the inventor; and the effect is now before the public in a series of maps, which may safely be pronounced to be not only unrivalled, but unexampled by any former efforts in this department. Not to mention superior richness and neatness, it is not only singularly adapted to the instruction of youth, by the instantaneous representation of the form, and chief bearings of each country, but also facilitates consultation by the marked distinction between land and water, which enables the eye to pass more quickly to the other objects. The consultation of charts might be facilitated in a similar manner; while, in the usual contrast between maps and charts, the sea might be preserved white, and the lands distinguished by strokes, not horizontal, which would resemble water, but vertical. In mineralogical maps, the heraldic mode of engraving might be adopted." (Pref. p. vii.)

Mr. P. pays a well-merited compliment to the spirited liberality of his publishers, by whom, he says, no expence was spared in collecting materials from every quarter. This testimony is creditable to the trade in general, who have long been entitled to the praise of patrons and promoters of literature, and the individuals concerned in this capital work will, we trust, soon find themselves amply reimbursed by an extensive sale. The mistakes which may have escaped him, the author candidly takes upon himself; and should the public favour reward his endeavours, (of which we cannot harbour a doubt,) he promises his best exertions to remove them, and to adopt such improvements as may be suggested. Of the introduction by Mr. Professor Vince, which occupies more than one hundred pages, Mr. P. says, "It seems to have omitted nothing in astronomy or meteorology, that could in the least illustrate geography." That this part of the work, indeed, should be performed in a masterly manner, was to have been expected from the eminent abilities of Professor Vince; and, as far as we have minutely examined it, our expectations have not been disappointed. The boptanical department, which is regularly distributed under each particular kingdom and state, was undertaken by Mr. Arthur Aikin, a zealous cultivator of natural history, and seems very ably and agreeably executed.

Mr,

Mr. P., in some preliminary observations, explains the general outline of his plan, which, it is of consequence that we should lay before our readers. He begins by adverting to the different senses of the word geography, which, in general, means a description of the earth; and which is sometimes opposed to hydrography, a description of the waters; to chorography, which delineates a country or province; and still more to topography, which describes a particular district or place. Among other divisions of the science may be mentioned sacred geography, employed in the illustration of the scriptures; ecclesiastical geography, which respects the government of the church, as divided into patriarchates, archbishoprics, &c.; and physical geography, or geology, "which investigates the interior of the earth, so far only as real discoveries can be made." For, as Mr. P. justly observes, "what have been styled systems of the earth, which have consumed the talents of many ingenious men, have no connection with the solid science of geology, but ought rather to be styled cosmogonies, or ideal creations of planets." (Pp. 1, 2.)

But geography, popularly considered, is a description of the various regions of this globe, as possessed by various nations, and improved by human art and industry. If for this popular acceptation of the term, an appropriate name were indispensable, that of historical geography might be adopted. It naturally admits of three divisions, 1. The ancient or classical; 2. That of the middle ages; and, 3. Modern geography, the subject of the present work. Of this, the chief object is,

"To present the most recent and authentic information concerning the numerous nations and states who divide and diversify the earth. But, on this subject," adds our author, "it is impossible to attain accurate ideas, without a brief introductory view of the progress of each nation and state. Though, in some few instances, natural barriers have divided, and continue to divide, nations, yet, in general, the boundaries are arbitrary; so that the natural geography of a country, though forming an essential feature, hitherto treated with too much neglect in geographical works, cannot be admitted to a predominance; but, on the contrary, as matter yields to mind, may rather be regarded as a sequel in historical geography. On this subject there is, no doubt, room for a variety of opinions; but, after long consideration, it has appeared most eligible to prefer the following order: 1. The historical, or progressive geography of each country. 2. Its political state, including most of the topics which recent German writers, by a term of dubious purity, call statistique. 3. The civil geography, including objects not so immediately connected with the government, as an account of the chief cities, towns, &c. 4. The natural geography." (Pp. 2, 3.)

Agreeably to this division of his subject, which appears to us very natural and full, and which, he says, was, in part, suggested by the *Essai sur l'Histoire de Geographie* of Robert de Vaugondy, Mr. P.'s account of every state of importance is contained in four chapters, distinctly allotted to their proper topics. In cases where the country described is, relatively speaking, but of little consequence, or where our information is scanty and dubious, the narrative is judiciously curtailed,

tailed, and the different topics thrown all together in a single chapter, but still, as much as may be, in the order above pointed out. In order to give our readers a general idea of the kind, and of the number of subjects, the discussion of which this mode of classification admits, we shall here subjoin the titles of the chapters in which the geography of England is comprised.

"CHAPTER I. HISTORICAL OR PROGRESSIVE GEOGRAPHY. *Names.*—*Extent.*—*Original Population.*—*Roman, Saxon, and Norman Geography.*—*Historical Epochs and Antiquities.*

"CHAPTER II. POLITICAL GEOGRAPHY. *Religion.*—*Ecclesiastic Geography.*—*Government.*—*Laws.*—*Population.*—*Colonies.*—*Army.*—*Navy.*—*Revenues.*—*Political Importance and Relations.*

"CHAPTER III. CIVIL GEOGRAPHY. *Manners and Customs.*—*Language.*—*Literature.*—*The Arts.*—*Education.*—*Universities.*—*Cities and Towns.*—*Edifices.*—*Roads.*—*Inland Navigation.*—*Manufactures and Commerce.*

"CHAPTER IV. NATURAL GEOGRAPHY. *Climate and Seasons.*—*Face of the Country.*—*Soil and Agriculture.*—*Rivers.*—*Lakes.*—*Mountains.*—*Forests.*—*Botany.*—*Zoology.*—*Mineralogy.*—*Mineral Waters.*—*Natural Curiosities."*

The reader, we think, must see much to admire in this excellent and accurate method of arrangement. It must instantly strike him as extremely comprehensive; omitting, indeed, nothing which can well be conceived to fall within the proper province of geography. It must also be allowed, in a considerable degree at least, to be new; for, in the common books on the subject, the information afforded is, for the most part, communicated with so little regard to order or connection, that the attention is, of necessity, distracted, and the memory, of consequence, but feebly impressed. Mr. P., however, has suggested another improvement, which must be considered in the light of a still greater novelty, as, in this country, it has never yet been admitted into the common systems, being hitherto known and spoken of among none but learned and scientific men. This is nothing less than a new and more convenient division of the globe. It was first proposed, nearly fifty years ago, by the very learned President De Brosses, in his *Histoire des Navigations aux Terres Australes*, and has been highly approved by many competent judges. As it forms a very conspicuous feature in our ingenious geographer's plan, it demands of course to be duly attended to.

The earth, as far as it was known to the ancients, was distributed into the three grand divisions of Europe, Asia, and Africa. Yet, as all the three form but one great continent, the distinctions were marked with little accuracy. As the ancients were ignorant of the north-east parts of Europe, no precise line of separation between it and Asia could, in that quarter, be drawn; and even with regard to Asia and Africa, their notions were not consistent or uniform: for Egypt was included sometimes in the one, and sometimes in the other. The discovery of America is a splendid epoch in the history of geography. This immense new continent, as it is now proved to be, exceeding even Asia in size, it has been agreed to consider as forming a fourth

grand division of the globe. Our author seems to wish that it had been distinguished by two separate names, the isthmus of Darien being constituted the limit; but, in fact, his idea is substantially adopted in the customary distinctive appellations of North and South America. Though the visionary continent of which, under the title of *Terra Australis incognita*, sanguine expectations were long entertained has for ever vanished; yet the vast extent of what is called New Holland, supposed to exceed three-fourths of Europe, together with the numerous clusters of islands profusely scattered through the Pacific Ocean, has abundantly rewarded the exertions of enterprise, and seems to call for a new arrangement. "Too large," says our judicious author, "for an island, too small for a continent, New Holland, like the other works of nature, eludes the petty distinctions of man; and while geographers hesitate, whether to ascribe it to Asia, or, with De Brosse, to denominate it a FIFTH specific division of the earth, it is not improbable that the popular division of four quarters of the world will continue to predominate over any scientific distinction." (p. 3.)

Thus doubtfully, in the preliminary observations, does Mr. P. express himself; but, in the body of the work, he speaks, and we think with reason, more confidently. In an introduction to the general arrangement of the Asiatic islands, (Vol. ii. Pp. 431,—437.) he observes that Fabri, and other foreign geographers of science have admitted, by the names of *Southern Indies*, *Austral Lands*, or other denominations, a fifth grand division of the globe, including New Holland, New Guinea, New Britain, New Ireland, New Zealand, New Caledonia, the Friendly and Society Islands, the Marquesas, and even the Sandwich Islands in the north. It is obvious, however, that all these widely extended regions cannot well be classed under one denomination; and that, as nearly one half of them lie to the north of the equator, the name of *Austral lands*, as applied to the whole, becomes very objectionable, while that of *Southern Indies* is ridiculous. De Brosse, whom our author justly characterises as "alike distinguished for the extent of his erudition, the elegance and precision of his taste, and the comprehension and clearness of his judgment," observing that our globe is composed of three large extents of land, Asia, Africa, and America, (Europe being considered as an elongation of Asia,) and of three large extents of water, the Indian, Atlantic, and Pacific Oceans, proposed to divide what he calls the *Austral World* into three portions, each to the south of the three above mentioned. "The first," says he, "in the Indian Ocean, to the south of Asia, may, in consequence, be named AUSTRALASIA. The second, in the Atlantic, which I shall call MAGELLANICA, begins at the southern point of the American continent, and comprehends all that may thence extend under the southern point of Africa, where a long undiscovered coast is supposed to exist. I shall comprise in the third all that is contained in the vast Pacific Ocean, and shall give to this division the name of POLYNESIA, on account of the great multitude of islands."

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These are surely the enlarged ideas of a truly great and philosophical mind. But, at the time when they were conceived, the discoveries of Cook had not taken place. "The Magellanica of De Brosse may, therefore," says our author, "pass into oblivion, as no continent, nor perhaps even isles, exist to the south of America, where indeed of all positions they were the least to be expected. But," adds he, "the two other appellations begin more and more to be admitted among scientific men, from whom they will gradually pass to the people, as ought to be the progress."

The Australasia and Polynesia of De Brosse are indeed very excellent and clear arrangements; and we incline to think that, in order to insure their universal reception, nothing farther is necessary than that they should be known. "Yet a respect for ancient usage," Mr. P. observes, "may occasion some delay in the general admission of these new divisions of the earth." And even in his own work, he says, "they are not formally admitted, or intitled, as such, but are arranged as divisions of the Asiatic quarter, with which they have a greater connection than with any other of the admitted portions." (Vol. ii. p. 464.) He has, however, both in the above-mentioned introduction to the Asiatic isles, and under the title *Australasia* in a subsequent part of his book, entered into a pretty extensive detail of the reasons which seem to evince the propriety of adopting such divisions, and of the limits by which they ought to be defined. On both points his discussions appear to us to be perfectly rational, convincing, and clear; but we cannot propose minutely to explain them: nor, indeed, without the inspection of the maps, would the explanation be intelligible. For this we must, therefore, refer to the book itself. It may be proper, however, in general terms, to inform our readers what these two new divisions of the earth, as settled on our author's principles, contain. AUSTRALASIA, then, comprehends, 1. New Holland, which our author would distinguish by the name *Notasia*, with any isles that may be discovered from 20° to the west, to between 20° and 30° to the east, including particularly the large islands which follow, viz. 2. Papua or New Guinea; 3. New Britain and New Ireland, with the Solomon isles; 4. New Caledonia, and the New Hebrides; 5. New Zealand; 6. The large island called Van Diemen's Land, recently discovered to be separated from New Holland by a strait or channel called Bass's Strait.

With regard to POLYNESIA, it is observed by Mr. P., "that future navigations may greatly improve and enlarge the geography, both by the discovery of new groupes, and by a more accurate arrangement of those already known." At present, the chief subdivisions are as follow: 1. The Pelew Islands; 2. The Ladrões; 3. The Carolines, a long range from east to west, so as, perhaps, in strictness to include the Pelew Isles; 4. The Sandwich Isles; 5. The Marquesas; 6. The Society Isles; 7. The Friendly Isles: besides many islands scattered in different directions, which it would be difficult to connect with

any group, and of which, indeed, none appear to be of any consequence.

As we shall not again recur to this part of Mr. P.'s work, we shall here take the liberty of quoting some remarks which, in the introduction more than once mentioned, he makes on the names so generally conferred on newly discovered countries, and which certainly meet with our full approbation. Of the Australasia and Polynesia of De Brosse, he says,

"The denominations proposed by this learned author have appeared unexceptionable to most men of science; but the absurd names, imposed by ignorant seamen and map-makers of all countries, have, as usual, prevailed: whence we have new countries which bear not the most distant resemblance of the old, and New South Wales has become a part of New Holland! It is deeply to be regretted, that scientific works must continue to be disgraced by names, imposed by whim and caprice, and that a Board of Nomenclature was not added to the Board of Longitude, to fix with due deliberation the appellations proper to be conferred. If there be a native name, it ought, in every instance, to *deserve* [obtain] the preference, as length may be abbreviated, and roughness smoothed. But where a general appellation is unknown to the small savage tribes, the names of monarchs, and [of] other great encouragers of discovery, and those of eminent navigators, may be imposed, with a Latin termination, so as to pass into all European languages, with as little change as possible. It is to be wished that even now a board of this kind were instituted, to be held in London, but attended by learned deputies from Portugal, Spain, Holland, and France, that the claims of prior discovery *may* [might] be fairly investigated, and the names of the first princely protectors or navigators imposed, to the lasting preservation of their memory. Amidst the choice of denominations, that of *New* should be dismissed, as of all others the most absurd and improper, and calculated to infer resemblances where none exist." (Vol. ii. p. 432.)

A strict adherence to regularity and order is the very soul of Mr. P.'s system. Of the ancient continent, Asia, he observes, is the largest division, and, being likewise the parent of nations and of civilization, it might, on both these accounts, seem entitled, in a general account of the earth, to priority of description. But, as Europe is the seat of letters and of arts, and is, besides, the native region of the principal geographers, it has, almost universally, obtained the preference; and to this practice, of course, Mr. P. conforms. After some pertinent observations with regard to the limits, extent, ancient population, progressive discovery, religion, climate, and natural features of this celebrated portion of the globe, he proceeds to point out the order in which he intends to treat of the several states into which it is divided. In this case, the principle of his arrangement is *the relative consequence of these states*, as of first, of second, and of third importance. The British dominions take, as naturally might be expected, the lead; and foreigners, Mr. P. seems to suppose, may allege that these dominions fill a disproportionate space in his work. But this objection might be urged, with equal justice, against every system, whether ancient or modern: all geographers having, with a natural partiality, enlarged

in their account of their natal soil. "His native country ought also," says our author, in a sentence which we think not happily expressed, "to be the chief *subject* of every reader; nor can much useful knowledge (for our knowledge chiefly *springs* from comparison) be *instituted* concerning foreign regions, till after we have formed an intimate acquaintance with our native land." (Vol. i. p. 15.) Although the principle here adopted by Mr. P. is simple and clear, yet nothing, as he very justly remarks, would be so idle or presumptuous as pretending to decide the precise rank of a state in any one of the orders: "for instance, whether France or Russia be the most powerful. This part of the arrangement must therefore be elective; and it is sufficient that the states of the same order be treated with a similar length of description." (p. 16.) The following extract will acquaint our readers with the specific manner in which the ingenious author has adjusted this part of his plan:

"At the beginning of the nineteenth century, the European states comprised in the first order are, 1. The united *kingdoms* [kingdom] of Great Britain and Ireland; 2. France; 3. Russia; 4. The Austrian dominions; 5. Those of Prussia; 6. Spain; 7. Turkey: which last cannot so justly be reduced to the second order; for though, perhaps, approaching its fall, still it boasts the name and weight of an empire.

"Under the second order have been arranged, 1. Holland, or the United Provinces; 2. Denmark; 3. Sweden; 4. Portugal; 5. Switzerland. In the third are considered the chief states of Germany, that labyrinth of geography, and those of Italy. The kingdoms of Sicily and Sardinia might perhaps, if entire and unshaken, aspire to the second order; and an equal station might be claimed by the *junctive* [united] Electorate Palatine and Bavarian, and by that of Saxony. But as such states *only form* [form only] rather superior divisions of Germany and Italy, it appeared more advisable to consider them in their natural intimate connection with these countries." (p. 16.)

(To be continued.)

Elements of Galvanism in theory and practice: With a comprehensive view of its History, from the first experiments of Galvani to the present time; containing also practical directions for constructing the Galvanic apparatus, and plain systematic instructions for performing all the various experiments. Illustrated with a great variety of Copperplates. C. H. Wilkinson. 2 vols. 8vo. Pp. 472 each. 1l. 1s. Murray. 1804.

THE work before us is partly a history, partly a system, and partly a history of systems. The narrative portion of the publication, which states facts, explains experiments, and records the progress of discovery, is much more interesting and important than either the exhibition of the writer's own theories and conjectures, or his account of the theories and conjectures of others. In analyzing this production, therefore, we shall chiefly consider the facts and experiments which

which it contains; and the accessions of important truths which it delivers: we shall more slightly mention notions and guesses.

The performance is divided into thirty-six chapters. Our author commences with an account of the conjectures and hypothesis which were formed prior to the researches of Galvani. About the year 1767, Sultzer produced a work which made preparations for this new branch of science; and several observations were advanced to shew, that in animals there is a quality of the same, or a similar kind to electricity in certain other substances, and that the electrical sensation is conducted from animals by metals, as well as from inanimate bodies. The following is an instance cited by Mr. Wilkinson: "A medical student having been bitten by a mouse, killed the little animal, and resolved to dissect it: touching with his knife the intercostal nerve, he was not a little surprised to feel an electrical sensation sufficiently powerful to benumb his hand. From this fact, Vassali, member of the royal academy of Turin, conjectured that nature is provided with some means to preserve and retain the electricity accumulated in any given part of the body of a living animal, to the end that she may employ it when occasion may serve." Till the time of Galvani, physiologists advanced no farther in this study than conjecture. Galvani made various experiments on animals, especially frogs, and convinced *himself* that there is an electrical power in animal bodies, communicable by the same species of conductors, as from other substances. What he supposed to be discovery, and many other naturalists conceive to be merely an hypothesis, attained, on account of its author, the name of Galvanism: Next follows an explanation of Galvani's theory of the mode of operation: "The electrical fluid is drawn and attracted from the interior of the muscles into the nerves, whence it afterwards passes to the external surface of the muscles, inasmuch that each discharge of this description of electrical fluid is followed by a muscular contraction, which is the effect of the stimulus produced by the electricity." From this theory Galvani conceived various improvements might be made in medicine. The schemes and inferences in that science and art are interpersed through the work in detail; but in this first chapter are stated in only a summary manner. The theories of Galvani were combated by various other naturalists. Mr. Valli, an Italian physician, entered on a series of Galvanic experiments at Paris, the details of which are here narrated. The result is an admission of animal electricity as a general fact; but a total difference from Galvani as to the operation of that quality. Fontana, another physiologist of eminence admitted the fact, but leaned to the opinion of Valli, as to the process of operation.

The most formidable opponent of Galvani was Volta, who contended that there exists not a particular electricity inherent in the system of animals, and that the living body ought simply to be considered as a humid substance or conductor. Spallazani replied to the objections of Volta, and (our author says) "*established* by new experiments, the numerous characteristics, which, in conformity to his theory,

theory, marked the differences between animal electricity and common electricity."

Though Mr. Wilkinson seems to consider the point as decisively settled, we must acknowledge we cannot, in the experiments which he describes, find ground for such positive affirmation. The facts and cases recorded by himself oppose rather than support the theory of animal electricity. The hypothesis, whether true or false, has benefited the world, since experiments undertaken for, or against Galvanism, have produced results and discoveries of great importance in other subjects. One of the ablest dissentients from the theory of Galvani is Vassali Eandi, an Italian naturalist, who addressed a letter on the subject to a member of the Medical Society in Paris. He views the question in the following light: "*Whether it is* (we suppose the author meant to say *be*) the electric fluid excited or put in motion by the contact or slight friction of metals, or of other heterogeneous bodies. Whether it is peculiar to the animal, and communicable by the conducting substance from one part of an organized body to another? Or, lastly, whether it is a fluid different from electricity?" Of Galvani he speaks very highly, but thinks it necessary to wait for more demonstrative proofs before he can admit the theory. "The phenomena," he says, "noticed by Galvani, prove nothing more, than that animals are electrometers, still more sensible to the smallest degree of electricity than any other electrometers." With this opinion of Vassali Eandi we agree, and therein differ from our author. The facts and experiments, detailed by Mr. Wilkinson, are not so decisive as to convince an impartial logician, who is totally uninterested in the contest about Galvanism, or Anti-Galvanism, and therefore more competent to judge than the partizan or adversary of the system. Our historian having unfolded the opinions for and against the theory of Galvanism, proceeds to the encouragement that was offered by learned and opulent bodies for researches on that subject.

"The phenomena of Galvanism was scarcely known, and circulated in the learned world, when several literary societies proposed premiums for the encouragement of the physiologists who should successfully cultivate this new acquisition made to the sciences. In 1793 the Society of Sciences at Funoblowiskiana, proposed as the subject of a premium in philosophy, to be bestowed in 1795, the experiments of Galvani, Valli, Volta, and others. The competitors were requested to point out the new facts to which these experiments had led, to shew how they could be classed in an useful way, and how they could be explained in conformity to the existing state of philosophical knowledge. About the same time, the Medical Society made this physiological question the subject of a premium, which that society distributed annually, and gave the award in favour of Professor Creve."

Our author now minutely narrates the advances made by the partizans and adversaries of Galvanism in the general knowledge of physiology. The experiments and arguments of Volta are compressed into a letter directed to the Editor of the Philosophical and Medical Journal at Leipstick; and therein the writer shews himself a very sound reasoner,

reasoner, apportioning admission exactly to the degree of evidence, Volta appears neither friendly nor hostile to the theory of Galvanism : he merely withholds complete conviction from doubtful and equivocal experiments ; that in Galvani's researches there is nothing to favour the existence of animal electricity, he neither affirms nor denies, he simply contends that they do not sufficiently demonstrate the phenomena in question to arise from an electricity peculiar to animal substances.

Volta advances, as an hypothesis, but not as a demonstrated theory, the following *antigalvanic* opinion. " The whole of the magic of Galvanism consists simply in an artificial electricity renewed, whenever it is put in motion, by the contact of conductors of a different nature. The latter which act essentially may be considered as the primary exciters." Galvani, on the other hand, considered the fluid which has been named after him as an electricity residing essentially in the animal organs. Agreeably to the theory of Volta the electric fluid may be put in motion in three different ways by the means of at least three conductors, of a different nature, brought into an arc or circle. The first of these modes consists of two metals, or conductors of the first class, each of a distinct nature, which touch each other directly, by one of their extremities, and do not communicate by the other extremity, unless by the medium of one or several moist conductors, or conductors of the second class. In the application of the second mode, a single metallic conductor of the first class, is placed between two humid conductors of a different nature, which communicate, with each other. The third mode consists of establishing a communication between three conductors of a different nature. This dissertation on Galvanism produces from Mr. Volta many very ingenious observations concerning the action of metals. The experiments and deductions of Mr. Volta occupy the fifth chapter. The sixth proceeds to the systems of others, on the same subject. Mr. Fowler published a work entitled *Experiments and Observations relative to the influence lately discovered by Mr. Galvani, and commonly called Animal Electricity*. Fowler combats the theory of Valli, and supports Galvanism : his treatise appears to contain many valuable remarks on incidental subjects and illustrations ; but we can find no new proofs of animal electricity, nor any certainty that the variation of effects does not arise, as in other electrical cases, from the diversity of the electrical matter without the animal substance combined with the nature of the conductors through which that fluid is conveyed to the animal substance in question. Mr. Fowler's work includes a letter from Professor Robison of Edinburgh, which contains several curious experiments on the Galvanic influence, nearly the whole of which were made by himself. They are very accurately described, and the reasoning on them is extremely ingenious, but they do not amount to a thorough proof of animal electricity. Dr. Wells wrote a paper on Galvanism, which is contained in the philosophical transactions of

1795, and supports the Galvanic theory, but without impressing conviction.

Before our author enters farther on the history of Galvanism, he reviews that part of animal organization which the Galvanic theory supposes to contain electricity. He considers animal heat and vitality, and records the chief opinions and experiments on these subjects. Mr. Fosse, a naturalist of Rennes, (says our author),

"demonstrates, with considerable *ingenuity*, the mode in which heat ought necessarily to be produced in animals. He examines its relations, with the digestion as well as with the nutrition; and in a physiological discussion on the blood and respiration, *endeavours to refute* the generally received opinion relative to the dishydrogenation and decarbonation of the blood in the lungs. *His aim is to prove* that the water and carbonic acid, the existence of which has been ascertained in expiration, do not arise from the above modifications of the blood in the lungs, but on the other hand from the pulmonary transpiration resulting from the completion of the functions of those organs."

We cite this passage to illustrate a defect in our author which has a great and frequent influence on his work. There is a want of precision of language in mentioning intellectual operations, which shews his ideas on these subjects to be confused and indistinct. *Ingenuity* is a quality belonging to invention, and not to demonstration. Ingenuity may be exerted in discovering or devising proofs; but cannot be employed in demonstration, which entirely depends on the application of apposite proofs. But even were we to allow, that ingenuity might belong to demonstration, the passage now quoted contains no account of any demonstration, it is a *statement of conjectures* without any view of their grounds. Mr. Wilkinson, indeed, very often confounds hypothesis with deduction, which may perhaps account for his support of the Galvanic system, in its present state of imperfect proof. Our author proceeds to state the difference between sensibility and irritability. The distinction is very nice, but we should apprehend without a real diversity; and that irritability is a certain degree of sensibility; rather than a quality of a different species.

Chapter eighth contains a review of the different theories and opinions relative to Galvanism, up to the commencement of 1798. Much of this part is necessarily recapitulation; several new names are introduced, with short accounts of their respective notions, but we do not find any advance made in ascertaining the principle. In 1798 the existence of animal electricity was not PROVED; and Galvanism still continued a *conjecture*, without rising to be a SCIENCE. The most important of the dissertations here enumerated, is a treatise by Reinhold, a favourer of Galvanism; and though he does not demonstrate the truth of that theory, he introduces many remarks and experiments that are highly valuable, and conjectures that are very amusing. A section of Reinhold's essay is devoted exclusively to experiments relative to the external senses; and this part to general readers will be more entertaining than his discussions on nerves and muscles. The

review

review of Mr. Reinhold includes *incitability*. Female animals are more incitable than male; young animals more incitable than old. Of these propositions we entertained no doubt before; and we think that Reinhold in advancing them; and Wilkinson in repeating them, merely wasted time and labour. Our author mentions an experiment of Reinhold to ascertain the nature and degree of incitability of animals after death.

“ Reinhold tried a variety of experiments on young and aged animals, killed at the same time, and in the same manner, and repeatedly noticed that in the case of the former the movements were impetuous, but of a shorter duration; while in that of the latter, however feeble they might be, they continued for a greater length of time. He consequently infers, that the young animals were merely incitable immediately after their death; but that the aged ones continued longer in a state of incitability.”

Having finished Reinhold's review of Galvanism, our author proceeds to the production of Humboldt, entitled; “ Experiments on Galvanism, and in general on the irritation of the muscular and nervous fibres.” Humboldt is also a favourer of Galvanism, and considers the effects as not ascribable to common electricity, but derived from a fluid inherent in living animals, analogous to magnetism and electricity. Humboldt also, without *establishing his theory*, produces a great number of amusing, and some useful, observations and experiments. The essay of this naturalist on Galvanism includes his view of metallic irritation. The following is the amount of his theory. He *assumes* that the organs are enabled to manifest solely and by themselves the phenomena of Galvanism: arguing from this assumption, he concludes that they contain the stimulating cause. *We*, who are totally indifferent to the issue of the Galvanic contest, have to observe that his first and fundamental position is not hitherto PROVED: all his series of deductions, therefore, constitute no additional portion of science. The theory *supposes* a peculiar fluid called Galvanic, and undertakes to explain the relations and differences between the galvanic, electric, and magnetic fluids. *Supposing* the existence of Galvanism, he enters into ingenious conjectures and dissertations concerning the cause, the most efficient processes, and useful applications. We say, *establish* the fact, before you assign cause, or make an application. That the fact of Galvanism is not hitherto established we plainly see, and consequently that reasonings on it are as physically useless, as reasonings on the supposed perfectibility of man, were morally and politically hurtful. Humboldt is at great pains to apply chemistry, to explain the process of vitality, but without success. But his treatise contains many ingenious and just observations on the great importance of chemistry in physiology, medicine, and various purposes of life; and these are more truly valuable than his waste of ingenuity in accounting for what is not proved to exist. There follow various remarks on the torpedo and electrical eel.

Mr. Praff, a physiologist of Kiel, published a memoir on the theory

of Humboldt. He affirms, that after perusing Humboldt's work, the reader has made no farther advances, than heretofore, in the knowledge of the physiology of organized bodies. The following observation of Mr. Praff we think just and important. "We ought rather to confess our ignorance relative to the unknown process of vitality, than to pay an attention to hypothesis so devoid of all proof and demonstration. It is by chemical affinities that life is to be explained." Lepot, of the French National Institute, supports the Galvanic theory, with all the illogical ingenuity of a French sciolist, asserting glibly, and declaiming plausibly, without fact or argument.

Towards the close of the year 1798 a commission was appointed by the French National Institute, to examine the different Galvanic experiments which had been made, and to ascertain their effects and results. The committee accordingly undertook the inquiry and *reported progress*. This report contains an admission of the principle, though supported by no adequate proof. The same *philosophers* who *reason* on such grounds, proceed to application and use; and *report* what blessings Galvanism is to produce. One of the most important advantages which such *sages* predict, is the acquisition of a command over vitality. By the *improvements which are to be effected* through Galvanism, the French philosophers expect that, at a future period, men are to be able to *raise the dead*. Such extravagant reveries are worthy of such philosophers, as conceive that men might be most happy without social order, virtue, and piety; but from soundly judging Britons merit equal contempt, as political and religious Jacobinism merit detestation. Mr. Wilkinson, appearing to adopt the anticipations of French volatility, says, "to how many discoveries in the practice of medicine may not this principle lead." Let him first prove his principle, which neither he, Galvani, nor the French Institute, has done, then will it be fully early to *conjecture* the many blessings which it is to produce. This species of philosophy, which proceeds not on facts but on prophecies, is equally absurd in natural as in moral and political science. Dissertations on the advantages which Galvanism may cause, before the principle be established, are no less useless than dissertations on the effects that may arise, from the establishment of a government of perfect equality; a state that never has existed; and never can exist till mankind are entirely changed.

Our author now proceeds to the theory of Aldini, the nephew of Galvani, and the most active supporter of his doctrines.

"In October 1802 he made several experiments before the Galvanic Society of Paris, and the following were the principal phenomena which were observed: Frogs exhibited a very sensible contraction, without any metallic substance being interposed, and by the simple contact of the nerves with the muscles. The animal was several times produced, and made sensible, by similar dispositions. Simultaneous muscular contractions were produced by the application of silver alone in three frogs, recently prepared and placed in the same direction."

From

From these experiments Professor Aldini infers, that "in analogous subjects the animal fluid supplies the place of the electric fluid propagated by metals; and that this animal fluid needs no other conductor besides the organized parts of the animal." This inference is an assertion of the principle; but we cannot see the necessary connection between the experiments and the inference. The experiments merely prove, that there may be in animal substances contractions, without any metallic conductor; a fact no man in his senses can deny; but do not prove, that such contractions come from animal electricity; and, therefore, the experiments of Aldini do not conduct the impartial reader nearer the Galvanic conclusion than before: still it is not science but conjecture.

Our author now proceeds to the application of Galvanism to medicine. Here he cites the *opinion* of Galvani on certain diseases and remedies, but he adduces NO FACTS in confirmation of such opinion. We cannot perceive what addition has accrued to nosology, from the ideas and conjectures of his hero.

The medicinal properties ascribed to Galvanism are such as were long before known to arise from electricity; and many cases are introduced, which, though no illustrations of the existence of Galvanism, yet, as electrical experiments, are curious, useful, and interesting. In 1800 Professor Volta invented a new apparatus for Galvanic inquiries, and his invention has certainly facilitated electrical experiments. The effects produced by the Galvanic theory, and its alleged applications, appear to us to arise from the general laws of electricity; and, without following our author through his whole history of opinions and guesses, we admit many of his facts to be extremely valuable, though they by no means evince the Galvanic theory to be true.

After reading the whole of this work, we found, that, as a demonstration of the existence of Galvanism, it is totally inefficient: the proofs do not establish the proposition *which was to be demonstrated*. In that primary object the author fails. Nevertheless, it is a performance which contains much important experiment and useful deduction; and we recommend to our readers, to consider it less as a disputation about Galvanism, than a collection of facts, processes, and illustrations in electricity, and other branches of science subservient to the cure of diseases. Indeed, whether what they call Galvanism be or be not, a new species of electricity, is more a question of classification than of use; and resembles those researches in Botany, which lay more stress on the nomenclature of plants, than their properties and subserviency to purposes of life.

Galloway's Commentaries upon the Revelations, &c.

(Concluded from p. 237.)

IN the sixth verse "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her 1260 days." The most cursory reader of the prophecy, we believe, conceives the *wilderness* here to signify a place of safety, where, under the protection of God, the church might be secured from the fury of the dragon. But our author, outdoing himself in the licentiousness of visionary and wild reverie, conceives it to be a place of punishment. "The wilderness," he says, "means Mohammedan sensuality and Papal idolatry;" and to "this construction of the word he has been led, because, in its literal sense, it is a place of disorder, confusion, and darkness, having no path to direct the traveller to his home, and therefore is a proper figure to denote an apostasy from the gospel of Christ, replete with false doctrines and mystical errors, which tend to bewilder and mislead mankind from the path of truth into darkness and sin." (p. 136.) In the wilderness, the church "hath a place prepared of God," that is, says our author, "ordained by God for her punishment, repentance, and purification; where she should be 'fed,' on bread and water, or prophesy in sackcloth 1260 days." (p. 137.) It is wonderful that Mr. G. did not perceive how completely his interpretation contradicts the whole train and object of the prophet's representation. St. John makes the woman flee into the wilderness, evidently for security from the dragon, while Mr. G. makes her rush, with deliberate folly, into his very jaws.

The war described in the subsequent verses our author understands to relate to the Reformation. This war was "in Heaven," he says, "or in the church," between Wickliffe and his followers on the one part, and the Pope of Rome and his adherents on the other. (p. 139.) But though Heaven here means the church in general, in the very next verse it means only the reformed church. "The great dragon was cast out," which event our author considers as having chiefly taken place at the treaty of Westphalia. "Neither was his place found any more in Heaven," that is, says Mr. G. "in the reformed church; for the reformers separated themselves from the apostate church, by protesting against its doctrines." (p. 140.) But if we should allow that the Pope may, with propriety, be said to have been cast out of the reformed church, it naturally occurs to ask how he came to be cast out of *his own*, which Mr. G. just the page before, makes at least a part of Heaven. Our author, however, quickly drops the Pope, and takes up the devil; and he enters on an inquiry into "what place, or among what descriptions of mankind, his art and cunning induced him to resort, in order farther to prosecute his plan." This deceiver, he observes, "could not return to the antediluvian world, for that was no more; nor to the heathen world, for he had made

made there a complete experiment with his tricks and frauds without success." Neither the "Mohammedan church," (as our author always speaks,) nor the church of Rome was, in the commentator's opinion, proper scenes of retreat for the devil; and this opinion is founded on reasons which to us, we confess, appear rather surprizing. They are that "his opiates had entirely enervated and lulled" the former church "into a state of filthy sensuality and stupor;" and that the latter was "immersed in sensual indolence, and abominable vice." (p. 142.) We should certainly have thought that the devil could not easily find fitter habitations. But "he was cast out," says the prophet, "into the *earth*;" and this again means, agreeably to a favourite interpretation of our author, as already observed, "a country of people full of irreligion, impiety, and darkness, whose hearts being hardened and dark like the earth, an opaque body, solid, impenetrable, and incapable of receiving light from the sun, were incapable of receiving the word of God, the sun of righteousness." (p. 142.)—This exposition is now so familiar to us that we do not feel ourselves disposed to call it in question: The country, of course, is FRANCE; but it is odd that one of the circumstances which our author mentions as rendering this country a peculiarly proper receptacle for Satan should exactly coincide with what he formerly described as disqualifying the Mohammedan and Papal churches. This circumstance is that France "lived in extravagance and dissipation, having a most magnificent court, and leading men into every sensual passion, into every kind of incontinence, irreligion, and impiety." (p. 143.)

Whatever may be the particular events to which this chapter relates, nothing can be more plain than that from the 6th verse to the end, the prophet does nothing but delineate more fully what he had briefly sketched before. No new subject is introduced. The *woman* is the same as in the beginning of the chapter; so are the *dragon*, the *wilderness*, and the *time* of the woman's sojourning there. But now that the *dragon* is seated in France, our author is under the necessity of discarding his former ideas, and of finding new meanings for all the other figures. Nor does the fertility of his invention fail him. The "*woman*" is now "the symbol for the pious part of the French nation, who fled from Atheistical persecution." The "*wilderness*" denotes the neighbouring countries "where they were *bewildered*," says our author; but "where the mercies of providence had prepared the hearts of men to nourish them." By "a time, and times, and half a time" is evidently signified the same period as before (in v. 6.) of 1260 days, being three prophetic years and a half, each year of 360 days. Yet now Mr. G. understands them to mean the three years and a half which literally intervened between the banishment of the French clergy, and the decree of toleration. (p. 151—154.) "It was to England and Germany," Mr. G. observes, "but principally the latter, that the professors of Christianity fled;" and this is what is meant in the 16th verse, where it said that "the earth helped the *woman*." For our readers must not be surprized when they are told that

that now again the earth has another sense, and signifies "the *apostate* empire Germany," who, "in her turn, 'opened' her mouth," (v. 16.) and declared war against the dragon, or France." By what means England, who "helped the woman" as well as Germany, had the good fortune to escape the disgrace of being typified by the "earth," Mr. G. has not informed us. But our love for our country makes us willing to believe that, in his explanation of the last verse of the chapter, whether he has been successful or not in accurately seizing the mind of the prophet, he has not assigned her a fanciful character. Those with whom the dragon "went to make war" must mean, he says, "that nation, or associated body of Christians, who, notwithstanding the artifices, frauds, and persecutions of Papal idolatry, the delusive promises and captivating doctrines of French Atheism, should, at the very time of the event, have best preserved the knowledge and fear of God, and their faith in Christ." And "the text," he adds, "can, with propriety, be applied to no other nation but GREAT BRITAIN." (Pp. 154, 155.) For the grounds of his opinion we cannot afford room; but we are not inclined very scrupulously to weigh them. That our country may still continue to merit this honourable character, and, under the wings of Omnipotence, to enjoy prosperity and safety, he subjoins a solemn and earnest prayer, to which we heartily say AMEN.

The author's commentary on the thirteenth chapter is exceedingly curious, perhaps the most curious part of the work; but our account of it must be very circumscribed: In this chapter two beasts are described, one as "rising up out of the sea," (v. 1.) and "another as coming up out of the earth." (v. 11.) According to Bishop Newton, and the greater number of Protestant interpreters, the first means the Roman state in general, the second the Roman church in particular. With the notion of these interpreters respecting the first beast Mr. G. agrees; but with regard to the second, "he has been led," he says, "with reluctance, and not without fear of being himself mistaken, to differ from all former Protestant commentators." The "beast of the earth," in short, is REVOLUTIONARY FRANCE; and of this we shall now exhibit the full proofs to which we formerly alluded. They are chiefly derived from the single word EARTH; and all together display a specimen of reasoning to which, perhaps, it will be somewhat difficult to find a parallel.

"We have seen," says our author, "that, in prophetic dialect, the word *sea* is made use of to denote the manner of the rise of wicked civil societies. A meaning not less comprehensive and important we may conclude is here affixed to the word *earth*. Now a little knowledge of the nature of that body will shew, that the word is here made use of to point out two great features of the power typified by this other beast, viz. that it should arise out of one great kingdom or nation, and be a revolutionary power: and that it should surpass in depravity of morals, in impiety and mischief, all other civil societies, which had ever existed before it in the world:

" To justify this interpretation of the two meanings of the word *earth*, it is necessary to remind the reader, that he is upon hieroglyphic ground, and that the apocalypse is written in a dialect, the types and figurative expressions of which are taken from the forms, faculties, and qualities of things in the natural world. Here then the prophet tells us, that he saw this 'beast come up out of the earth,' a great body in the natural world, possessing divers faculties and qualities. Now that which comes out of, or springs from, a thing, either in the vegetable or animal world, partakes of the faculties and qualities, and of course bears the resemblance, of the thing itself, out of which it came up, or from which it arose: as a tree, for instance, partakes of the nature and qualities of the seed of the tree from which it came up; or an elephant, or a man, of the elephant or man from which he sprang. To justify, therefore, the interpretation here, we must prove that the power intended to be foretold by the word *earth*, must resemble, in its abilities and qualities, those of that particular body.

" Now the earth is one great, *distinct, independent* body in the natural world, and so is a proper symbol for one great, distinct, independent nation in the moral and political world. The earth is a *revolutionary* body, performing revolutions not only upon its own axis, but round the sun. It must therefore be allowed that the earth is a proper type for a revolutionary power or nation, which has undergone sundry political revolutions. The earth again is a revolutionary body, which performs its revolutions without the aid of any other natural body; and therefore it is an apposite figure, to denote a revolutionary nation, which performs its revolutions, without the assistance of any other political body. The earth is also the great body, out of which all the additional means of *sin* and *misery* are acquired; such as arsenic, and all other deadly poisons; sulphur and saltpetre; also the principal ingredients of that destroying composition, gunpowder; together with iron, steel, and flint, which complete the system of modern destruction.—Moreover, gold and silver, those common means of human corruption, excess, and intemperance, are thence extracted. By the use of these metals, mankind are drawn in to all manner of sin, intemperance, and disease, by which a greater number of the species is cut off before their time, in the career of sensuality and sin, than by all other means whatever. Hence it is that a beast coming up out of the earth is an accurate figure for a revolutionary power, the most wantonly destructive and consummately sinful.

" And if, ever since the prophet wrote, there has been in the world no civil society or state, which will bear any comparison with the meanings of this prophetic type, *one only excepted*, and if that one shall accurately fulfil all of them, surely no man of reason and candour will deny that such civil society must be the true prototype of *the beast*. And this is the fact; for history bears no testimony of any such civil society, except REVOLUTIONARY FRANCE: and that nation has so perfectly fulfilled all the different meanings of this comprehensive figure, that nothing is wanting. For the French republic, as it is called, has risen out of one *great nation*; it is an *independent* political body; it has performed a variety of *revolutions* in its government, by its *own* strength and *energy*, and has supported its authority without the aid of allies, and even against a very powerful coalition, and from the dawn of its existence it has surpassed all other states, hitherto known in the world, in the extension and extremity of *impiety, depravity, and mischief to mankind*. Nor has it stopped short in its Satanical career, of publicly denying the existence of God, and of teaching and enforcing this horrible and pernicious doctrine

doctrine upon the minds of mankind, with design to subvert the *order, happiness, and peace of the world.*" (Pp. 164—168.)

This proof will, we hope, be considered by our readers as so satisfactory, that they will excuse us from minutely following our author in his application of the several marks of "the beast" to the French republic. We shall just inform them that his "two horns" (v. 11.) are the TWO COMMITTEES OF SAFETY; and the "mark" which he caused all to receive (v. 16:) is "the *bonnet rouge*, or cap of liberty, and the tri-coloured cockade." (p. 199.) But we must pay more attention to "the number of the beast" (v. 18.); for on his elucidation of this mysterious and knotty point, Mr. G. appears to consider his own merit, as an original and successful interpreter, as chiefly depending. This curious subject has exercised the ingenuity of all the commentators from Irenæus downwards: and the reader will find a good account of their opinions in Bishop Newton on the place.— Their conjectures have principally rested in the words "Λατίνος" in Greek, and "Romiith" in Hebrew characters, both signifying the Roman or Latin state, and both, by zealous Protestants, applied to the church of Rome. Of each of these words the letters, numerically considered, make up the number indicated by St. John, of 666. But our author contends that as this number is expressly said to be the "number of a man," it must be literally sought in the name of a man, and not of a nation. This *man*, too, must not be a common individual, but some king, prince, or supreme magistrate, who in his political capacity, represents a great civil society. He farther contends that the word must be a *Latin* word, because the spirit of prophecy cannot be supposed to adumbrate "the beast" in Hebrew or Greek, or indeed in any other language which, at the time of his appearance, should be either obsolete or little known. And he considers the decree of the Council of Trent, declaring the Latin translation of the Bible the only authentic version, together with the church of Rome's "latinizing in every thing," as wonderful interpositions of Providence for preserving the general knowledge of that language in which her own disgrace is to be unfolded. He, therefore, concludes that if we can find a king or supreme magistrate, whose name contains, in numerical Latin letters, the exact number 666, this will, of itself, amount to strong presumptive evidence that the nation, over which he presides is the prototype of the beast. And if we should farther find that the name of a king of the *French nation*, exclusively of all other supreme magistrates upon earth, contains this number; it will, added to all the other marks of "the beast" which he has verified as belonging to that nation, amount to evidence irresistible that France is the prototype of "the beast."

"Now it is a fact," says our ingenious author, "that there have been not one only, but *sixteen* monarchs, who have presided over the French nation by the name of *LOUIS*; that the name of the monarch upon the throne, before, at, and even for some time after, the epoch of the revolution

tion, or the 'coming of the beast,' was LOUIS, and consequently the nation was then known by that name. Translate the name LOUIS into *Latin*, and it gives us *Ludovicus*; a name which contains neither more nor less numerical letters than the number 666, the prophetic number of the beast.

" L	- - - - -	50
U	- - - - -	5
D	- - - - -	500
O	- - - - -	0
V	- - - - -	5
I	- - - - -	1
C	- - - - -	100
U	- - - - -	5
S	- - - - -	0

666" (Pr: 201—209.)

This is Mr. Galloway's grand discovery; and how high a value he put upon it we may infer from the following note:

"The part of this chapter, relating to the number and name of the beast, was written and shewn to a friend more than seven years since, and repeatedly mentioned to another. In a publication which has appeared within the last three years, I find it merely asserted, that *LUDOVICUS*, or *Lewis XVI. King of France*, is the prototype of the beast. But the author assigns no reason for his opinion. If he has unfairly ploughed with either of my heifers, all that I have to say to him is, what Virgil said on a similar occasion—*Hos ego versiculos feci tulit alter honorem*, &c. If he has not, it will be a corroboration of the truth I have endeavoured to establish." (Pr. 208, 209.)

We very well remember to have seen in one of the Magazines, the Gentleman's we think, some years ago, the important interpretation suggested, his exclusive claim to the honour of which Mr. G. is here so anxious to vindicate. The validity of this claim we will not dispute, by hinting a suspicion that our author himself has "ploughed with another man's heifer." We are indeed convinced that he was really too honest and good a man to be guilty of such disingenuous conduct. But, whatever may be the value of the discovery, it is certain that Mr. G. was not the original author of it. The extract subjoined is from Dr. Gill on the peace, whose book was published so long ago as 1741.

"It has been observed that the numeral letters in *Ludovicus* or *Lewis* which is a common name of the French kings, and is the name of the present French king, make up this same number; and may denote the destruction of Antichrist, which will quickly follow the downfall of the kingdom of France, under a king of this name; and the rather, since this was the last of the ten kingdoms that was set up, and in which the primitive beast absoists, and the only one that has not yet been conquered, or in which a revolution has not been; and since this is the tenth part of the city which shall fall a little before the third woe comes on: and that it may under *Ludovicus*, or *Lewis*, the present French king, may be hoped for, and is desirable."

Thus

Thus ingeniously and dexterously, at all times, since the commencement of the reformation, have men, more distinguished for liveliness of fancy than sobriety of thinking, converted, in the ardour of their zeal against Popery, the prophecies into unequivocal predictions of the downfall of the hated Church of Rome. It is observable that in the foregoing passage, Gill does not challenge to himself the honour of this interpretation of the "number of the beast." On the contrary, the words "it has been observed," imply that others had held it before him. He does not, however, inform us who they were; and we cannot, at present, trace the opinion to its primary source.

On the 14th and 15th chapters our author has nothing worthy of particular notice. In his commentary on the sixteenth, in explanation of the "seven last plagues," or "seven vials of the wrath of God," there is a vast variety of amusing matter, and of what we think visionary interpretation. The first vial is poured out upon "the earth," and produces a "noisome and grievous sore." (v. 1, 2.) The earth, as might be expected, is France; and the "sore," is proved to be a proper type of the distempers of the state, in as curious an effusion of fancy as we remember to have seen. The period of this vial is from 1788 to 1792, when the republic was established. (Pp. 223—232.) The "sea" on which the second vial is poured (v. 3.) is the Church of Rome, and its object was accomplished when Berthier took the city in 1798. Of this the proof is, if possible, still more curious. But it is somewhat long, and of so impalpable evanescent a nature, that its spirit would wholly evaporate in an abridgement. (Pp. 232—240.) The third vial (v. 4.) is poured upon "the rivers and fountains of water;" and these, our author is positive, mean Germany. As the reason assigned for this peremptory opinion is contained in a very moderate compass, we shall gladly lay it before our readers; and we can solemnly assure them that it is as conclusive as any of those which, in the case of the two preceding vials, the narrowness of our limits has obliged us to omit. It is simply this, that Germany "contains a greater number of rivers and fountains than any other country upon the earth." (p. 240.) The truth of this fact we must be content to believe on Mr. G.'s word; for we must confess, though perhaps to our shame, that the extent of our geographical knowledge does not qualify us absolutely to affirm that it is so. But our author's exposition of the fifth verse is so grateful to our feelings that we cannot resist our inclination to transcribe it. The same thrilling sensations of honest pride and of exquisite pleasure which it excited in ourselves, it will, we have not a doubt, convey to our readers. And they will, we are confident, be of opinion that, if the passage does not furnish a decisive demonstration of Mr. G.'s superior sagacity as a commentator on the Apocalypse, it furnishes, at least, an unanswerable argument of his having been something better;—a most loyal subject, and serious Christian. The question is concerning the "Angel of the Waters." (Pp. 242, 243.)

"But who is this ANGEL OF THE WATERS? An angel is a person, either spiritual or temporal, whom God employs to perform his will. The word is generally applied to intellectual and spiritual beings, the ministers sent to execute the orders of his providence. But it is also made use of by the prophet himself, to denote an *elder* or *chief*, presiding over a Christian church. Where he is ordered to write to the Seven Churches, he is directed to address his epistles to the respective 'angels,' or presidents of those churches. In this sense only can the word 'angel,' in this verse, be properly understood. But it still remains to be inquired into, *who* is this president or chief ruler of a church? The text gives at least a probable answer. It is 'the angel of the waters,' or a person whom God, in the course of his providence, has sent to preside, with power on or over *the waters*.—Hence it seems that the 'angel of the waters' here is not only a metaphor for a chief ruler of a Christian church, but a defender of its interest and safety, upon the ocean or the great waters; *one whose naval power is superior to all others upon the sea*. If I am right in this construction of the text, (and I think it will admit of no other) may we not, with a degree of hope, if not of confidence, look up to our BELOVED SOVEREIGN, George III. (and under him this greatly favoured nation) as the object here alluded to?—From his youth he has been a singular example of virtue and piety, to all the kings and princes of Europe. He is the *head* of the Protestant church."

Our readers hardly need to be told that this assertion is not strictly accurate, though, in another place (p. 207.) Mr. G. extends his Majesty's prerogative a great deal farther. He calls him "the temporal head of the Church of Christ:" but his Majesty is the temporal head only of the Church of the United Kingdom.

"He is not merely the nominal, but *real defender of the faith*. While, in these dreadful times, the designs of other nations have been smitten with weakness and folly, he has been highly blessed in the wisdom and steadiness of his councils, in the suppression of the traitorous designs of his intestine, and in repelling the invasion of his foreign enemies, and more especially, in his *naval victories* over their formidable fleets. They were victories so miraculously seasonable, that they have saved Great Britain, if not the world, from anarchy and ruin; and victories so decisive, that the greater part of the naval force of the enemy has been destroyed, and the remainder compelled to seek for safety under the strong walls of their fortifications, and to leave the king of this island the unrivalled sovereign of the ocean, 'THE ANGEL OF THE WATERS.'"

To this specimen of commentatorial abilities is subjoined another pious prayer of which the substance is that the sons and daughters of Britain may be mindful of these distinguished mercies, may consider their temporal and eternal interests, and seek God while he may be found. We again most cordially say AMEN, and add, from the very bottom of our souls, LONG MAY OUR BELOVED SOVEREIGN LIVE TO EXECUTE HIS NEW OFFICE OF "THE ANGEL OF THE WATERS."

The fourth vial is poured out upon the "sun," who is the emblem of the much-lamented Louis XVI. The ground of this application is obvious. "The sun is a great, powerful, and splendid body, in

the natural world. It is, therefore, an apposite and beautiful type for a great and powerful *monarch* in the political world, keeping a brilliant and magnificent court." (p. 244.) This application is facilitated to our author as it was to Robert Fleming of enthusiastic memory, by the recollection of the devise of the sun, first worn by Lewis XIV. with the presumptuous motto "*nec pluribus impar*." Under this vial men were to be "scorched with fire and great heat." (v. 8, 9.) Now "heat, when it refers to a man figuratively, means *passion*; as we say, 'he is in a heat, or passion:' when to a number of men united, it means a *faction*, or a tumultuary number of men in a fermentation or passion against government." (p. 246.) This, therefore, is a clear prediction of the horrible scenes which took place in France from the "death of the King, on the 21st of Jan. 1793, to the death of those monsters of cruelty, Robespierre and his faction, on the 8th of July, 1794." (p. 250.) The dreadful state of France during the reign of "that eldest son of Satan," as our author calls him, is sketched with a rough, but bold and energetic, pencil.

The last two vials, our author imagines, relate to events yet future; he can therefore offer with regard to them only conjectures. But as the "seat of the beast" must necessarily mean France, the fifth vial, he thinks, must prefigure some series of calamities impending over that unhappy country, more shocking than any which have yet befallen her. The sixth is a clear prediction of the fall of the Turkish empire, or the "Mohammedan church." The "water of the great river Euphrates" is to be "dried up" to make way for the "Kings of the East," (v. 12.) the "Russians, and their dependents and allies," by whom "it has been an antient opinion among the Turks that their empire will be destroyed." The waters of the Euphrates are, however, to be taken allegorically, for "people, and nations, and multitudes, and tongues." But in what sense are these to be *dried up*? Reader, prepare yourself to do justice to the admirable ingenuity of the following solution. "The prophet could not mean that the people should be dried up, and *their fluids, as in a dried animal or plant, be carried off in vapour*; but his meaning is, that they shall become as *useless* and *unserviceable* to the state, as the bed of a river when dried up." (p. 258.) In assigning the probable cause of this deplorable debility in the subjects of the Grand Signior, Mr. C. displays his acquirements as a natural philosopher and physician. "It may, in some measure, be occasioned," he says, "by the habitual practice of chewing opium, that deadly poison, which, in the course of many succeeding ages, may have gradually and imperceptibly stupified and dried up, as it were, both their animal and intellectual faculties." (ibid.)

In his observations on the remaining part of this chapter, our author prepares the way for an explication entirely new of "Babylon the Great," whose history and punishment are afterwards particularly described. The 13th verse, he thinks, points to a great conspiracy which, previous to the pouring out of the seventh or last vial, shall

be formed against the cause of God and his Christ, by the three hostile powers of *Pagan idolatry*, *Apostacy*, and *Atheism*, here represented by the respective figures of the *dragon*, the *beast*, and the *false prophet*. These powers, he thinks, are with the utmost propriety, compared to *frogs*. "For in a frog," says he, "we may see the *deformed* principles of polytheism, or *Pagan idolatry*, which, though it acknowledges the existence of one Supreme Spirit or God, yet teaches the adoration of *beasts*, and the most disgusting and *distorted images* made with hands. To the *filthy slime* which covers the body of a frog, and the long continued gratification of its lustful passion, may be compared the extreme sensuality of *Mohammedan and Papal upstacy*; and the *noisy and discordant jargon* of the notes of the frog appositely represent the unintelligible *nonsense*, the *lies*, the *vaunting threats*, and all the *anarchy* of *atheism*." (p. 265.) On this "immense multitude of hardened and unrepenting liars, fornicators, adulterers, thieves, robbers, traitors, assassins, murderers, idolators, and blasphemers of the name of God, a mighty host of Pagans, Mohammedans, Papists, and Atheists," (p. 266.) collected by Satan in a place called Armageddon, "the Mountain of Destruction," shall be poured out the last tremendous vial of the wrath of God. According to the prophet, indeed, the object affected by this vial is the *air*, (v. 17.) But although we have seen, on a former occasion, that "the *air*" is a proper emblem of the "reason of man," it is, nevertheless, in the present instance, the most apposite representation imaginable of the grand confederacy. For our author is never at a loss for analogies to justify any interpretation adopted by him. He finds the ungodly compared, in scripture, to "chaff, the lightest and most worthless part of the grain," and also to stubble. "Now if *stubble* or *chaff* be a proper metaphor for the wicked and ungodly, the word *air* is much more so, because the qualities of the air are more comprehensively descriptive of their character and conduct. Of all the elements the air is the most volatile and changeable; so it is with the ungodly." (Pp. 272, 273.) It is a farther proof, as he conceives, of the justness of this exposition, that Satan is called the "Prince of the power of the *air*, the spirit that worketh in the children of disobedience," that is, says our ingenious author, "he incessantly labours in seducing and acquiring absolute dominion over the ungodly."

On the seventeenth chapter Mr. G.'s commentary embraces only the first six verses, which contain the attributes of the "great whore," or united confederacy. The "many waters" on which she sits, are the "idolatrous, apostatizing, and atheistical kings, ruling over many nations," which compose the confederacy. "A woman," he says, is a proper emblem of "any power that has united and produced any great body of people," because "a woman was the prolific parent of the human race, who, after the fall of Adam, joined in one sinful society." The "purple and scarlet" denote the great depravity of the association; "so Ezekiel, to describe the *sinfulness* of Tyre, represents it as covered with purple and scarlet:" (xxvii. 7.) though

the description, we think, is not of the *sinfulness* of Tyre, but of her *riches*. On the woman's "name" his observations are inimitable. She is called "Mystery." "Now a *mystery*," he says, "is a thing the nature of which is incomprehensible to the human intellect, and may be true or false. There is a mystery," he tells us, "of godliness, and a mystery of iniquity;" and he sagaciously adds, that "the prophet cannot mean the former in this place." The propriety however of applying the term "Mystery" to the great conspiracy consists, at last in this, that it is a "mystery incomprehensible," (which simply means, "it is very wonderful,") that men should have fallen into the delusions of Paganism, Popery, Mohammedism, and Atheism. With regard to the word "Babylon," although nothing can be clearer than that the prophet employs it as the mystical designation of some particular city, it occasions no sort of difficulty to our author. As it signifies "a mixture or confusion of things," he considers it as a most suitable name for his grand confederacy, which "is to consist of all the polytheists, apostates, and atheists, a mixture of all the *false doctrines* that ever existed on the earth." (Pp. 276-281.)

Most Protestant interpreters, our readers well know, have regarded this prophecy as most plainly and unequivocally typical of Papal Rome. But such an application of it, though generally approved, our author very strenuously resists; for, however abominable popery may be, "he cannot concur with the commentators," he says, "in loading the Popes of Rome with all the sins of the world." (p. 283.) "Besides," he says, "the signs here given by the prophet, when rightly understood, will neither apply to, nor are they descriptive of, the Church of Rome." (p. 285.) This position he proves by a train of reasoning which is truly admirable. "With what propriety," he asks, "does the emphatic name of 'The Great Whore' apply to that power, when Paganism, Mohammedanism, and Atheism, are much greater *whores* in the scriptural sense, or a much greater and more impure deviation from the word of God?" He cannot see how it can be said of Papal Rome that "all nations have drunk of the wine of the wrath of her fornication," because it is true of European nations only; for, as he very obligingly informs us, "the immense Chinese nations have uniformly rejected her attempts to seduce them, and none of the nations of Asia, Africa, or North America, have been corrupted by her doctrines." (p. 286.)

Nor will the "scarlet-coloured beast, full of names of blasphemy," suit the Church of Rome. That some of the Papal tenets are blasphemous he readily confesses; "but this beast is described as being full of the names of blasphemy; and, if full, it can hold no more." This is, indeed, an indisputable assertion. Now the Church of Rome has not been guilty of *every* blasphemy; for "she acknowledges the existence of God, the mission of Christ, and the agency of the Holy Ghost." The name "Babylon" is equally inapplicable to her; for, although her members consist of different nations, yet "they all profess the *same* erroneous principles, the same kind of idolatry, so that there

there is no *mixture* of doctrines, no *confusion* in her worship, which there must be in order to apply the name to her with any degree of propriety."

But, perhaps, our author's most striking argument, on this part of his subject, is derived from the expression "the mother of harlots and abominations of the earth." It is the last extract of any consequence which we shall make from the performance; and, as we esteem it a great curiosity, we shall give it entire, in his own language.

"A *harlot*, in the scriptural sense, is a power that seduces men, from their duty to God, into idolatry. A *mother of harlots*, in the plural number, is a power that has led them into several kinds of idolatry; and the expression 'mother of harlots,' with the emphatic article *the* before it, signifies *the greatest* of all harlots or idolaters. Now the papal church answers not to this descriptive sign: for, although she is a 'harlot,' and is called a 'whore,' yet she is the parent of but one illegitimate offspring, Papal apostacy; and, therefore, she cannot be a 'mother of harlots,' in the plural number. Nor has she been *the* (the greatest) mother of harlots; for, when we consider the extent, variety, and sinfulness, of the deviations from the word of God, as well of the Mohammedan superstition as French atheism, they will appear to have far exceeded her in folly and in iniquity; and, therefore, she cannot, with propriety or truth, be considered as *the* mother of harlots.—Nor does she answer to the other mark of 'The Mother of the Abominations of the Earth;' for, although it is well known that she has had her sins and abominations, yet they are by no means of so deep a dye as the abominations of Pagans and Mohammedans. And, although she has been drunk with the blood of the Saints, and the blood of the Martyrs of Jesus, yet she has drunk only a portion of that blood. And when we consider the persecutions and destruction of Christians, by Pagan Rome and the powers of Mohammedanism, it must be confessed she has not had more than her share." (Pp. 287, 288.)

Such is the amount of Mr. G.'s defence of the Church of Rome from the stigma with which, he thinks, she has been wrongfully branded by an injudicious interpretation of this prophecy. How far his own efforts will operate to procure him either the gratitude of her friends on the one hand, or the indignation of her enemies on the other, we know not; but we are fully satisfied that, in this attempt, he laboured in good earnest, and that he contemplated the result of his investigations with no small degree of complacency. He displays, indeed, throughout the whole extent of his book, a serious conviction of the high importance of the difficult inquiries in which he was engaged. His sense of the truth and value of religion appear to have been lively and strong. But he certainly brought to the elucidation of this mysterious portion of the sacred canon, neither opulent stores of acquired knowledge, nor the vigorous powers of a superior mind. His meaning, however, is always right, and his uniform object to promote the best interests, both temporal and eternal, of his fellow-men. Compared with such excellent dispositions as these the most splendid abilities vanish into air. For these he is entitled to universal respect; and, if, when he is considered as a commentator on the apocalypse,

calypse, we cannot rate his success very high, it ought to be remembered that he has only failed where greater men have failed before him.

We cannot follow Mr. G. through the remainder of his work, which treats of Christ's coming with his saints to destroy the grand confederacy at Armageddon; of the imprisonment of Satan; of the millennium, and the first resurrection; of the restoration of the Jews during the millennium; of the release of Satan after the expiration of 1000 years, and of his last effort against the kingdom of Christ, by seducing Gog and Magog, (certain idolatrous nations) into another confederacy against it; of their utter defeat, and of Satan's eternal condemnation; of the destruction of the world; of the last resurrection, and general judgment; and of the happiness of the righteous in a life to come. To the "Commentaries" are annexed three dissertations on "The Man of Sin," (2 Thess. ii.) on Daniel's "Little Horn," (cap. vii.) and on "Antichrist," (1 Ja. ii. 18. 22. iv. 2, 3, 2 Jo. vers. 7.) These all prefigure, our author contends, Revolutionary France, not the Church of Rome; and the same characteristic qualities by which the Commentaries are distinguished, are equally conspicuous in the dissertations.

Mr. Galloway does not seem to have been very conversant in the depths of controversial divinity. One of his tenets is extremely curious, (see Pp. 18. 211. 352.) and, as far as we know, is peculiar to himself. He repeatedly declares his belief that Atheism, or "to disbelieve and deny the existence of God," is the "blasphemy against the Holy Ghost," which shall not be forgiven. The "fine linen" in which the Lamb's bride is arrayed, (Rev. xix. 8.) he explains to mean "the righteousness of Christ *imputed* to her, and received by her through faith in his gospel," (p. 300.) and, when the armies of Heaven are represented as following the Lamb "upon white horses, clothed in fine linen, white and clean" (v. 14); this shews, he says, "that, being now justified by Christ's imputed righteousness, they were without sin, immaculate and pure." (p. 301.) But he evidently did not understand the doctrine of justification by imputed righteousness; for, in another place, he talks of "those who shall be redeemed by *their works*, and the *imputed righteousness* of the Son of God." (p. 332.) The author's meaning in the following sentence we do not comprehend. He is contending for the identity of the lie by which Satan deceived our original mother with the impious lies of the French Convention; "That there is no God," and "that death is an eternal sleep." "For if," says he, "there be no God, there can be no judge to condemn and punish hereafter; and if death be an eternal sleep, there can be no second death, the death alluded to by Satan; for *before the fall it was the only death to which the parents of mankind were conditionally subject.*" (p. 365.)

Mr. G. now and then favours his readers with very unexpected historical information. We have already quoted his strange assertion that "none of the nations of North America have been corrupted by the

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the doctrines of the Church of Rome." In one place (p. 399.) he talks of the Emperor of Germany as "King of Austria," which never was honoured with the title of a kingdom. But of all his notices of this sort, the following appears to us the most extraordinary and unaccountable. "At first, and during the course of 170 years, she," meaning Rome, "observed the rites and ceremonies of Numa, which were free from all manner of idolatry. It was Tarquinius Priscus, who, at the expiration of that time, introduced the worship of idols." (p. 386.)

On the style of this work we shall make no remarks. Our readers will easily form their opinion of it from the specimens which we have given,

The Poetical Works of Charles Churchill, with Explanatory Notes; and an authentic Account of his Life. Now first published. 2 vols. 8vo. Pp. 766. C. and R. Baldwin, London. 1804.

FROM the title of this work we were induced to believe it was the production of some person contemporary with the poet, and well acquainted with his manners and habits of life; instead of this we find it is the composition of a young man, possessing no particular means of acquiring any information, either concerning the poet himself, or the various characters and anecdotes which are introduced in his writings, except what we derived from sources open to every reader.

In the preface, speaking of the request by Churchill in his will, that Wilkes should collect and publish his works with remarks and explanation, the editor adds: "On application, in consequence of this request to a friend of the late Mr. Wilkes, it was found that he left no such manuscript behind him, though on the publication of each of Churchill's poems, he had a copy bound and interleaved with writing-paper, in which, for reasons best known to himself, he never wrote a single line." The writer of this article was with Wilkes, and in habits of intimacy with him at Paris the year after Churchill died, and he declared his intention then of fulfilling this wish of his friend, but that he should not publish the notes during his life; and several years afterwards he told him in London, that he had written the notes, but repeated his resolution of not letting them be published till after his death.

As there is nothing in the life of Churchill prefixed to this edition of his works, which is not recorded by former biographers, we shall not fill up our pages by extracts, but only select such parts of the annotations as we think may be either new or interesting to our readers, making such remarks on them as their literary merit, or moral tendency, may seem to require from us.

In one of Churchill's letters to Wilkes, we find the following passage: "I am quite exhausted, for I have not been able to sleep for the

the last week. Would I had a Mason here." Surely this does no great honour to the poet's candour; for it is impossible this could be the real opinion of one who must have been a good judge of poetical excellence.

The note on the King of Prussia we think very just and striking: "The nation was now wound up to a temporary pitch of enthusiasm in favour of Frederic of Prussia; all ranks united in his praise, and the appellation of the Protestant Hero was religiously bestowed upon an avowed atheist; his gratitude to this country for its blind partiality lasted no longer than its subsidies were regularly remitted. He hated England, because, like all tyrants, he dreaded the effect of public opinion in the only country where it can be decidedly expressed." Of the inveteracy of Frederick to this country, notwithstanding the subsidies he received from the government, the adoration almost with which he was looked up to by the people, and his affinity with, and, indeed, contingent possibility of possessing, the crown, there can be no doubt; but we much doubt of its arising from the cause to which it is here imputed. The King of Prussia was partial to French manners and French writers; and from the pens of the latter he looked forward to future fame: We have authority for saying that he was entirely unacquainted with the English language.

On a passage in the Duellist, we find the following note: "Churchill, with true patriot zeal, under this metaphorical picture of the British constitution, deploras the state of dotage and decay to which it was in his time reduced, and expatiates in glowing verse on its former advantages and blessings. This has always been a favourite topic of declamation, though the perpetual recurrence of the complaint, in the same comparative shape, proves the injustice of it." Now we can by no means reconcile the beginning of this note with the end of it, unless we suppose it to be ironical, which it obviously is not. Surely it is the acme of absurdity to say it is true patriotism to bring censures against the constitution, which are *proved* to be unjust.

In vol. i. p. 313. we find, in consequence of a censure on the Earl of Bute and the Princess of Wales, this judicious remark:

"The late Earl of Orford in his correspondence, gives a very injurious interpretation to the friendship which subsisted between these two personages. Little credence can, however, be afforded to the gossiping titillat of a superannuated petit-maitre in literature, who too often capriciously indulged his flippant sallies at the expence of veracity and judgment. The contempt he affected to express for Dr. Johnson recoils upon himself; and while posterity will admire and be instructed by the sober morality of the one, the puny efforts and sneering infidelity of the other, will, if at all remembered, excite no other sentiments than those of pity or disgust."

There never was a more immoral, or more contemptible work, than the selection of the good sayings of the Earl of Orford, published under the title of Walpoliana.

The second volume of this work begins with a preface to the poem
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called the Ghost, which gives a detail of the celebrated story of the Cock-lane Ghost, which gave rise to the poem, and which made so much noise at the time. In the first page of this we find a gross ignorance of the law of the country, which, in this age of general knowledge, one should think could hardly happen to any man who sets up for an author. The editor says, "Mr. K—— finding, that by the strictness of the canon law, he was debarred from legally uniting himself to the object of his affection, (his wife's sister,) as the issue of his late wife was born alive, though it died some time soon after its mother;" and immediately after, "the canon law would have allowed of Mr. K——'s marrying her, had there been no issue born alive of his former marriage." It is certain that the marriage of two sisters is forbidden by the canon law, and will subject the delinquent to the censure of the ecclesiastical courts, though the temporal courts will not suffer the issue of the second marriage to be considered as illegitimate; but the having children, or no children, by the first wife, makes no difference as to the illegality: though, in a moral light, such marriages have sometimes been defended on the ground of their *being children* by the first wife, who will be more likely to meet with kind treatment from an aunt, than a perfect stranger.

In page 120 of this volume, we meet with another instance of the editors inconsistency, he concludes a long note on the memoirs of Lord Melcombe, which he says "exhibit a singular chain of gross venality and low intrigue." With these words, "those who are yet ignorant of what materials courts and courtiers are composed, must profit by a perusal of this diary, which, with *the introductory lines to Thomson's Summer*, will immortalize the noble name of Bubb." Who would not suppose here, that Thomson's lines either gave direct censure, or applause, instead of sincere and heartfelt panegyric.

In page 134 of this volume, we are presented with a long account of the coronation of his present Majesty, in a letter from an imaginary Mr. James Heming, to his friend in the country, and which is copied verbatim from the St. James's Chronicle. If this quotation moves our contempt, the following excites our indignation: "The Tory principles uniformly displayed by the university of Oxford, from the revolution down to the rebellion of 1745, gave rise to much animadversion, and were particularly adverted to by Mason, in a feeble poem, entitled, "Isis, an Elegy," which immediately called forth "The Triumph of Isis," written with equal enegy by Warton, who succeeded Whitehead in the Laureat's chair, and attained to the same respectable station among the minor poets as his predecessor." Churchill and Mason disliked, and consequently undervalued, each other; but how must that person be fitted to edit and criticise poets, who shews himself so despicably incompetent to judge of poetic merit? Is the critic to adopt the prejudices of the author he criticises? We know Plato and Xenophon were enemies to each other; but what should we say to the editor of the writings of one who should chuse

to depreciate the writings of the other? As for the comparison between Whitehead and Warton as poets: the last was as superior to the first, as his brother Joseph was as a critic to the gentleman whose labours we are now considering.

In this account of Sir William Blackstone, we find the same strange opposition and inconsistency of opinion that we have twice noticed already.

"Dr. afterwards Sir William Blackstone, Vinerian professor of civil law, and principal of New Inn Hall. His reputation is too well established to be *shook* by such a random blow. At the same time our veneration for this elegant writer is on some occasions too implicit; we forget that his merit consists in little more than judicious compilation, for which Wood and Hawkins paved the way. Blackstone nowhere evinces much strength of reason, or comprehension of mind; the praises he bestows on the *judicious* protection afforded by the laws against the extortions of usurers, ingrossers, foretellers, and regraters, shews how strongly he was imbued with the narrow prejudices of the mere lawyer."

We, however, agree with the editor in thinking, that the reputation of Sir William Blackstone will not be *shaken* by such *random blows* as he deals.

In page 324., we find a note on the cow-pox, where the author makes a malicious comparison between Dr. Jenner, who received national remuneration for introducing it, and Lady Mary Wortly Montague, who received nothing for introducing inoculation, which, if on reflection, he is not ashamed of, we must blush for him. We are surprised, soon after this, to see our critic seized with a sudden fit of candor, though we are before prepared not to be surprised at his inconsistency; for, in pages 366, 367. we find: "What cause of offence Mason had given to our author, we are unacquainted with; but some there must have existed, to have occasioned such frequent acrimonious mention of a poet, who, if he never rose to the sublimity of his friend Gray, never sunk to the simplicity of Whitehead, and whose dramas, and elegy on the death of the Countess of Coventry, will endure the test of the *decies repetitæ* of Horace." In page 376. we find the *curious* information, "that port-wine was first coming into general use in the year 1761."

Perhaps we have been more diffuse in our quotation, than our avowed opinion of the book may seem to justify; but as expectation has been much excited, by a work that promised considerable information on a period replete with interesting events, we thought ourselves bound to shew, that this expectation has not been gratified, and the notes in general (we have noticed some exceptions) are dictated by arrogant assertion, inconsistent observation, and false criticism.

Discourses on Theological and Literary Subjects, by the late Rev. Archibald Arthur, M. A. Professor of Moral Philosophy in the University of Glasgow. With an account of some particulars in his Life and Character. By William Richardson, M. A. Professor of Humanity in the University of Glasgow. 8vo. Longman and Rees. 1803.

ALTHOUGH, in this volume, the biographical part be the last, we shall notice it first, as the narrative and view of the author's life may illustrate his writings. Mr. Arthur, it appears, was the son of a farmer, born in 1744, educated for the church, and devoted his attention particularly to logical subjects, and the philosophy of the human mind, so much an object of inquiry in Scottish universities. His biographer endeavours to exalt Mr. Arthur into a man of brilliant genius, and high powers of invention, but in his history we discover no specimens of talents beyond clear and solid judgment, an inquiring and reflecting mind, laborious and persevering, and enriched by such knowledge as an understanding of that cast may obtain. Mr. Arthur became a favourite with Dr. Reid, and, from his conversation, combined with his own researches, acquired accurate conversancy with logic, metaphysics, ethics, and theology; but we do not find that, however well he knew these sciences, he made any additions to them from his own observation or discoveries. He was merely a solid and extensive scholar, as any man of common understanding, with application, may be, but without any claim to originality. He succeeded Dr. Reid as professor of moral philosophy, an employment to which he was sufficiently competent, because he could tell his students, all that other professors had told theirs before. Having discharged his duties as a teacher, and as a man, reputably through life, without encountering any remarkable vicissitude or incident, he died in 1797, aged fifty-three, and left his brothers and sisters more money than they expected. Such is the substance of the facts which Mr. Richardson's statement contains, when stripped of all the exaggerations of friendly partiality; but if, instead of the facts and productions themselves, we were to receive *the biographer's impressions*, we should suppose Mr. Arthur an honest, worthy, labourer in literature, to be one of the brightest lights of the Scottish Augustan age, and to rival a Reid, a Ferguson, a Smith, and a Hutcheson. Praises so far surpassing performance, however kind, are extremely injudicious, especially since Mr. Richardson, in the publications of Mr. Arthur affords the world the certain means of perceiving the excess of the panegyric; but this leads us to the works themselves.

First, we must allow to the author the merit of good intentions and tendency; secondly, we must allow his arguments to be generally just; we have merely to observe, that every one of them was perfectly known

known before. His commencing discourse is on the argument for the existence of God, from the appearances of design in the universe, and all he says is obviously and undeniably true, accompanied by the usual illustrations, to prove, that where we see means evidently adapted to ends, the adaptation must proceed from intelligence. This general principle, we believe, no man in his senses really can doubt, however many may pretend to deny; the common examples of a clock leading us to infer a maker, a house an architect, mathematical figures men acquainted with mathematics, and numberless other instances are cited in this discourse, as they have been, and ought to be, cited by professors instructing raw boys; and in that view are extremely meritorious. Whether Mr. Arthur intended them for any higher class of literary inquirers than his own students, we do not learn; but with them they ought to have rested; to them they must have been highly useful as rudiments of theology; to men advanced in the science, however true and pious, they are trite and common place.

The second discourse refutes the observations of Mr. Hume on the existence of God, and refutes them fully, in the same manner, as the author supports that proposition in the former discourse.

The third discourse demonstrates the goodness of God by the same solid and irrefragable arguments, by which the goodness of God has always been demonstrated before, and answers the common objections in the common manner.

The fourth demonstrates the justice of God in his moral government, and, like the preceding essays, manifests the good sense, knowledge, and piety of the author, but makes no addition to theological science.

The fifth discourse considers the objection to the goodness of God from the existence of evil, and presents a very fair, clear, and impartial statement of the well-known arguments on physical and moral evil. This dissertation concludes his theological discourses, and being plain and intelligible, may be highly serviceable to young scholars at the university, when advanced to that part of the moral philosophy text-book, which treats of the being and attributes of God.

The remaining discourses, fourteen in number, turn on literary subjects. The first seven treat of objects of taste, and agreeably recall to our minds our early studies on those subjects, and those writers ingenious or profound who were wont to instruct us in the nature and effects of sublimity, beauty, novelty, harmony, and other objects of what Hutcheson calls the finer powers of perception. The essays demonstrate that the author has read the greater part of what has been written on these topics. He repeats to us Burke's theory of the "Sublime and Beautiful," (which as it happens we knew very well before); he also recapitulates Mr. Addison's Essay on the Pleasures of the Imagination. The sixth volume of the Spectator we have read, and presume most of our readers have done the same. Hogarth's Principle and Analysis of Beauty we have often considered, and are not

not sorry that the recapitulation of our author has induced us to consider it once more. Dr. Hutchenfon's theory we also greatly admire, both in itself and as in a considerable degree the ground work of future enquiries. The remarks upon novelty, utility, regularity, custom, and other qualities or causes that constitute the objects, or influence the operation, of taste, are very pleasing in recalling to our mind our old friend Dr. Gerard, whose observations our author repeats without quoting; and Dr. Smith, whose remarks he repeats and quotes. We perfectly agree with Mr. Arthur in his criticism on Mr. Addison's Simile of the Angel. To be sure the same criticism has been delivered a thousand times, but we have no objection that the number of repetitions on such a subject, like the Arabian Nights Entertainments, should be one thousand and one.

The discourses on taste being finished, we next meet an Essay upon Ancient and Modern Languages, and find that the varied inflexions of the Greek and Latin tongues in the final syllables admit of a much greater degree of transposition than the French or English: We find also that nouns and verbs in Greek and Latin could perform their variations of genders, cases, moods, and tenses, with little assistance from prepositions and other auxiliaries. We think we learned this difference before when studying Latin and Greek declensions and conjugations, and the corresponding parts of French and English grammar. What we did not learn then we believe we may have acquired, when advanced to college, and studying universal grammar: we have also read Harris's *Hermes*. In this discourse, therefore, we meet no new discoveries, but many valuable old truths. A discourse on the progress of the fine arts informs us that they flourished most highly in Greece, from the age of Pericles to the death of Alexander; farther, that in the Augustan age, Rome had acquired the highest perfection she ever knew in literature; and the Professor very justly infers that the erudition of the Romans at a period when they possessed the chief learning of the world was much greater than in their early ages, when they had no learning at all. We are moreover informed that in Italy, under Leo. X. literature and the fine arts were munificently patronized, and successfully encouraged; we think the author has made an omission in not communicating to the world another instance of patronage which encouraged literature and the fine arts. To supply this omission we think it necessary to inform our readers that the family of Medici tended very powerfully and effectually to promote such exertions of genius. We do not feel ourselves obliged to communicate the means by which we have arrived at this discovery, but we can assure them it is a fact. We can farther inform them that the spirit and taste spread through Italy, and that there were such men as Raphael, Titian, and Guido.

Our author next favours us with an historical communication respecting France. The age of Louis XIV. he tells us, was powerfully conducive to literature and the fine arts in that kingdom. Under

der that reign flourished Corneille, Racine, Moliere, Poussin, Le Sueur, and Le Brun. In his next discourse our author considers the study of the ancient languages as a branch of education, and we agree with him that in the present state of literature and science no man can be a thorough scholar without an accurate acquaintance with the ancient tongues, especially the Latin; at the same time we must observe that men may acquire very extensive and valuable knowledge of numberless kinds, without knowing a word of either; and may be not only useful, but able and eminent, members of society. The following discourse turns on the importance of natural philosophy, and shews the author to be well acquainted with the history, objects, and present state, of that branch of science; and also its susceptibility of improvement, and the benefits, theoretical and practical, which result from its present, or may result from its future, advances. Discourse twelfth turns on a very different subject, sensibility, and enumerates the advantages and disadvantages of different degrees of that quality. If not an original, at least a just thinker, our author reprobates the doctrines of Sterne on that subject, and the tribe of sentimental novellists who endeavour to excite tender emotions without either informing the understanding or directing the conduct. The thirteenth discourse treats of the effects of critical knowledge, and proves that the author has read Johnson, and formed just criteria of literary excellence, by referring to truth and nature, without being influenced by the established rules of any individuals. Discourse fourteenth, and last, treats of the punishment of crimes, and recommends preventives as well as penalties. In an appendix is subjoined an essay on the danger of political innovation; this treatise proves the author to be the friend of that united freedom and loyalty which is most happily cherished by the British constitution.

On the whole these discourses, both theological and literary, are clear, sensible, and of an useful tendency, as far as they reach; they prove the author to have been a sensible, learned, good, and pious man, and that is all they do prove. By claiming for them the character of genius, the editor hurts rather than benefits the author. Throughout the volume we find no discourse, nor even passage, that evinces either brilliancy of imagination, force and fertility of invention, or profound philosophy; or which entitles the author to any higher merit than the praise of respectable mediocrity.

POLITICS.

Reply to a Plain Answer; being a Refutation of Invectives against Ministers, in an Appeal to Conduct. By an Impartial Observer. 8vo. Pp. 78. 2s. 6d. Hatchard, 1804.

WHATEVER claims this writer may possess to the merit of temperance and good intentions, he certainly has none to the appellation which he has assumed of "an Impartial Observer," for never was *partiality* more strongly displayed than in the pages of the pamphlet before us. We do not, however, presume to blame him for his partiality, for if a writer be guided by truth, he may be allowed to be partial, for though, as the *Plain Answer* had observed, and as the *Impartial Observer* admits, "Party has a tendency to pervert truth," it has not a necessary and inevitable tendency to such perversion, nor does it follow that a man cannot be *just and impartial* at the same time. Rejecting, then, his partiality as a ground of censure, we shall attend only to the truth of his statements, and the accuracy of his deductions.

He begins by telling us of the author of the *Plain Answer* that his *great object* "is to exalt a certain junto;" and again that he "is not the advocate of William Pitt, who was the preserver of his country," &c. but that "he pleads for William Pitt, the understood partner (not sleeping) of a certain political firm, viz. Pitt, Grenville, Windham, and Co." &c.; "the pamphlet in question is to be regarded as a panegyric on what is called the Grenville party." Here the *Answerer* experiences the fate which we ourselves have often experienced; and which the rigid adherents to truth will very frequently experience, that of being blamed by both parties; for he has already been pretty severely censured for being exclusively the advocate of Mr. Pitt, and for not doing justice to those who are here called his partners; though why they are so called remains to be explained; for it is very well known, that on one essential point, *the Peace of Amiens*, Mr. Pitt differed essentially from Lord Grenville and Mr. Windham. This writer proceeds to examine the conduct of the late Ministers in resigning their offices, and asserts; "when their country was involved in such internal distress, and had almost the whole fighting world as enemies, was the season that Ministers chose for resignation; that is the plain and noted fact, which every one in the three kingdoms knows." Here he has told *the truth*, but certainly not the *whole truth*; for the *Answerer* had informed him that the Ministers not only did not *choose* that season for abandoning their posts, but actually offered to remain at them until a more favourable season should occur, even until their country should cease to have any enemies to encounter; surely the suppression of such a material circumstance is not perfectly consistent with controversial honesty.

Assuming as a fact, what he certainly has a right to assume, that the cause of resignation was a difference of opinion which subsisted between his Majesty and the Ministers on the important question of what is, most absurdly, called *Catholic Emancipation*; he contends that such difference did not authorize the conduct pursued by the latter; and positively insists that

if

if it was a point of conscience with Mr. Pitt; or if he deemed the discussion necessary; he was equally bound to press it out of office as in office. We shall not be suspected of partiality on this subject; or, if we be partial, it is certainly not on the side of our author's opponents, as a reference to our remarks on the resignation in question will fully convince any reader of common sense. But we cannot but think that his reasoning here is extremely fallacious and inconclusive; for he maintains that whatever engagements Mr. Pitt might have contracted during the progress of the union, he was not bound to resign in case he could not fulfil them. Thinking, as we do, that the Cabinet could not be justified in contracting any engagements of the nature alluded to, without the previous sanction of their Sovereign, still it appears to us, that the promises which they made might be such as to bind them in honour to resign their situations in the event of their inability to fulfil them. It was the only test of their sincerity which they could give that would satisfy the minds of those to whom they stood pledged. To have merely proposed the measure to Parliament would not have been sufficient; but, it may be asked, how was it possible for them to propose it, in contradiction to the declared will of their Sovereign? The blame then attached not to their resignation; but to their engagement, which never should have been contracted. Nor let it be supposed that the promises alleged to have been made to the Catholics were necessary to the success of the proposed union; on the contrary, we have good reason to know that such promises, if they had been publicly declared, would, in all probability, have prevented that important measure from being carried into effect. We again differ from our author as to the necessity of pressing the question *after* their resignation. The promise having been given by them as *Ministers* and not as *Members of Parliament*, the moment they ceased to be Ministers, the engagement was, of course, dissolved. Indeed, they must very well know that the proposition could have answered no good purpose whatever, and could only have tended to excite dissensions of a hurtful, if not a dangerous, tendency. In our apprehension, therefore, instead of deserving censure for inconsistency, they merit praise for their prudence and their loyalty, in not pressing the question, in opposition to the avowed sentiments of the King, and when they were certain that they must fail in their attempt.

This writer, next adverting to the support which the late Ministers were said to have promised to their successors, corrects the statement of "*the very able author*" as he is pleased to call him, of the *Curfory Remarks*; of whose *ability* and *consistency* we exhibited some notable specimens in two of our former numbers. That author had, most positively, asserted, "that his Majesty's most gracious offer of his confidence to Mr. Addington, could not have been, and *was not*, definitively accepted, until a *solemn authentic pledge of honour* had been given by the late Ministers, for their *CONSTANT, ACTIVE, and ZEALOUS SUPPORT*." I do assert that Mr. PITT and Lord GRENVILLE did sacredly and solemnly enter into this *exact engagement*, and in *this precise form of words*." This statement and assertion are termed by the writer whose production we are now considering, "*an inaccuracy*;" and, he tells us, "the Remarker is *somewhat near the truth*, without actually reaching it." What his notions of *inaccuracy*, and of an *approximation* to truth, are, our readers will decide when they hear his own explanation of this material fact. "The late Ministers," he adds, "gave no direct pledge privately,

ly*, but their language and their conduct privately, was (were) such as to imply the support which they promised publicly." What that support was the Plain Answerer very clearly explained, and the reports of Parliament corroborate his statement. It was a *qualified* and *conditional* support. The author of the Cursory Remarks, then, instead of being guilty of an *inaccuracy*, instead of coming *somewhat near the truth*, was as far from the truth as he well could be, and had advanced, as we observed, in our review of his pamphlet, an *atrocious and wicked falshood*†. In this part of his pamphlet, the Impartial Observer has evidently lost sight of his impartiality; for not a word does he say of the avowed condition of the promised support, as publicly stated by Lord Grenville, who had represented the present Ministers as men "who had both *publicly and privately* professed their intention of continuing to act upon the same general system which had been adopted by their predecessors," and, who, *as such*, should have his "constant, active, and zealous support." His Lordship insisted that they had departed from that system, and therefore had forfeited all claim to his support. And it should have been the particular object of the Impartial Observer to meet this question fairly and fully, and to shew that the Ministers had adhered to *their own* promise before he censured their adversaries for a breach of theirs. Instead of this, he contents himself with imputing Lord Grenville's opposition to the most base and dishonourable motives, namely, to spleen and vexation at finding the Ministers had effected those measures which he had vainly endeavoured to effect: to wit, the Peace of Amiens and the convention with Russia. Lord Grenville's speeches, on both these events, afford the most complete contradiction to this unfounded assertion; by proving, to demonstration, that his lordship would have disdained to sign either of the treaties alluded to, and that he considered them both as a departure from the general system which he and his colleagues had uniformly pursued. We had the pleasure of hearing his Lordship's speech on the Russian convention, and we never read or heard a speech, more replete with sound political knowledge, or with more just and enlarged notions of the real interests of the British Empire. Why did not the Impartial Observer examine his Lordship's arguments on this topic, and controvert them, if he could; assertion without proof is not the language of impartiality; and therefore when, in allusion to this convention, he affirms, without a single attempt to support his affirmation by argument, that the conduct of the Ministers "evidently manifested prudence, moderation, and vigour," he is entitled to no credit, and can only meet the smile of contempt, from every man of sense and reflection.

In defending the peace of Amiens, our Impartial Observer remarks, that "the peace was not made on a supposition that Bonaparte (Buonaparté) was not a villian, but that he was not a madman. It was presumed he would attempt no roguery that was obviously *contrary to his interest*: the pre-

* How happened it that this disavowal of the Near Observer's positive, but most false, statement, was not published by those who knew its falsehood, until the Cursory Remarks had been forced through Eight Editions, and had produced all the effect which they were capable of producing?—Was this omission a proof of impartiality?

† See ANTI-JACOBIN REVIEW, Vol. XV. p. 408.

sumption, it is true, has proved wrong, nevertheless it was fair at the time.' If there were any *sanity* in this reasoning, it follows that the present ministers would have concluded a peace with Robespierre, or with the Directory, on the same terms; because it was, at least, as much *their* interest to be at peace, as it was that of Buonaparté. We know a banker who acted on this strange notion of *interest*, and, in spite of all the advice and arguments of those who had studied the character of the French regicides and usurpers more closely than himself, persisted in acting upon it, and accordingly speculated in the stocks to a pretty considerable amount, until repeated losses convinced him of the fallacy of his notions, or rather of his ignorance. This writer farther defends the terms of the peace, by which he maintains restitution to our allies was effected, and security to ourselves. This is a pretty bold assertion, in which he certainly does not come very *near the truth*. Every one knows, that our only ally, when the peace of Amiens was concluded, was the Porte, and that, our troops having previously succeeded in expelling the French from Egypt, there was no restitution to make to her. But, if it be insisted, contrary to fact, that Portugal, who was at this time the ally of our enemy, was still to be considered as *our* ally, is it not notorious that she was compelled to make a cession of part of her European territory to Spain, and of part of her American territory to France? It is something worse than *fallacy*, then, to attempt to exaggerate the merits, or rather to cover the defects, of the peace of Amiens, by talking of restitution to our allies, which never existed but in speeches and pamphlets.

The next assertion is one which we have before had occasion to controvert, namely, that by the peace of Amiens, "*better terms* were procured than Lord Grenville offered at Lille, without being able to obtain." We find this assertion in p. 18. But in p. 23. we are informed that this peace was "*a peace which proceeded on his (Lord Grenville's) uniform principle, and was very nearly a copy of his unsuccessful plan;*" and in the next page, we are told that the ministers, in signing the said peace, did "*the very thing, and in the very manner*, which, in office, he himself proposed." Leaving the author to shew, in a future edition, how *better terms* could be procured by *the very thing*, (i. e. the *very peace*;) done in the *very manner*, &c. we shall briefly observe, that in order to ascertain the fact, whether *better terms* were actually procured by the *peace of Amiens*, than would have been procured by a peace, founded on the *projet* presented to the French plenipotentiaries at Lille, we have, as he desires us to do, submitted to the painful task of again reading the former, and have referred also to the latter. We have there found what we certainly knew before, and what, we should suppose, every man in the kingdom knows, that, by the treaty of Amiens, we restored to our enemies every possession which we had taken from them during the war, with the exception of *Ceylon* and *Trinidad*. We will now see what *exceptions* the *projet*, presented by Lord Malmesbury at Lille, contained; and, that we may not be accused of misrepresentation, we will give them in his Lordship's own words: "*With the exception of the Island of Trinidad, which shall remain in full possession to his Britannic Majesty;*" and "*with the exception of the town, fort, and establishment of the Cape of Good Hope, and of the possessions which belonged to the Dutch before the war in the island of Ceylon, and of the town and fort of Cochin, which shall be ceded to his Britannic Majesty, in exchange for the town of Negapatnam and its dependencies.*" Thus we see that those *better terms* consist in obtaining a *half*, instead of the *whole*; *two settlements* instead of *four*. - We are not prepared to say that we obtained

obtained the *worst* half, because Ceylon is undoubtedly the most valuable of the four possessions; but we suspect, that, ere long, the *Cape of Good Hope*? will be acknowledged not to be unnecessary even for the security of Ceylon. Be this as it may, we call upon our author to say, whether it is consistent with integrity, to endeavour to mislead the public by so flagrant a misrepresentation of facts!

We pass over the *insults* at, and abuse of, the Grenville family, as unworthy of the author, and, therefore, as unworthy of our notice; observing only, that, in our opinion, he is as bad a judge of eloquence, as he is a faithless reporter of facts; for Lord Grenville's speeches, which he treats with sovereign contempt, display the language of the gentleman, and the abilities of the statesman; and if, as he pretends, his censure of them be founded on the *abuse* which they contain, we earnestly entreat him to compare them with those of that doughty ministerial champion *Lord Ellenborough*, not the Lord Chief Justice of the King's Bench, but the political wrangler. Two other grounds of censure, urged against Lord Grenville, we cannot pass over entirely without notice. His Lordship is censured for insulting the French *ambassador*, "by receiving him in boots." Who this ambassador was, against whom his Lordship committed this dreadful offence, we really do not know. Was it the traitor Chauvelin who so readily transferred his allegiance from his sovereign to the regicides who usurped his power? Or was it Citizen Otto, who was no ambassador, by the bye, but merely a commissary for the exchange of prisoners? Whoever he was, we dare say his Lordship will plead guilty to the charge, and not suffer it to disturb his conscience, though he now hears, probably for the first time, that the conduct imputed to him was inconsistent with the character of a *British statesman*! Again, he is shrewdly reminded, that "a British statesman might have returned a firm and decided negative to the proposition of Bonaparte, without imperious dictation or reproachful invective." Here he can only refer to the answer given to the usurper's memorable note, immediately after he had, by the combined means of perjury and rebellion, seized up in the supreme power. Now that note, it is very well known, was the subject of parliamentary discussion, when its spirit and its temper were fully justified by all his Majesty's present ministers, (with the solitary exceptions of Mr. Tierney and General Maitland,) and condemned only by Mr. Barrister Erskine, Mr. Sheridan, and that trusty band of associates, who had uniformly reprobated the war as unjust and unnecessary, and held up the French revolution as "a stupendous monument of human wisdom, and of human happiness."

Mr. Windham's conduct is the next object of censure, though justice be done to his genius, his knowledge, and his talents. Here, however, we come to a point on which we can speak, with tolerable confidence, from our own personal knowledge. "By Mr. Windham, it is asserted, and on

* Does the author of this pamphlet recollect Mr. Dundas's declaration of the extreme importance of this settlement, of which, he said, any minister would deserve to lose his head who should consent to restore it? A declaration, in the justice of which, every one of his Majesty's present ministers (Mr. Tierney excepted) certainly acquiesced. Or has he forgotten Mr. Sheridan's censure of ministers, in November 1797, for persisting in the war, "for the possession of the Cape of Good Hope, and the islands of Ceylon and Trinidad?"

very good authority, that Mr. Cobbett was *set up*." Whatever this *very good authority* may be, we flatly contradict the assertion which it is brought to support, on our own positive knowledge of the fact. Mr. Cobbett was *set up* by nobody; he rejected the offer made him by the ministers of that day, of whom Mr. Windham was one, because he was resolved to preserve his independence; and he *set himself up* with the fruits of his own honourable exertions, in the cause of loyalty and of his country, under circumstances the most difficult and the most discouraging. Whoever has perused the account of his conduct in America, of his incredible efforts, and of his still more incredible success, in stemming the torrent of jacobinism, and in rallying around him all the sound and virtuous part of the community, must find ample matter for astonishment and for praise; and will agree with Mr. Windham, that for his conduct in that country (and to that conduct alone Mr. Windham referred in the House of Commons) he merited every honourable distinction which a grateful country could bestow. This is but a tribute of justice, which we pay with the greater cheerfulness, because we are very far from agreeing with Mr. Cobbett in many of the sentiments which have of late been promulgated in his Register. Difference of opinion never has, and never shall, render us unjust, nor induce us to withhold any portion of well-deserved and well-earned commendation. In corroboration of this false assertion, another false fact is adduced. "His" (Mr Cobbett's) "*Porcupine* either anticipated, or re-echoed, the sentiments, and even the language, of Mr. Windham." So far was this from being the case, that, on the resignation of Mr. Windham, and the other ministers of the day, the *Porcupine* was the *only* daily paper, we believe, which deprecated the measures which were alleged to be the cause of that resignation; and which supported, and most ably too, the *principles* upon which Mr. Addington came into power. A reference to the papers themselves will establish this fact beyond the reach of confutation, and even the possibility of doubt. The author proceeds to state: "The first efforts of that work against the peace were chiefly on the Windham plan, and dwelt much more on principle than terms. That," he admits, "might be fair and conscientious." Whether fair and conscientious or not, whatever merit or demerit may belong to it, it does not attach to Mr. Cobbett; and, therefore, does not warrant the inference or the charges of the author. For Mr. Cobbett had disposed of the chief property of the paper, and given up the management of it, before these *first efforts* appeared. We shall receive credit for this fact, when we tell the author, that all the leading articles in the *Porcupine*, from the beginning of June till the latter end of the year, and especially all the reflections on the peace of Amiens, excepting only those which were signed with Mr. Cobbett's name, were written by the writer of this article, who must, therefore, take whatever blame may attach to them, to himself. It must, however, be admitted, we think, that he appreciated that peace much better than those who made, or than those who supported, it. All his predictions respecting it, predictions not rashly hazarded, but founded on a close attention to past events, and on a deep study and perfect knowledge, of the disposition and the views of the Corsican Nero who then ruled, and who still rules, over the degraded slaves of France, have unhappily been verified.

Because Mr. Windham's elevated and honourable mind would not stoop to confute, nor even to contradict, the bold, but unfounded charge, preferred against him, of coinciding in every sentiment which appeared in Mr. Cobbett's

bett's Register, this impartial observer takes that coincidence for granted; and thence, infers, though his inference is artfully sheltered beneath a supposed *general conception*, "that something more selfish, mixed with Mr. Windham's *theory of perpetual war*; and that he too was not without anger that ministers held places, one of which he might hold himself; and Mr. Windham was regarded as much a *place-hunting* anti-ministerialist, as a disinterested and conscientious opponent of the makers of peace with regicides." In the first place, it is degrading to any writer of ability and rectitude to propagate such a vulgar calumny as that of a pretended *theory of perpetual war*, which neither Mr. Windham, nor any one else, ever did maintain; but which those noblemen and gentleman who think and act with Mr. Windham, and even Mr. Windham himself, have publicly and repeatedly disclaimed. In the next place, we will not insult the Impartial Observer, by charging him with measuring Mr. Windham's motives by his own standard, but we will tell him, that whoever has the smallest knowledge of Mr. Windham, must know that he has a mind and feelings, as incapable of being actuated by any sordid motive, by any thing that is base, low, mean, or selfish, as it is superior to every kind of fraud and artifice.

The ground of defence which this champion of the ministry has taken up, is certainly the proper ground on which to defend the ministers, viz. their conduct. But never, surely, did an advocate seek to maintain a ground so strong, by arguments so weak. Having told us in p. 13. that "even during the arduous contentions of war, commerce flourished beyond all former experience," he now, in opening his defence, in p. 29. boldly affirms, that the present ministers changed the situation of the country "*from distress to prosperity*," Leaving him to reconcile, as he can, this substantial contradiction, we will briefly consider his argument. Ministers, he affirms, having concluded a peace, diminished imports, extended private and public resources, (in what, and by what means, he does not condescend to inform us,) and rendered "*manufactures and commerce*" (which, he it observed, he had previously admitted, already flourished beyond all former experience) "*flourishing in the country beyond any former precedent of national prosperity*:" having done all this, their enemies might write and rail as they pleased. But, in diminished burdens and increased comforts, the nation saw and felt answers to all their invectives. The sound and distinguishing sense of Englishmen could not be convinced, that the ministers, who had changed their situation from distress to prosperity, were either weak or wicked. They could not conceive, that they who found an estate in an embarrassed situation, lessened the expenditure, increased the receipts, and promoted and produced the rapid improvement of the whole, would either be dishonest or incapable stewards; and, in spite of every effort of party, ministers were respected and trusted by the King, the parliament, and the people: They had begun with desiring they should be judged by their conduct; their conduct was found to bear the test of minute scrutiny; their evident object was the public good; by the direction of their measures to that purpose were they to be weighed; and the surest evidence that the direction was right, was success."

It would be difficult to find in any controversial pamphlet, a passage more big with assertion, or more barren of proof. The sum and substance of ministerial merit, as here portrayed, are the *conclusion of peace*; for the diminution of taxes and the increase of comforts are the necessary result of a transition from a state of warfare to a state of tranquillity. If, then, there be any validity in this position, it follows of course, that the ability to make

a peace, whether good, bad, or indifferent, constitutes the perfection of political wisdom. For, if the peace of Amiens had been infinitely more incompatible with the honour and the safety of this country, than it even appeared to us to be; had Ceylon and Trinidad been restored to their respective sovereigns; had a considerable portion of the Portuguese territory been assigned to Spain, together with Gibraltar; and had Malta been ceded to France, still, it will not be denied, that our taxes would have suffered the same diminution, and that our commerce and our comforts would have experienced the same increase. Yet, upon such ground is this advocate willing to rest his assertion of the wisdom and capacity of those whom he has undertaken to defend. Never was a position advanced more foolish or more fallacious. But, putting the folly of such a criterion out of the question for a moment, it does not require much "sound and distinguishing sense" to perceive, that, before he can lay claim for even this portion of merit for his clients, it is necessary to examine, whether, after the peace of Amiens the taxes were diminished, and the expenditure was lessened in a greater or less proportion than after any preceding peace. We more than suspect that this comparative statement would of itself invalidate our author's claim; but certain it is, that, without making the comparison, his claim cannot be supported. As to the concluding paragraph of the passage which we have quoted, it contains one of the most extraordinary assertions ever made by man, namely, that *success is the test of merit*. If this be the case, Buonaparté is unquestionably the most meritorious man at present in existence; for no man has ever succeeded in his plans to such an extent as he has. We perfectly agree with our author, that "nothing is more common in criticism of every kind, moral and political, than the application of wrong tests;" and, however he has failed in his proofs in other respects, he has certainly exhibited, in his own person, the strongest possible proof of the truth of this observation; and our readers will probably concur with him in thinking, that "custom, more than reason, frequently affects our estimates."

As a specific act of wisdom and integrity, in ministry, the author adduces their forbearance to interfere in the last general election. We delivered our opinion of their conduct, on that occasion, at the time, praising them for their motives, but impeaching their wisdom. We must observe, though, that we *then* gave them implicit credit for their assertions, as to the *fact*; but we now *know*, that, though they declined to interfere in some instances, they did most actively interfere in others, so that their advocate is either ignorant of the fact on which he founds a portion of his praise, or else, which we are very unwilling to believe, purposely misrepresents it. For our part, we shall never blame ministers for such interference, which, unhappily, in the present corrupted state of society, has become necessary; but we never will suffer them to reap the advantages of interference, and, at the same time, to receive praise for non-interference!

The *Impartial Observer* extends his defence of ministers to the very form and structure of their speeches, and, in a dissertation of some pages, labours to prove, for a very obvious reason, that eloquence is not a necessary ingredient in a minister, and that speaking and acting are two different things. Yet, as if fearful of conceding too much, he insists that the present ministers are "far before" Mr. Dundas "in pleasing graces;" and that "even in parliamentary splendour, after Mr. Pitt, none of the former ministers surpassed the present." After this most *impartial* observation, our readers probably will not be very anxious for a specimen of our author's criticism, on the science

science of oratory. He is perfectly correct, however, in his remark, that "not words, but ACTIONS, must speak for a minister," though he certainly should have *proved* before he *asserted*, that "actions have uniformly spoken for the present." He is equally accurate, when he observes, "from the very beginning of the peace, the Corsican manifested towards England a spirit of hostility, as inconsistent with the interest of France, as with justice and the law of nations;" but he shows any thing but his impartiality in totally omitting to account for, or even to notice, the strange perseverance of the minister, in representing the peace to be likely to be as *permanent* as any peace ever before concluded with France, a representation repeated a very short time indeed before the renewal of hostilities!

In his unqualified praise of the manner in which the negotiation with France was conducted, the Impartial Observer says, "The manner also of our ministers was temperate, though firm; there was none of that priggish petulance which has prevented the fair reception of overtures for continuing peace." Here, if he have any meaning at all, he must mean, that our late ministers displayed this priggish petulance," previous to the commencement of the last war; and, of course, that the assassins of Louis XVI. made such "overtures for continuing peace," as were entitled to a "fair reception." It would be a woeful waste of time, to enter into a formal confutation of an assertion, which has been confuted again and again*; but we will just remind our author, that here, as well as in other parts of his pamphlet, he tacitly condemns most of his Majesty's present ministers, who formed a part of the late administration, and who publicly approved the very measures which he so flippantly censures.

We now come to a point on which the Impartial Observer, and the Plain Answerer, are completely at issue. The latter affirmed in his pamphlet, that the proposal for Mr. Pitt's return to office originated, not, as the author of the Cursory Remarks had asserted, with Lord Melville, "but entirely with Mr. Addington himself." The Impartial Observer declares, "this statement of the Plain Answerer is essentially and grossly false." And he directly affirms, that "the negotiation did not originate with Mr. Addington, or any of his friends: it proceeded from Lord Melville." Between two such opposite statements, how is the friend of truth to decide? We shall be told, perhaps, that the assertion of one anonymous writer is as much entitled to credit, as the assertion of another. And this, *cæteris paribus*, we are ready to admit. But it so happens, that we know the author of the Plain Answer, and we do not know the Impartial Observer. We know, too, the former to be a man of honour and integrity, utterly incapable of advancing as fact, what he did not know to be true; and so, circumstanced, in respect of the present question, as to have a perfect knowledge of all the matters connected with it, though certainly restrained, by motives of delicacy, from publishing the grounds of his knowledge. We should be perfectly justified, then, in believing the assertions of this writer, in preference to those of his opponent, on the same principle which is suffered to influence the decisions of men in the ordinary occurrences of human life. But we have a farther reason for this preference in the present case; as we have very clearly shewn, that the Impartial Observer has made other assertions.

* See Mr. Bowles's excellent pamphlet on the "Real Grounds of the War," and some of his subsequent publications.

which are not true, we have a right to presume, that he is equally incorrect in that assertion, which is the object of the present discussion.

On Mr. Pitt's reply to this proposition, the remarks are disgraceful to any man of common sense, or of common integrity. Because Mr. Pitt declined to come into power, unless he were called upon by his Majesty; and because he declared that, if so called upon, he should feel it to be his duty to propose an administration, "constituting principally of the members of the present and of the late government;" but "that he should press no person whatever upon his Majesty, only reserving to himself the power of declining the undertaking altogether, if he could not form such a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of success;" because Mr. Pitt made this declaration, which at once evinced his understanding, his judgment, his integrity, and his loyalty, he is reproached by a writer, who pretumes to boast of his *impartiality*, as having scornfully refused his assistance, unless the King would *surrender the royal prerogative into his hands!* A misrepresentation so gross, a perversion so flagrant, would suffice to blast the credit of any writer whatever. And, strongly as we are disposed to avoid all asperity of language, in our animadversions on this production, we cannot but say, that he here displays either stupidity, the most incorrigible, or a wilful deviation from truth, the most unjustifiable. Mr. Pitt might justly have been censured as a *place-hunting* politician, as Mr. Windham has been most calumniously termed by this writer, if he had really consented to come into power with a cabinet on which he could not rely, and who might possibly have thwarted all the measures which he might have deemed necessary for the welfare of his country, and have adopted others which he might have thought highly imprudent, and even dangerous; and so have left him the whole weight of *responsibility*, without a grain of *influence* or of *real power*. Would any man in his senses have consented to be placed in such a situation? And, is Mr. Pitt to be stigmatized as seeking to wrest from his Sovereign the regal prerogative for refusing to be so placed? And yet, in the same breath, this writer has the assurance to tell us, that neither Lord Hawkesbury nor Mr. Addington would ever consent to sit in the cabinet with Lord Grenville. Certainly, if the King were to propose to call upon Lord Grenville for his services, Lord Hawkesbury and Mr. Addington would have a right to say, that they had no confidence in his Lordship, and must request his Majesty to accept their resignation, in case it was his royal pleasure, to introduce his Lordship into the cabinet; who would blame them for such conduct, or accuse them of a wish to have the royal prerogative surrendered into their hands? Certainly no man of sense or of honesty. They might, indeed, be exposed to censure, and upon the best possible grounds, if they were to allege, as the motive of their refusal to serve with his Lordship, the severity of his Lordship's remarks in parliament, on their capacity and conduct; because it would shew that they suffered their private feelings to predominate over their public duty.

This question of the negotiation with Mr. Pitt leads the Observer into a brief disquisition, or rather into a string of interrogatories and assertions, respecting the merit of Lord Grenville as a statesman, of which he displays his total incompetency to judge. He here expressly reprobates his Lordship's conduct to the rebel Chauvelin, which was approved and supported by his Majesty's present ministers; and censures, indeed, the whole of his conduct during his administration, and especially the refusal to open a negotiation with

with Buonaparté, when that usurper first assumed the reins of power; forgetting that all these measures, and particularly the last, were most forcibly and most ably defended by Mr. Pitt, and supported by Mr. Addington, Lord Hawkebury, Lord Eldon, and other leading members of the present administration. And he then expresses his surprise, that Mr. Pitt should require Lord Grenville as an auxiliary!!! Mr. Windham meets with rather more justice than Lord Grenville from our Impartial Observer. But it is rather strange, that, after praising the Premier, beyond all measure, for his *candour*, he should censure Mr. Windham for displaying the same quality, for being *too open*!

The instances of *impartiality* which we have already exhibited are trifling, compared to one which, in our regular progress through the work, now arrests our attention. "I challenge the adversaries of ministers, with all their verbose declamation, to prove that MINISTERS HAVE EITHER DONE WHAT THEY OUGHT NOT TO HAVE DONE, OR LEFT UNDONE WHAT THEY OUGHT TO HAVE DONE." The assertion implied in this challenge borders on *impiety*, and we cannot but consider it as a gross reflection on our ministers; for, if it were true, it follows of necessity, that either ministers do never join in the *general confession* at the beginning of our liturgy, which would be incompatible with that religious character which has always been assigned to them; or, they do join in it, and then are guilty of a most horrid profanation, by the utterance of a falsehood in the act of supplication to the Throne of Grace, by saying, "*We have left undone those things which we ought to have done, and have done those things which we ought not to have done.*" Believing, however, in their *infallibility*, it is natural enough that, speaking of the strength and spirit of the country, this advocate should assert, that "ministers employed distinguished ability, skill, and wisdom, in raising, promoting, and directing it."

In his observations on the aggressive conduct of Buonaparté, we concur with our author; but we have a word to say to him, on his remark respecting the freedom of *our press*, which the usurper wished to annihilate; that press, which, he says, "*would speak truth and virtue, and consequently reprobate usurpation, plunder, and murder.*" We admit, that the reprobation of usurpation, plunder, and murder, is the province of truth and virtue; but will he condescend to tell us, in what publications such language was spoken previous to the war, except in those conducted by Mr. Cobbett, and by ourselves, who were stigmatized, by writers attached to the ministry, as *blood-hounds*, as *delighting in blood*, as *fond of war*, for so speaking truth and virtue? Has he forgotten the prosecution of Peltier, or the declaration of his counsel, that that was but the first of a *series of prosecutions* intended to be brought by the ministers themselves, against those writers who had presumed so to speak truth and virtue,—a declaration not contradicted, but rather admitted, by the Attorney-General? Or does he consider the prosecution of men for speaking truth and virtue, as one of the acts which ministers *ought to have done*?

When we were driven to war, says the Impartial Observer, "it was naturally to be expected that all party would be sacrificed to loyalty and patriotism;—ministers had reason to look for general unanimity for the defence of the country, and the chastisement of her enemy;" and yet, a few pages farther, he censures Mr. Pitt for his observance of this very line of conduct on Mr. Patten's motion, because "he merely professed to support ministers for a time, and afterwards to examine whether they deserved that support." Was not this a sacrifice to loyalty and patriotism? Did it not proceed from a desire to promote the defence of the country, and the chastisement

tisement of the enemy, by justifying subjects of discussion which, he thought, might, at that time, interfere with those primary objects? Besides, let us ask this confident writer, whether Lord Grenville and Mr. Windham were not as anxious as Mr. Addington or Lord Hawkesbury for the defence of the country, and the chastisement of her enemy? They differed, indeed, from ministers on the *means*, but they certainly agreed as to the *end*. In a note, the author says, that after his observations on this part of his book were written, he had seen a pamphlet in vindication of Mr. Pitt's conduct on Colonel Patten's motion, adding, "but I can find *no argument* in it applicable to the question; it is merely an unqualified eulogium on Mr. Pitt." As this is a just description of his own pamphlet, substituting only Mr. Addington for Mr. Pitt, we are surprised that he should censure the book alluded to on such a ground. But, in fact, that book, which was reviewed in one of our late Numbers, contains much solid argument, which the Impartial Observer found it more easy to deny than to confute.

In the following passage, our author exhibits a notable specimen of his ruling propensity to praise the present ministry at the expence of the last; continually losing sight of this obvious fact, that any blame which can attach to the measures of the latter must, of necessity, attach to the former also.

"In 1803, the man of two hundred a-year is allowed to retain a hundred and ninety, when the contest is entirely for Britain herself; whereas, in 1799, he was allowed to keep only a hundred and eighty, the *ten pounds of difference not contributing to the security of Britain, but being granted as a gift to inefficient, and consequently burdensome, allies.*" This is a false assumption, coupled with a false inference; but whether proceeding from ignorance, or from a worse cause, we presume not to decide. "The minister of finance, who, by limiting expenditure to purposes really beneficial or requisite to the contributor, can be contented with five per cent., may, in that instance, as a public economist, stand the test of comparison with a minister of finance, who, in circumstances less pressing to the contributor, required ten per cent. a large part of the proceeds to be applied for purposes immaterial to the owner." This is such puerile declamation as would disgrace a school-boy. The reader who can be imposed upon by it, must have a mind as shallow as that of the man who could write it. "In this view of financial ability, I merely consider ADAPTATION TO ITS OBJECT, without allowing any credit to the *speeches* in which such measures were proposed. After all, perhaps, talking economists are not the most saving in practice. Mr. Addington is less a *talking*, than an *ACTING* economist; arduous as are the circumstances in which he is placed, he has drawn upon income for only five per cent. instead of ten; and this is the amount of his financial merit respecting the property-tax, that, in a greater exigency, he abridges the revenue of individuals only one half. IF TO DO MORE WITH LESS MONEY CONSTITUTE ECONOMY, MR. ADDINGTON, AS A PUBLIC STEWARD, POSSESSES ECONOMY."

If this writer had condescended to explain to his readers how and in what, Mr. Addington has done *more*, than maintain a formidable army of Britons on the continent; than support another formidable army in Egypt; than subdue all the Colonial possessions of our united enemies; than attempt to emancipate Holland from the fangs of France; than suppress treasonable efforts in Great Britain, and extensive insurrections in Ireland; than secure obedience at home, and respect abroad; if he had told us how Mr. Addington had done more than all this, it would have been rather more to the purpose, than the confounding of *necessity for exertion* with *exertion itself*; or than this paltry attempt ad captandum vulgus,

We have devoted more time to the analysis of this pamphlet, than the ability displayed in it, or the importance of the subject, may seem to justify. But having heard it commended as an unanswerable defence of ministers, and as a most complete confutation of the arguments of their opponents, we deemed it due to our readers to assign, at some length, our reasons for dissenting from this decision. The grounds of these reasons are now before them, and it is for them to decide whether they are valid or futile. For our part, we have no wish on the subject, but to serve the cause of truth, and to promote the interests of our country. And whatever measures shall appear to us to conduce to these essential objects, shall have our honest praise, with whomever they may originate, or by whomever they may be carried into effect. We cannot dismiss our author without some censure for the slovenliness of his style, and for his inattention to grammatical accuracy. "*Paralyze*" is not an English word; it should be *palsy*. "*He forgets regarding*" is at once inelegant and ungrammatical; it should be *he forgets to regard*.—"Commercial prosperity and maritime greatness *is* (are) the best nourishers," &c.—"Lord Grenville wants that candour and conciliation which *is* (are)," &c.—"The spirit and strength of the nation *has* (have)," &c.—"Each and every measure of the existing cabinet *has* (have) been, and *is* (are) more strongly characterised." We had marked other passages for animadversion, but this article is already extended to such a length that we must not trespass farther on the patience of our readers.

A Plain Reply to the Pamphlet, calling itself a Plain Answer; being a more fair state of the Question between the late and the present Ministers. 8vo. Pp 104. Hatchard. 1804.

PASSING over the absurdity in the title-page, consisting of the *personification* of a pamphlet, in order to make it *call itself* what its author was pleased to call it, we have no hesitation in declaring this to be, beyond comparison, the best written tract in every respect, which has appeared in the course of this controversy, on the ministerial side of the question. Though we cannot agree with the author in all his positions, nor accede to the validity of all his deductions, we nevertheless concur with him in most of his principles, and admit his reasoning to be close, connected, and dispassionate, his style to be perspicuous and elegant, and his whole composition to be marked by considerable ability. In these pages we see nothing of the scurrilous invective, scandalous perversion, and flagrant falsehoods, of the *Near Observer*, and of some of his coadjutors. The arguments, though forcibly urged, are conveyed in the language of a gentleman; and the ministers have as much reason to be proud of such a champion, as they have to be ashamed of their other advocates, at least of such of them as have hitherto fallen under our cognizance.

Most truly does our author state, that "the contest in which we are engaged is infinitely more important than any which has ever occurred, at least since the civilization of Europe, under the mild spirit of Christianity, has prescribed limits generally received to the miseries of war, and the spirit of conquests." And, therefore, it is, that we have incessantly urged the necessity of a firm, wise, vigorous, and efficient administration, including all the great talents, combined with the soundest principles, that the nation can supply. And the author himself is perfectly consistent in pleading the cause of the present ministers, who, in his estimation, possess all these essential qualifications. Here, indeed, we differ from him most materially, but neither that, nor any other species of difference, can render us blind to his merits,

merits, or unjust in appreciating them. In the opening of his pamphlet he tells us, "it is most certain, and it is now admitted even by Mr. Pitt's friends, that Mr. Addington not only never saw the 'Cursory Remarks' before they came out, not only never had an intimation of their being written, but that, for a long time after their publication, he was entirely at a loss in his conjectures respecting the author." He farther denies as strongly, that Mr. Addington, or the ministers, circulated that pamphlet, or that the author of it is in the pay of the treasury. Now, whatever may be the truth in respect of these facts, they are so far from being admitted by Mr. Pitt's friends, that we have heard the direct contrary of most of them strenuously maintained by some of that gentleman's most intimate friends. Where we have heard a fact asserted by one whom we know to be a man of honour and veracity, and contradicted only by an anonymous writer, we cannot think ourselves very culpable for giving credit to the former, instead of giving it to the latter. Upon none of the points here in dispute have we ever had the smallest wish or intention to disguise or pervert the truth; and, if the author of the Cursory Remarks be not in the pay of the treasury, as this writer affirms, we can only say, that we are very glad to hear it, and that we are sure it is not the fault of the party himself, whose anger against Mr. Pitt is owing solely, we suspect, to some omission of this kind. But, if he had been in the pay of the treasury, we should still have thought less of that, than of the countenance and protection openly shewn by Mr. Addington, to the most virulent and malevolent of all Mr. Pitt's personal enemies; to a man, too, who had been the systematic opponent of all the measures of government during the late war, and the most active partisan of the most disaffected persons in the country*.

On the measures which were alleged to be the cause of the resignation of the late ministers, our opinion, as frequently declared, perfectly coincides with that of our author; and we have reason to think him correct in his statement, that Mr. Pitt, whether in power or out of power, would think it highly improper, on more accounts than one, to bring them forward at the present crisis; but we are still of opinion that he and his colleagues must be the sole judges, as to the necessity of resigning their situations, under the peculiar circumstances in which they were placed. The offer to retain their places till a peace should be concluded, has materially altered our opinion respecting the period of their resignation; and this sensible writer, we think, does not give sufficient weight to that offer, nor meet the question with his usual fairness or solidity of argument. His remarks, however, on the situa-

* The author, in a note, alludes to "a miserable sneer" in our Review for December last, and to our argument upon "another false fact," relative, it would appear, to the author of the "Cursory Remarks" being in the pay of the Treasury. Now, in referring to that number of our Review, we can find neither the sneer nor the false fact. There is, indeed, a sneer in a quotation from a pamphlet there reviewed, in which quotation the fact here noticed is mentioned. But we are not responsible either for the sneer or the fact; our only argument on the subject being contained in the following short remark: "If this be true, how happens it, that any man receives a salary from the Treasury, without the knowledge of the first Lord of the Treasury? Such a thing, we confidently assert, never did, or could happen, under the administration of Mr. Pitt."—ANTI-JACOBIN REVIEW, Vol. XVI, p. 413.

Gon of the country, at that time, on the false statements of the Near Observer, and on the circumstances preceding the appointment of Mr. Addington, are, for the most part, just, forcible, and interesting.

Not so his observations on the promise of support given by the late to the present ministers, which, he says, "by whomsoever, and whensoever, it was given, *must have been* both broad, and cordial, and unqualified." Nothing can be more fallacious than this assertion; but we have, on former occasions, so fully declared our sentiments on that point, that it is unnecessary to repeat them here, or to say any thing more, than that we are surprised that so able a reasoner should advance an assertion so untenable.

The third point of discussion, is the negotiation for Mr. Pitt's return to office, early in the last year; and the author is "not inclined to dispute the assertion of the More Accurate Observer," which, be it observed, gives the lie direct to the Near Observer, "that the negotiation originated with Mr. Addington." His reasoning, however, on this subject, appears to us very far from conclusive. He condemns Mr. Pitt for refusing to be Prime Minister, unless he could have associates in the cabinet on whom he could rely; while he justifies Mr. Addington for refusing to admit Lord Grenville into the cabinet, though he even "offered to go out entirely" himself. Now, if Mr. Addington was content to resign his situation, and to take no share in the new ministry, thinking, too, as he certainly must have thought when he made such an offer, that Mr. Pitt's services were essential to the country, on what plea or pretext he could possibly insist on the exclusion of any particular person from the new cabinet, and, by his perseverance in a demand so extraordinary, could deprive his country of services which he must have deemed essential to her prosperity and welfare, we profess ourselves totally unable to conceive. Our author, too, seems to render Lord Grenville's conduct subservient to his own purposes; in representing no such difference to exist between his Lordship and Mr. Addington, as could justify a discontinuance of his Lordship's support, when it is his object to censure his Lordship for a supposed breach of promise; and in stating "some important and serious differences upon great political questions" to exist, when he seeks to justify Mr. Addington for excluding his Lordship from the new cabinet. But, as one of these arguments is, of necessity, destructive of the other, we are rather surprised that so ingenious a writer should have recourse to them. In his remarks upon Mr. Fox, we perfectly concur with him, and deplore, as much as he can do, the cullibility of poor John Bull. If, indeed, Mr. Fox would retract every sentiment which he has advanced for the last twelve years, would recant his recent defence of the Corsican assassin, and would resume his old Anti-Gallican principles and spirit, we should not be backward to forgive his political transgressions, and to exult in the devotion of his talents, and of the vigour of his mind, to the service of that country which he has so frequently calumniated, and so materially injured.

The author declares that he was no friend to the peace, and heartily wished that it had not been made; but that he has since changed his opinion, and now thinks "it has been a beneficial measure to the country;" because it has tended to produce unanimity at home, and to shew Buonaparté in his true colours, while the territorial acquisitions which he has since made, have added nothing to the stability of his power." Without entering into a discussion of the validity of these reasons, we will just observe to our author, that as he disapproved the peace himself, he should not censure those who still persist in their disapprobation of it, and who think, that so far from
being

being productive of beneficial consequences to, it has been attended with much serious injury to the best interests of, the country. Much less should he deem the avowal of such sentiments a good and sufficient reason for excluding a nobleman of great talents and knowledge, from the cabinet. As to the clamour for peace in 1801, we should be very glad to know who heard it. At no period of the late war, we contend, did the people cry or clamour for peace, or did they expect peace, so little as in 1801. We had, at least, as good an opportunity of ascertaining the public sentiment on that point as the writer of this pamphlet, or any other individual. Certain it is that they expressed great joy at the conclusion of the peace, but their surprise was, at least, equal to their joy; and, which is a more lamentable consideration, their joy would have been equally great, if the terms of the peace had been ten times more unfavourable to this country, than they were. On "the temper and forbearance of Ministers during the negotiation" which, we are free to admit, were great beyond example, and which our author considers as "instances of real and solid wisdom on their part," our sentiments have been so frequently declared that it would be impertinent to repeat them here.

Our author is too sensible a man not to know that recrimination and justification are two very different things; and that though a Minister may have displayed great marks of weakness himself on a particular occasion, still that circumstance cannot affect the justice of his remarks on the weakness of his successor, which must be tried entirely on their own merits.—Concurring, then, as we do most heartily, in his observations on that topic, we must, nevertheless, take leave to refuse our assent to his inference. On that memorable occasion, the King's Ambassador to Peterburgh, Lord Whitworth, was, as he justly observes, "elbowed, laughed at, and completely put down by the envoy of a faction, sent to that court, and received by it in professed opposition to the counsels of our Sovereign." By this scandalous conduct, which Mr. Burke so truly characterized as a *high treasonable misdemeanour*, the opposition of that day defeated the plan of our Ministry, and ultimately produced that very event which they have since affected so loudly and so deeply to deplore.

"The fact is, and, though not generally known, it is now no secret, that our interposition respecting Ochakoff, was only part of a system concerted with the late King of Prussia, for the express purpose of preventing the partition of Poland. Most certain it is, and it was the opinion of Stanislaus himself, that it was owing to Mr. Fox's opposition that he was stripped of his kingdom. In retreating as we did, we left nothing for Prussia to do, but to take her part of the spoil; we gave her also an example of desertion, upon which she has amply improved."

From such opposition *Patriotism*, and from such ministerial *Pliancy*, may Heaven, in its mercy, henceforth, defend us!

In the following hope we cordially join with our author.

"When the time shall again recur to treat for peace, let me hope that we shall all be of one mind; that the whole nation will see the good policy as well as justice of retaining such conquests as may be not only essential to our security, but even of acknowledged advantage; that we shall not suffer ourselves to be influenced by the interested or partial representations of those states who have tamely or selfishly left us to bear "the heat and burthen of the day," and would after that invidiously strip us of our earnings. Let them feel, that since they have obliged this country to ascertain the extent

of her powers, her ability to stand by herself, it is not for them to set bounds to her efforts, or limits to her acquisitions."

This is high and honourable language: may he have grounds equally solid for this hope, and for his "firm persuasion, that the time is not far distant when the wisdom and the vigour of Mr. Addington's administration will be as apparent and as universally acknowledged as its mildness." Should we live to witness this happy transformation, we shall be the first to hail the dawn of that auspicious return to wisdom and to vigour without which the sun of Britain's glory is set for ever!

We cannot part with our author without doing him the justice to say, that he appears to be a true friend to his country, and is certainly a man of sense, ability, and information.

Letter to a Member of the present House of Commons. By W. H. T. 8vo. Pp. 36. 1s. Hatchard, 1804.

THIS is the production of a writer who professes to be a man of independence, and wholly unconnected with, and unknown to, the Ministers, an assertion the truth of which we are by no means disposed to question, as we are not so unjust as to impute interested motives to every man who writes in favour of administration; though it is the pretty general practice of such writers, of the present day, to impute the most selfish and abominable motives to every one who, in his speeches or writings, presumes to doubt the infallibility of Mr. Addington. So strongly does this prejudice, if prejudice be not too mild a term for it, operate on the mind of W. H. T. that, though he justify all former oppositions, as pursuing their "measures with firmness and vigour," and as "guided by reason and meliorated by decency," yet he does not scruple to reprobate the opponents of the present ministry, as men void of principle and actuated solely by interest or ambition. If this be not calumny, we know not what calumny is. Neither does he descend to particular facts, or to the specific declarations or conduct of the individuals of whom the opposition is composed; but deals merely in general charges, and bold assertions, unsubstantiated by even a shadow of proof. Our readers will recollect, that when we attacked the last opposition, we always stated the particular grounds of our attack; specified the principles to which we objected, the language which we reprobated, and the conduct which we reprobated. And the grand principle of our attacks, if we might be allowed so to call it, was that the measures of that party, both general and particular, had an evident and direct tendency to excite disaffection at home, and to infuse spirit into our enemies abroad, but we did not rest upon general assertion, but always adduced facts in support of our charges. Here, however, no attempt of this kind is made; but the ipse dixit of an anonymous writer is presumed to be sufficient to blast some of the best and highest characters in the country. We will ask him, can any such charges, as those which we have just stated, be preferred, by any honest man against the members of the present opposition; will any man in his senses believe, for a moment, that Mr. Pitt, Mr. Windham, Lord Grenville, or Lord Spencer, can wish to strengthen the hands of the French, and to weaken those of Great Britain? Has not the inevitable tendency of all the measures which they have proposed, been to encrease our resources, and to extend our means of defence and of attack? Has not the ground of their opposition, (whether they are mistaken or not) been the alleged inefficiency

inefficiency of the measures of Ministers for the security of the country, and for carrying on the war with effect? Have any of these political leaders, or of their associates, (we put Mr. Fox out of the question), ever attempted to palliate the criminal conduct of the Corsican Usurper, or been sparing of their admonitions to adopt the most vigorous and most efficacious measures for humbling his pride, chastizing his insolence, and curtailing his power? However they may have differed with the Ministers as to the *means*, they have invariably professed, and the sincerity of their professions no reasonable man can doubt, to have the same *end* in view. To infer from the extreme danger of our situation the necessity of supporting measures, which we conscientiously believe to be calculated to *increase*, instead of to *avert* that danger, is to draw an inference from which common sense revolts with equal surprize and disgust. Yet such is the necessity which the writer of this pamphlet, to the best of his feeble abilities, labours to enforce: he compares Mr. Addington to a pilot of *tried skill*, (one of the assertions which he prudently abstains from all attempts to support by proof), and the opposition to a mutinous crew who seek to drive him from the helm, while the ship is exposed to the danger of a violent storm. This *may be* the language of *Independence*, but it *certainly* is the language of *Folly*. If he, having been a pilot himself for eighteen years, were on board a vessel, in a dreadful storm, under the management of a pilot who had been but three years at the helm, and were to perceive, or at least were impressed with the conviction, that the course he was steering would drive them on rocks on which the ship must inevitably perish, while, if a different course were pursued the danger would be easily avoided, would W. H. T. or would he not think that that principle of "self-preservation," which he describes as "the first and most powerful dictate of nature," would justify him in remonstrating with that pilot on the impropriety of his conduct, and in representing him to the captain of the vessel as an unfit person to be entrusted with the helm? Let him answer this question honestly to himself, and then apply it to his own inference. In his eulogy on the mode of warfare, pursued by our Ministers, and on the effects of it, he is alike weak and injudicious. But our limits will not allow us to enter into a discussion of the subject. That he should think Mr. Addington right in every thing that he has done, and his opponents wrong in all that they have said or done, may be natural enough; but to be told, that during the "hollow-armed truce," as Mr. Yorke so emphatically described it, which followed the Treaty of Amiens, "no Anti-Jacobin Reviews, or ministerial manifestoes, were necessary to teach the English nation how it should feel, under the insults and aggressions of a despotic usurper," when we recollect the abject servility of the press, the degradation of the people displayed in so many instances, the systematic efforts of the ministry to discourage every sentiment that was even displeasing to Buonaparté, the trial of Peltier, and the other trials then in contemplation, we cannot but wonder at the assurance, or the ignorance, of the writer.

His observations, on Ireland, however, and on the tendency of the Romish religion, are just, though not remarkable either for novelty or force.

Structures on the necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield. 8vo. Pr. 66. Debrett, 1804.

LORD SHEFFIELD here takes a view, at once brief and comprehensive, of the principle of our navigation and colonial System, of the good effects of a strict adherence to it, and of the bad consequences which result from any, the slightest, deviation from it. He considers the subject with the eye of an intelligent statesman, who sees it in all its bearings and tendencies, and who appreciates its vast importance to the vital interests of his country. He was apparently induced to take up the pen from a dread, not unnatural in this conciliatory age, of new suspensions and sacrifices of the Navigation Laws, "of which the mischief would be irretrievable." "I foresee," his Lordship adds, "as I conceive, some occurrences which may incline a false and hasty policy to suspend the principle of those navigation laws, on which, indisputably, our trade and our navy depend."—We participate in his Lordship's apprehensions, and therefore feel infinitely obliged to him for directing the public attention to a subject the importance of which every one is ready to acknowledge, but few will take the trouble to understand. We lament the insufficiency of our limits to admit of even a brief abstract of this interesting, and highly valuable tract, which ought to be attentively perused, by every Statesman, Politician, and Merchant.—The evils resulting from an impolitic indulgence to the Americans, whose trade has flourished at the expence of our own, and who has made such rapid and alarming strides in her efforts to deprive us of the Carrying Trade, and of the supply of our own colonies, are placed in so clear and convincing a point of view, that none but the wilfully blind can fail to see them. Obsta principiis is a maxim equally applicable to politics as to morals; and unless a firm stand be made, at the outset, against the encroaching spirit of the United States, now governed by a man who is a decided enemy to Great Britain, and against that false and spurious liberality which so peculiarly marks the present age, extending itself to every department of the state, there will, very speedily, be an end not merely to our commercial greatness, but to our political independence.

As to our Colonies, we perfectly agree with our very sensible author, and with the authorities which he has quoted, in support of his own opinion, that if they are not compelled to a strict observance of the Navigation Act, "the consequence will be, that, in a few years, the benefit of them will be wholly lost to the nation." We concur too, with Adam Smith, in thinking, "that the same act is the wisest of all the commercial regulations of England."

The noble author corrects some false notions of that intelligent writer, Mr. Gentz, respecting the Navigation Act, and, with equal force, justice, and ability, contends, that it is not only *politically wise*, but *commercially beneficial*. He exposes also, with great effect, the danger of complying with the interested applications of the West India planters, for opening a direct communication between the Islands and the United States. In short we consider this as one of the most important tracts which has appeared for some time, and we earnestly hope that his Lordship will avail himself of his situation as a Member of Parliament to bring the subject regularly before the House of Commons.

POETRY.

Adversity; Or, The Miseries of the Seduced; a Poem, interspersed with Narratives; to which is subjoined a Military Tale, (founded on a real occurrence,) called Henry and Eliza; humbly inscribed to her Royal Highness the Duchess of York. By W. A. Poulett. 4to. Pp. 102. Mills, Bristol; Hazard, Bath; Longman and Rees, London. 1804.

THE miseries consequent on the seduction of female innocence are here pourtrayed with feeling, that reflects honour on the author's heart, but not with a sufficient portion of poetical skill or fire, to justify us in praising his abilities, as a poet. The poem is much too long, and abounds with metrical inaccuracies and faulty rhymes. But the latter part of it, in which the fatal consequence of seduction is exhibited in the progress of one of its wretched victims, through all the sad variety of woe, till her career of vice is terminated by suicide, has more merit than the rest. It is indeed highly creditable to the author's talents and to his feelings. It is but justice to add, that, throughout the book, there is not a principle, a sentiment, or a remark, that is not favourable to morality and virtue. The word to *feminize*, used by Mr. Poulett, is not English.

Peter's nicked; or, The Devil's Darling. A mock-heroic Poem, in Three Cantos. By Castigator. 4to. Pp. 36. Hurst, 1804.

THIS is but the first of the three promised Cantos, and, if the two last be penned with the same ability, the sooner they are published the better. In his "Advertisement" the Bard observes, that, "In no instance is personal satire admissible, except against an object whose writings, by being personal, have tended to the perversion of truth, morality, social order, and domestic peace." This, then, being the known tendency of all the writings of the man who calls himself Peter Pindar, a legitimate ground of satirical attack is here established against him. And he has met with a Satirist fully able to wield the rod of correction, with energy if not with effect.—Peter is traced ab ovo, from an apothecary's shop in Devonshire, where his pursuits, and his amusements, alike indicative of his humane disposition, are described, with considerable humour. Tired of his starving occupation, and accustomed to scribble rhyme, he dreams that he is transported to the regions below, and that Atropos presents him with a pen. Awakening from this dream, he is led to pay a visit to an extraordinary personage, who tells him that he too was a poet, and had directed all his efforts to the protection of innocence, the support of virtue, and the exposure of guilt; but that the pursuit of this honourable career had reduced him to misery and a garret. The following dialogue then ensues, which we extract as a fair specimen of the Bard's skill and manner. The stranger tells Peter, that he has chosen him to avenge his injuries.

— "Dear Sir, you're very kind."

- Well, Peter, what d'ye say to this?
- Will you life's comforts all dismiss,
- Be true and upright, just, and fair,
- Camelion like to live on air?

' Do this to please the world will you ?"
 " I, Sir, no damme if I do."
 ' Swear, then, in sonnets, odes, and songs,
 ' Good PETER, to avenge the wrongs
 ' Of MILTON, OTWAY, fifty others,
 ' Thy poor, thy immolated brothers;
 ' Who, with transcendant merit sought
 ' To teach a world that won't be taught:
 ' Swear all their spirits to appease'——
 " Sir, I'll swear any thing you please."
 ' I find thee apt, will further try thee;
 ' And, if thy interest can buy thee,
 ' I'll make the terms so advantageous,
 ' That, if thou hast a soul courageous,
 ' That mocks at honourable dealing,
 ' And harrows up each generous feeling,
 ' Compunction in the mind that stifles,
 ' And laughs at those who stick at trifles,
 ' While thou wears't Satire's gaudih robe,
 ' Thy works shall fly throughout the globe.'

" PETER, as NICK beheld his capture,
 No longer could contain his rapture,
 " O music to my flattering ears !
 " Sweet as the clarion of the spheres ;
 " What, Sir, are your conditions ? shew me ;
 " I stick at trifles ! You don't know me."
 ' You must be mine, without controul,
 ' Resigned your body and your soul.
 ' This done, two centuries and a half,
 ' Thou at the senseless world shalt laugh.
 ' I'll teach thee how thy muse to taint
 ' With terms eccentric, wild, and quaint,
 ' To flirt, and dash, and splash, and splatter,
 ' And all by rote, like magpies, chatter ;
 ' Or like the parrot, or the starling,
 ' These arts shall all be thine, my darling !
 ' And, since thou can'st not have pretence,
 ' To wit, the child of solid sense,
 ' But, born still subject to some star,
 ' Wit's worthy purposes to mar ;
 ' To blunt out filth, and ordure handle,
 ' Ruthless abuse, and sneaking scandal,
 ' And roll in fetid mud and dirt,
 ' Thy former syringe now a squirt,
 ' No symptom of poetic fire,
 ' To string thy Jew's-harp for a lyre,
 ' Satire, the poet's noblest fame,
 ' Unknown to thee, except by name,
 ' Incapable thy grov'ling mind
 ' Reproofs to vent that mend mankind,
 ' Thou shalt on puny subjects seize,
 ' And write on moths, and lice, and fleas,

- Which shall thy spurious fame determine—
- Historian of thy kindred vermin.
- Peter, who had been quite struck dumb,
- During NICK's fine elogium,
- Cried out, "Two hundred years!"—"and fifty."
- "Why, zounds, Sir, if a man were thrifty,
- "He might in riches roll and revel—
- "Who are you, Sir?"—"I am the DEVIL"
- "The Devil you are! 'tis not worth arguing for,
- "'Twere more else that I wish'd to bargain for."
- Peter abashed!" "No, 'tis not that,
- "'Tis only"——"I'll be plain and flat,
- Unless you give me all I ask,
- You cannot undertake the task.
- From wounding, with malignant spirit,
- Virtue and goodness, worth and merit,
- Plain Reason and fair truth would win you,
- Unless you had the Devil in you."
- "That's true; but"—"But! what you refuse?"
- Come, PETER, I've no time to lose——
- One argument I still have left;
- That used, if thou art then bereft
- Of every hope of proud ambition,
- Go grovel in thy first condition,
- "Mix pills, spread blisters made of pitch,
- Make cataplasms, and cure the itch.
- The fates decree, and I have backed it,
- Unless thy folly counteract it,
- That, with malignity prodigious,
- Thy pen, in treason sacrilegious,
- Against the peace of mind shall aim
- Of him, whose good and virtuous name,
- Not only is of all the nation,
- But all the world, the admiration!
- The King shalt add—I say the King—
- A feather to thy dirty wing;
- And, should the best and truest wife,
- Children, and subjects, dread his life,
- While, drenched in agonizing fears
- Distil like rain a people's tears,
- With fiend-like joy and fury fraught,
- Thou shalt enjoy the hellish thought,
- To the sad spectacle exhibited,
- Far as thou could'st, thou hast contributed."
- "Thou'st conquered me—give me the pen,
- "There—PETER is himself again."

The contract thus completed, PETER, elated with his success, and proud of his newly acquired power, boldly asserts his inspiration, and drives to Paternoster-row, where the Bard leaves him; intending, no doubt, to take him up again, in his next Canto.

The Pleasures of Nature; or the Charms of Rural Life, with other Poems. By David Carey. 18mo. Pp. 164. 4s. 6d. Vernor and Hood. 1804.

MR. CAREY appears to have a truly poetical mind, stored with good principles, good taste, and with genius corrected by judgment. The "Pleasures of Nature" which occupies about a third part of the volume, is a very pleasing poem, in which the charms of rural life, so admirably calculated to make a strong impression on a young and uncontaminated mind, are portrayed with feeling and with fire. That the Bard entertains a correct notion of the office of the Muse, will appear evident to our readers from the following description of some of her duties.

"To pour the tide of song to distant time,
Fraught with the spoils creation's range supplies,
As Winter stormy, and as Heav'n sublime,
And dreadful as the vengeance of the skies,
To them who Truth and Nature's walks despise,
And with the thirst of Glory fir'd, or gain,
Who on Ambition's altars sacrifice,
And bid the arm of murder dye the plain,
And desolate the earth, and crimson all the main.

"To brand the guilty wretch, in artful guise,
And give to infamy his hated name;
A villain in the clothing of the skies—
The hypocrite in friendship's holy flame;
The dignity of virtue to reclaim;
To hurl the thunder of the Muse's ire,
At those who, lost to honour, lost to shame,
Quench in the link of Vice Heav'n's latent fire;
Nor reverence the Muse, nor venerate the lyre.

"From the base brow the laurel wreath to tear,
And round the head of merit bid it bloom;
To dissipate the dark dreams of despair
And soothe lost Genius, sinking to the tomb;
To arm with fortitude to bear their doom,
Whom want, and penury, and pain assail;
To pierce their drear abode and melt the gloom,
And chase their supernumerary bale;
And cheer the fatherless, and still the widow's wail."

These certainly are offices worthy of the Muse; unlike the base ribaldry, unseemly scoffs, treasonable insinuations, and blasphemous licentiousness of that wretched Poetaster, noticed in the preceding article. Some of the smaller poems in this volume have considerable merit; but we are sorry to see a strain of pensive melancholy pervade the greater part of them; as it speaks a mind ill at ease; and one who writes and thinks so well as Mr. C. deserves to be happy.

A Translation of Anstey's Ode to Jenner; to which are added Two Tables, one shewing the advantages of Vaccine Inoculation, the other containing Illustrations for the Practice. By John King, Member of the Royal College of Surgeons in London. 4to. Pp. 18. 1s. 6d. Murray, 1804.

MR. ANSTEY'S Muse, high as she deservedly stands on the roll of fame, is not disgraced by Mr. King's attempt to introduce her to the notice of an English public. The tribute to Dr. Jenner is well deserved and well paid; and, by adding the *Tables* to the *Ode*, the translator has judiciously contrived to blend the utile dulci.

The Passions. An Ode for Music. By the late Mr. W. Collins, with considerable Additions. And the Second Edition of an Elegy on the Death of Wm. Cowper, Esq. By W. Churchey. 8vo. Pp. 24. 6d. Hereford printed. Crosby, London.

WE have read these little effusions of Mr. Churchey's Muse with great pleasure, especially his additions to the Ode of Collins; as a specimen, we select what the poet says of Love, which, as is justly remarked in the preface, has been unaccountably neglected by Collins.

" Then Love, sweet fighting, fat with bending eyes,
 Her swain's lov'd picture on her bosom bound!
 She look'd like some soft angel of the skies,
 While all the guests, entranced! flock'd around,
 Fear, for her sake, snatch'd up the rusty steel,
 And Anger drop'd the uplifted sword,
 Revenge and Malice lost their maddening zeal,
 And Envy now for once ador'd!
 Courteous she curtsied as she pass'd along,
 And seem'd to breathe Arabian air!
 A sky blue zone around her waist was hung,
 A robe of white adorn'd the fair!
 Her raven locks in careless ringlets flow'd,
 Deck'd with a feather, nicely set,
 Her lips and cheeks with pure vermilion glow'd,
 And virtue mark'd her eyes of jet!
 Up to the roof she rais'd her lovely arm,
 And thence the Æolian harp she drew,
 The element itself began to charm,
 Obedient Zephyrs softly blew!
 Like marble statues stood the admiring band,
 As if they touch'd enchanted ground,
 Thus, like a wizard, with a magic wand,
 The fair one chain'd the audience round!
 While with her voice, a living lyre!
 According notes she sang,
 And all the dome, which felt her fire,
 With melting music rang!"

There

There are many good passages also in the Elegy on Cowper; but we wish Mr. Churchey had not been quite so severe on the prince of poets, as such an opinion can only tend to render his own poetic taste questionable.

MISCELLANIES.

Flowers of Literature, for 1801 and 1802; or, Characteristic Sketches of Human Nature and Modern Manners. To which is added, A General View of Literature during that Period. With Notes, Historical, Critical, and Explanatory. By the Rev. F. Prevost, and F. Blagdon, Esq. Vol. I. To be continued annually. small 8vo. Pr. 462. 5s. boards. Crosby, 1803.

WE have no friendly predilection for the compilation of *Anas* in general; but we are compelled to admit, that the volume before us has very superior claims to public attention, and must be considered as an antidote to many of the poisonous effusions of the press. The *Flowers* are culled with a judicious hand, and seem not destined to waste their sweetness on the desert air. Many sensible remarks, by the Editors, are scattered throughout the work; and it not unfrequently happens, that the *Notes* possess a far higher value than the *Text*.

The "Introduction," comprising a "General View of Literature," is well written, and evinces a correctness of taste, and soundness of principle, which are not always to be met with in the present day. But we were not a little surprized, at finding the Editors speaking of "the eloquent Mr. Bowles," to whom they award due praise as a moralist and politician, as a poet also, who "has joined moral and religious topics to exact and vivid descriptions." The Rev. Wm. Little Bowles, and not John Bowles, Esq. is the Gentleman to whom the latter well-merited eulogy belongs.

The Second Volume of "*Flowers of Literature*," embellished with graphic sketches of several living authors, is, we understand, on the eve of publication.

Some Plain Directions respecting the Property Tax, on the authority of the Act of Parliament, and of the exposition of the Act published by the Framers of it. A New Edition revised and corrected. To which is added, a Table of the estimate of Landed Property. 8vo. Pr. 24. Hedgeland, Exeter.

INSTEAD of a revision and correction of remarks on this act, we heartily wish we could see a revision and correction of the act itself; for, though we highly approve the principle of a tax on productive property, still the provisions of the present act are such as very few indeed can understand, and still fewer apply to their respective cases. Among those who have professed their inability to make such a return as the act demands, we are credibly informed, is one of the Judges of the realm; one of those whose peculiar province it is to explain and apply every act of the legislature. How, then, can uniformed persons be expected to understand it? Surely this instance alone should convince the Minister of the necessity of revising and explaining this act, so

as not to render men subject to penalties for not doing that which they know not how to do. Attempts, indeed, have been made by the reputed framers of it, to render it intelligible; but the only tendency of *his* explanations has been to render "*confusion worse confounded.*" The Minister himself, we are persuaded, acknowledges the necessity of such revision and explanation; and only shrinks from the task from the conscious inability to perform it. Surely, surely, his new coadjutor, the Right Honourable Treasurer of the Navy, for the aid of whose financial abilities, in order to supply the defect of them where the existence of them has hitherto been deemed an indispensable qualification for office, the nation pays no less a sum than four thousand pounds a year, to say nothing of a pension for life of 1500*l.* shy kept in reserve, and insisted on as the sine qua non of his valuable assistance, might have been engaged to simplify this important measure, and to render it more intelligible in its provisions, and less oppressive and exceptionable in its operation. As it is, however, the public are indebted to any clear-headed man who will undertake to dispel any part of the cloud with which the act is enveloped; and such a man is the author of the little tract before us, whose plain directions may be of service to many; but, not professing clearly to understand the act ourselves, we cannot, of course, take upon us to answer for the accuracy of these directions. He has noticed one instance in which the act has an oppressive effect; viz. where a person has received a fine for the renewal of a lease, and afterwards sells the estate; he is still liable to "the annual tax on the fine." Other cases of great hardship might also be stated. For instance A has a landed estate of 500*l.* a year; but has borrowed 600*l.* which he has bound himself to repay, in three years, by equal instalments of 200*l.* each; the act authorises him to deduct from his creditor 10*l.* from each 200*l.* it being paid out of A's *Income*; but it forms part of B's *Capital*, who, on receiving it, replaces it in the stock in which it formerly stood. B. then, in this case, pays the whole annual produce of the 200*l.*; that is 10*l.* where he ought only to pay 10*s.* This is not an imaginary case: it has actually occurred within our own knowledge. We could mention other cases of oppression, but as they are chargeable on the *Collectors* of the Tax, and not on the framers of the act, they do not apply to the present argument. We are not so unreasonable as to object to a tax, particularly at such a crisis as the present, merely because its operation is oppressive, in certain instances; but we think that a radical objection may be urged against this tax, inasmuch as it shews a flagrant partiality to the *commercial*, and bears particularly hard upon the *landed* interest; and because, in the case of the occupation of land, it takes it for granted that property which may possibly be rendered productive, is actually productive, in other words it confounds *rent* with *profit*, whereas in its application to traders, it attaches only to what is *proved* to be actual profit. In our opinion these are solid objections, which ought to be removed, and which an able financier might, we conceive, very easily remove.

Epitome of the History of Malta and Gozo. By Charles Wilkinson. 8vo. 6s. Millar. 1804.

THE extraordinary importance which the present war has given to these islands was, no doubt, the motive which induced Mr. W. to publish this epitome of their ancient history.

To those who have not access to the more extensive works on the subject, such an abridgement may be an acceptable acquisition.

The Report of the Evidence, and other Proceedings in Parliament, respecting the invention of the Life-Boat. Also several other authentic Documents illustrating the Origin, Principles, and Construction of the Life-Boat, and its perfect security in the most turbulent sea; with practical Directions for the Management of Life-Boats. By Henry Greathead. 8vo. 2s. Asperne. 1804.

THE inventor of this most valuable means of rescuing the victims of mischance from the watery grave, received, from parliament, a reward of 1200l.; a reward certainly very inadequate to the importance of its object. For an ample description of the Life-Boat we refer our readers to the report itself, which is extremely curious and interesting.

The Polyanthea: or, a Collection of Interesting Fragments, in Prose and Verse: consisting of Original Anecdotes, Biographical Sketches, Dialogues, Letters, Characters, &c. &c. 8vo. 2 Vols. Pp. 808. 16s. Budd, Crown and Mitre, Pall Mall, 1804.

IN this collection we have met with some old friends, but it is not, on that account, less interesting to us. In fact, the articles, which are very numerous and not less various, are selected with judgment, and exhibit, in a small compass, a quantity of amusement which could not otherwise be obtained without the perusal of many a ponderous volume; which constitutes no small recommendation to the generality of readers in this indolent and superficial age. Many of the original pieces have merit, though not in an equal degree. We are surprized that the industrious author did not think it necessary to distinguish the originals from the selections.

Hints to the People of the United Kingdom in general, and of North Britain in particular, on the present important Crisis: and some interesting collateral subjects. By William Dickson, L.L.D. 8vo. Pp. 54. 1s. Constable, Edinburgh; Brash and Reid, Glasgow; Longman and Rees, London. 1803.

THE suggestions of a mind actuated by a sincere love of its country, are, at all times, entitled to respectful attention; but, at such a crisis as the present, peculiarly so. From this consideration these *hints* will be read with pleasure, and many of them with advantage. The subjects to which they relate are various, and the aim and object of the author are eminently praiseworthy.

The Man in the Moon; consisting of Essays and Critiques on the Politics, Morals, Manners, Drama, &c. of the present day. 8vo. Pp. 194. 4s. Highley. 1804.

AMONG these Essays are many which, in point of composition and matter, are entitled to no small portion of praise; some of them are serious and others humorous. The dramatic critiques are very good, and the way in which the moral of the little after-piece of *Cinderella* is explained and pointed, leads us to wish that the writer of that article would devote his

his talents to the same purpose in some of our daily prints, where the miserable attempts at dramatic criticism strongly resemble the incoherent flights of insanity. These papers originally appeared in weekly numbers, and the *stock in hand* has been, very judiciously, formed into volumes.

REVIEWERS REVIEWED.

ATTACK UPON REVELATION IN THE CRITICAL REVIEW. TO THE EDITOR.

SIR,

Cambridge, Feb. 12, 1804.

AS you have undertaken the very useful task of pointing out the infidel tendency of some of your contemporaries in the labour of reviewing, I recommend to your attention the critique upon *Faber's Dissertation on the Mysteries of the Cabiri*, contained in the Critical Review for December last, as one of the most impudent attacks upon Revelation that I have lately seen. Mr. Faber, like Mr. Alwood of our University, is evidently a pupil of the Bryantian School, though he differs from Mr. Bryant in not a few particulars; and his work certainly contains much curious matter relative to ancient mythology, though many of his readers will probably be disposed to think some of his derivations very far fetched. Be this, however, as it may, his object is undoubtedly to maintain the accuracy of the Mosaic account of the deluge. *Hinc illæ lachrymæ* of the Critical Reviewers. After censuring Mr. Faber, perhaps not unjustly, for too-pertinacious an adherence to his system, they are afterwards very angry with him for not having adopted theirs, which, to be sure, infinitely surpasses his own, both in originality and ingenuity. This happy conjecture of these learned Reviewers, supposes that in former days (a long, a very long time ago) there was a large Mediterranean Sea (possibly an extension of the Caspian) in the midst of Asia. Upon this sea Noah (for they allow that Noah really existed, though they think it hard to say whence Moses collected all the materials of his multifarious history), upon this sea Noah embarked, and like Captain Cook set sail upon a voyage of discovery in a vessel well furnished with live stock. He was soon overtaken with a tempest of wind and rain, and driven to the foot of Mount Ararat: Here he landed with his family and cargo; and, notwithstanding he was so good a seaman as to undertake such a voyage, yet (*risum teneatis amici?*) he fancied that a tempest at sea was a general deluge in which all mankind perished but himself and his children. From him were descended the Persians and the Jews, whose religion the sagacious critics suppose to have been the same, namely monotheism. The persons, however, whom Noah left behind him were polytheists, and were the ancestors of the Hindoos and the Egyptians. Hence these critics triumphantly ask, how can Mr. Faber suppose that the Hindoos deified Noah, when they were not descended from him? Is such ribaldry as this to be tolerated, Mr. Editor, in a Christian country? The whole critique is really so singular a piece of composition that it well deserves the notice of the curious. By the way I am inclined to suspect that a portion of the Reviewers' wrath has been excited by a sermon published by Mr. F. proving the Apostolical authority

authority of Episcopacy; it was preached before our sister seminary of Oxford, the members of which I doubt not would approve the sentiments it contains, though possibly they may not be very palatable to the Frenchified liberality of the present age.

I remain, with great respect, Sir,

Your humble Servant,

AN ANTI-PHILOSOPHIST.

FOR THE ANTI-JACOBIN REVIEW.

THE MONTHLY AND EDINBURGH REVIEWERS, AND MISS WILLIAMS'S CORRESPONDENCE OF LOUIS XVI.

TO THE EDITOR.

SIR,

WHAT do the Monthly Reviewers mean by affecting to believe that the letters published by Miss Williams, and ascribed by her to the late King of France, were really written by that unfortunate Monarch?—Supposing him to have written them, is it probable that he had any leisure, or any thought at the time, of having them copied? Or where could he have kept such copies? Or to whom did he entrust them? Did Clergy know any thing about them? No such thing!—Still less probable is it, that they could have been collected from the different persons, to whom they are said to have been written. Who had the means, or opportunity of making the collection?—Miss Williams herself, notwithstanding the company she has kept, and her intimacy with certain Booksellers, and Reviewers, has not effrontery enough for any such assertions.

But the internal evidence say these sage Reviewers along with those also of the Edinburgh Review, whose principles and practices are not dissimilar; “the internal evidence is sufficient to establish the authenticity of the “correspondence!” How is it possible for them to say so? Can they really so far impose upon themselves, as to think that even the most obtuse of their readers can believe they are serious? Or are they themselves so raw as never to have read the letters ascribed to Lord Littleton? Or those published in the no less ingenious fabrication, entitled, “Love and Madness?” Or was it more difficult to invent letters for Lewis, than for Littleton and Hackman? In truth, much as I commiserate Lewis, and though I believe he was a well-meaning man, I do not think he could have written such letters as those ascribed to him by Williams.

What then do those Reviewers intend? Of similar taste, morals, and political opinions with Miss Williams, they mean neither more nor less, than to give her work and her doctrines publicity and circulation. They affect, because they are become awkwardly cautious, to blame her comments, and some of her sentiments; yet they celebrate her genius and understanding; and assert that the letters are genuine. What is this but a lure? And an indirect method for procuring them readers and purchasers.

The Edinburgh Reviewers, who though brisk, are indeed very young, and believe that “stones have fallen from the moon,” may perhaps have been imposed upon. But the Monthly Reviewers are not so green: so
that

that you will do additional service to the public by endeavouring also, in this instance, to unmask them.

DELIUS.

AN ESSAY ON DAMNATION.

The MONTHLY REVIEWERS and WOODHOUSE'S Norbury-Park—BLOOMFIELD'S Poems—WHITE'S Clifton-Grove—and AMPHLETT'S Invasion.

TO THE EDITOR.

SIR,

I AM an idle fellow, whose knowledge of books is frequently derived more from the reviewers than the reviewed. I have, therefore, had an opportunity of marking the strange opposition of opinion which most publications are doomed to encounter, and the sudden and lingering deaths which a crowd of unfortunate authors are continually suffering. On a moderate calculation, I consider that there are about 120 authors d——n'd every year, who sink and rise no more; and about double the number who require the sentence of death to be passed a second, and sometimes a third, time, before they yield to the hideous current, throw by the useless oar, and resign their battered barks to the silent stream of oblivion. I have frequently digested the art of damnation to something like a system, and arranged alphabetically a collection of sentences, differing in degrees of wit and severity, according to the merits of the authors to which they may be applied; and on this plan it would not be impossible for a man to become eminent for the style in which he had the honour to be d——n'd. I have thought, too, of the practicability of establishing a species of pleaders, who should be paid according to the reputation in which they were held, and whose object should be, to put a man's pretensions to notice in the fairest light; to state his age, property, and profession; the respectability of his parents and friends, with his future expectations in life, &c. &c. One of these pleaders might occupy the last page or two in every review and magazine, and we should then know with what degree of deference and esteem to take up a certain author, and enjoy his publication accordingly. There would be something more systematic, too, instead of saying "Gifford's Translation of Juvenal," or "Rhodes's Translation of Juvenal," at the head of the articles, to say, "Critical versus Gifford," or "Anti-Jacobin versus Rhodes." Of this, however, more hereafter. I have been led from my principal design in this letter, by the multitude of evils with which the court of criticism is yet infested. Pray, Mr. Editor, are the Monthly Reviewers all old men? There is scarce a sermon published, however fulsome the flattery or doggerel the style, but what meets with their approbation; while there is scarcely a modern poet can lift his head, but, if he make a bad rhyme, or take the least possible liberty of phrase, is tipped his passport for the shades, and rebuked for leaving his *habits of honest industry*, to tread the *paths of poetry, tailsome in effect, however flowery in appearance*. Moderate poetry, I consider, as necessary to employ the increased and increasing multitude of readers as moderate prose; and the care of the critic should be to select and distinguish those authors, whose first productions are promising, and whose future exertions, if judiciously encouraged, may contribute to the amusement and instruction of society. Are we to read no poets but *Shakespeare's* and *Gray's*?

If

If a man has not learnt to dance, is he to be debarred the privilege of walking? I have been led to these remarks, by the fate of four young poets who have successively been d——n'd by the Monthly Reviewers, though they have been encouraged, and, most of them, considerably praised by our other periodical works. Messrs. Woodhouse, N. Bloomfield, White, and Amphlett, are the culprits I allude to. The former, in his poem of "Norbury Park," has many neat, and some highly poetical, lines; but it is easy to select faulty passages from any work, and (contemptibly common-place!) to ring changes on the occasions of particular pieces being written. In a few lines addressed by the author to his wife, they observe, with more ill-nature than wit, *if his muse had been as coy as she appeared to be,*

"How had he blest'd mankind, and rescued us!"

YOUNG.

Pray, how were mankind to have been blessed by the coyness of his muse? They were under no obligation to purchase his work, and, if so, *certainly not to read it!* N. Bloomfield had the misfortune to have an indiscreet and indiscriminating friend, who pours out his praise in ridiculous profusion, in his old terms of *poetic spirit, force of colouring, energy, pathos, and vivifying life!* This, as they justly observe, would certainly heighten the disappointment of the reader; but it was not necessary to run into the other extreme, nor was it candid to expect any particular exactness of style, or correctness of metaphor, from a man, whose life had been consumed in the destructive drudgery of business, and whose moments of study had been snatched in the intervals from toil. So much for the Monthly *in-Justice!* To candour, I presume, they make no pretensions; and we give them credit for their "concern" for young authors. They seem to be *concerned* lest their readers should think of purchasing any works beside their own!

White's "Clifton Grove," and Amphlett's poem of "Invasion," seem to have been taken up when they were in an ill humour; for old men are apt to be more frequently ill-humoured than young ones. They acknowledged, a month or two ago, *a constant reader for 40 years!* It is no wonder that in such "long critical labours" they have had much "resentment to encounter," and "lamentation to withstand;" and that, at this time of life, they should be frequently *out of temper*, after the repeated calls they must have had for that article. But lamentation was unworthy a young man of Mr. White's abilities; let him sedulously pursue his studies with the means which he possesses, and he will find more real satisfaction derived from his own independent exertion, than from the slippery connections of pride, or the capricious indulgences of patronage.

"Shakespeare and Burns from heav'n were sent,
But ———— and ———— from college!"

In the poem of "Invasion" are the following lines:

"Whim be my choice, with here and there a shade
Of graver thought, to give its moral aid;
For wit, I own it not, and have not time
To leath it in the hue and cry of rhyme:
I yield it all to you, ye profling elves;
Those who expect it here have none themselves!"

The

The Monthly Reviewers appear to have "expected" it, and quoted some ten or twelve couplets, in which they profess not to have found it. It would require little wit, methinks, to quote lines from any poem that shall be neither very witty nor very whimsical. The reviewers have certainly the advantage of the author here, for I look upon them to be excessively whimsical indeed! In a passage necessarily descriptive, they ask whether the author means to be satirical or whimsical; and conclude with observing, that "such versifying is not the art of sinking, but sinking without art." Pray, Mr. Editor, to imitate their own exprellion, is this the art of damning or damning without art? But enough of *damning* and *sinking*. The Monthly Reviewers, in their remarks on poetry, are always severe, and frequently ridiculously fastidious, and seem to have lost, to use a line of Amphlett's,

" Their fire of fancy with their flow of blood."

An author has no means of retaliating against reviewers, except the expensive one of pamphletizing them, which is similar to a revenge proposed by one of the ancients, who, when applied to by a gentleman for justice against a tyler, who had fallen from the top of a house on his relation and killed him, was advised to get on the house and fall on the tyler in return!! Of the writers mentioned in this letter I know nothing, except that Bloomfield is the poor taylor, whose business one day is to look sharp about him to provide a dinner for the next: that White and Amphlett are two young men, and that the former, has, by almost unprecedented industry, and amid all the disadvantages of poverty and distress, acquired a degree of knowledge uncommon for his age; and that Amphlett is a poor schoolmaster, who teaches little boys to read for sixpence per week, neither courting the countenance of the proud, nor heeding the contempt of the arrogant. These circumstances place the above writers in a very different situation from a lazy corpulent Reviewer, who takes in his learning with turtle and venison, and to whom he bears the same resemblance as matter does to mind!

" SCAR."

MISCELLANEOUS

IRREVERENCE OF A VOLUNTEER CORPS. TO THE EDITOR.

SIR,

AS I have always esteemed your Review and Magazine to be a faithful monitor in the cause of loyalty and religion, I take the liberty of transmitting to you a circumstance which the friends of both in this neighbourhood have contemplated with a mixture of pity and horror. It would be needless to repeat what has been enforced in your pages, that the principles of sound loyalty are inseparably allied to those of religion, and that the honest defender of his King and country will, at the same time, bear true allegiance to the great Sovereign of heaven and earth. If the motives, which influence the exertions of the military man, be right, he will not think the favour and the assistance of Heaven superfluous, or presumptuously imagine, while

while he grasps the musket, and wields the sabre, that an arm of flesh, or weapons of mortal temper, will insure victory.

When the holy flame of patriotism was kindled by a consciousness of national danger, when every eye gleamed with indignation at the hostile menace, and every bosom beat high with generous impatience to confront the injustice, the inhumanity, the impiety of Frenchmen, it was natural to infer that this danger and this patriotic ardour would make us cherish with jealous regard every principle connected with the preservation of our laws and our religion. When I looked upon our armies of volunteers, who, at the moment of alarm, stepped forward from the quiet pursuits of civil life, to protect with their lives what Frenchmen have wildly profaned and trampled upon, and what Englishmen yet profess to revere, I was ready to pronounce, that the censures of modern degeneracy and profligacy, sometimes delivered from our pulpits, were mere declamation, and that the shrines of British piety and virtue were yet undefiled, and would long be guarded with undiminished sanctity. My mind is even now anxious to reject the supposition, that the patriotic spirit of my countrymen could ever manifest itself in a manner that seems to imitate the misrule and irreligion of our enemies, rather than the decency and pious regularity of Britons.

Our newspapers have been lately crowded with accounts of military associations in defence of the country, of presentation and consecration of colours, of the orderly array, the eloquent harangue, and the devotional solemnity of the scene. And surely they were grateful to the feelings of all who love their country. I will also add, that, in my humble opinion, the impressive sanctions of religion are not misapplied upon such occasions. But, Mr. Editor, when I tell you how this ceremony has been abused, how something like Atheistical irreverence has mingled with it, you will lament with me such an incongruity of conduct with the principles and interests which they profess to defend. If instances, such as the one I allude to, were to be frequent, our religion might bewail herself in the language of David: "If it had been an open enemy that had done me this dishonour, I could have borne it; but when it is a companion, a familiar friend, (professionally so at least,) that magnified himself against me," these I feel to be wrongs of melancholy importance.

A day was announced for the presentation and consecration of colours, belonging to a numerous corps of volunteers, in a city formerly distinguished for its attachment to the cause of loyalty and religion. After the ceremony of presentation, they marched with them to church to receive the benediction of their chaplain, and to hear a sermon. I know not what the rules of military discipline may demand, (rules which, upon other occasions, it is well known how scrupulously they have observed,) but I trust they cannot demand a sacrifice of all religious feeling, and annihilate at once the decent veneration which is due from soldiers, as well as citizens, to the House of God. But, in this case, it was done, and, as it is said, systematically, and by orders. You will suppose how every spectator was struck with astonishment and disgust, when every volunteer, excepting one solitary instance, marched into the church covered, and continued so during the service and the sermon!!! With what sensations the minister could offer up the humble and joint supplications of such a congregation, to the Sovereign Disposer of the affairs of men, in that venerable fabric, or with what energy and effect their chaplain (a dignitary of our holy church as I am told) could exhort beings

beings so little moved with any reverence for the duty or the place, I am utterly at a loss to conjecture. But, without adverting to many other indignities and deeds of profanation, the confusion, which must be expected from this disorderly assemblage, in a great measure precluded all possibility of holy things reaching their ears or their hearts. The eloquence and the loyal effusions of the preacher were therefore lavished in vain upon his worthy compatriots and fellow-soldiers, whatever a flattering newspaper may report. I can only express my wish, that they could have heard, and would have better obeyed the words of one of their hymns or songs; which I am informed was then sung.

" Now again we'll crowd his temple,
Bow the knee before his Throne,
 Plead the mercy he has promis'd,
 Plead the name by which He's known," &c.

But from British patriotism, whenever it presumes to excommunicate British piety, from all pride and hardness of heart, from all contempt of the house, the word, and the commandment of God, may the spirit of true wisdom and superior grace deliver us. B.

TO OUR READERS.

IT is our intention to prefix, by way of Preface, to our Appendix to the present Volume, which will appear on the 1st of June, a brief review of the political state of Europe, which the readers of this Work will accept as a substitute for our monthly *Summary of Politics*.

TO CORRESPONDENTS.

✓ *Suffolk Freeholder's* Communication is received.
 Answers to our other Correspondents in our next.

APPENDIX

TO VOLUME XVII.

Voyage en Islande, fait par ordre de S. M. Danoise, contenant des Observations sur les Mœurs et les Usages des Habitans; une Description des Lacs, Rivières, Glaciers, Sources Chaudes et Volcans; des diverses especes de Terres, Pierres, Fossiles et Petrefactions; des Animaux, Poissons, et Insectes, &c. &c. avec un Atlas; Traduit du Danois par Gauthier de Lapeyronie, Traducteur des Voyages de Pallas. A Paris, chez les freres Levrault, quai Malaquet; et a Strasbourg, chez les mêmes.

A Journey in Iceland, performed by order of his Danish Majesty, containing Observations upon the Manners and Customs of the Inhabitants; a Description of the Lakes, Rivers, Glaciers, Hot Springs, and Volcanoes; the different species of Earths, Stones, Fossils, and Petrefactions; of Animals, Fish, Insects, &c. &c. With an Atlas; translated from the Danish, by Gauthier de Lapeyronie. Translator of the Travels of Pallas. Lavrault, Paris, and Strasbourg. Five Vols. 8vo.

HIS Danish Majesty desiring to have a full and distinct knowledge of the Island of Iceland, which may justly be reckoned the most interesting part of his possessions, both on account of the number of objects that it presents to the scientific enquirer, and also from the circumstance that it was one of the spots where learning found refuge when banished from the rest of Europe by the swarms of Barbarians who overran the Roman Empire, charged his Academy of Sciences to cause a survey to be made of that island, of which hitherto the notions entertained were considered as extremely vague and imperfect.—To accomplish the object desired by his Majesty, the Academy cast their eyes upon two scientific gentlemen of the names of *Olassen* and *Poulsen*, the former of whom was born in Iceland, and the latter had resided there in quality of first physician. From the observations of these two philosophers, and some manuscripts of other learned men, the work under consideration was drawn up, under the auspices of the King of Denmark, and the direction of his Academy of Sciences.—Minute details are here given of every object that can instruct, interest, or entertain, and hardly any thing is left to be desired by readers of every description. The plan adopted by the learned travellers, and a summary of the objects that engaged their attention, are as follow.

The whole island is divided into quarters, which are subdivided into districts or bailiwicks, and jurisdictions. With respect to each

of these a description is given : 1st, of their situation, extent, and distribution, the nature of the country, as well of those parts which are *not* inhabited as of those that are, the mountains, valleys, glaciers, volcanoes, rivers, lakes, springs, mineral waters, lakes, temperature of the climate, and the variety of the seasons ; 2d, of the nature of the soil, the different sorts of earths, stones, minerals, fossils, petrifications, and other similar objects ; 3d, of the fertility of the countries, the meadows, grass, plants, and their properties ; 4th, of the inhabitants, their genius and conformation, the diseases to which they are subject, their mode of life, industry, manners, sciences, and arts ; 5th, of animals of every kind, insects and conchology ; 6th, of the natural phenomena, ancient and modern : 7th, of the establishments, and the improvements made, and that still remain to be made ; 8th, of the harbours of the island, and its commerce. The details on each of these subjects are full, interesting, and instructive, but we are prevented from entering into them minutely by the narrow limits within which a review must necessarily be confined. The plan adopted in this work, of course, occasions a multitude of repetitions. Instead, therefore, of following the travellers step by step, we shall, in order to prevent confusion and *tedium*, depart from the order of the book as we see occasion, selecting from abundance of curious matter what shall appear to be most important. In the description of the different parts of the island, the book commences with one part of the Southern quarter, and concludes with the other parts of the same division, but, for the sake of connection, the whole of this quarter shall here be noticed together. The southern division or quarter of Iceland then contains the districts of *Kiofar*, *Rangaarvalle*, *Aarnæs*, and *Guldbringe*. Minute details of the geographical divisions of each quarter and district would be uninteresting to the general reader. We shall, therefore, only observe, with regard to the whole of the division, that it presents the figure of an irregular square, of which the largest side next the sea forms a line of about 25 geographical leagues in extent. The nature of the soil in this quarter is very various, as well as its *superficies*. The district of *Rangaarvalle* is the most excellent as well as the most extensive and beautiful. The soil is good, close, dry, and covered with herbage, and, had it not been for the want of a sufficient quantity of wood, might be reckoned the finest spot in Iceland ; such is the appearance of the inhabited part of this district, but that portion which is uninhabited presents an aspect hideous and barren ; of the latter description are those mountainous regions adjacent to Mount *Hekla*, which were formerly inhabited, and formed a considerable canton. At present, however, nothing is seen there but sand, dust of pumice stone and cinders, with rocks and calcinated stone. From these horrible places come those clouds of dust called *Mistur*, which, when the wind blows from the east, desolates the soil and pasturage of *Rangaarvalle*. The soil of the district of *Aarnæs* is low and marshy, but comparatively fertile, as it is less exposed to the action of subterraneous fire, and the showers of ashes. The district

of *Guldringe* has been almoſt entirely ravaged and deſtroyed by rivers of *lava*, with which it was formerly inundated. Some pieces of excellent paſtorage are found however between the mountains, and the parts next the ſea preſent to the view ſeveral well cultivated fields.— The inhabited part of the diſtrict of Kioſar is mountainous, but theſe mountains are interſperſed with ſuperb vallies and beautiful plains.— It is divided into ſeveral dioceses and pariſhes. The greater part of the coaſt of this quarter has a ſandy bottom, and is peculiarly dangerous to mariners on account of its breakers, notwithstanding which the people are very expert and courageous in fiſhing, though a great many lives are generally loſt in its proſecution.

The Weſtern quarter is divided into the diſtricts of *Borgarfjord*, *Sneesfiælds-naes*, *Dale-Bordeſtrand*, *Iſefjerd*, and *Strande-Seſſel*. In the diſtrict of Borgarfjerd the paſtorage is extremely good, perhaps more abundant than in any other part of the iſland. The ſea coaſt is very unequal, on account of a multitude of gulphs and bays, which have not as yet been diſtinctly marked in any chart. At ſome diſtance from the land there are a great many ſmall iſlands. The nature of the ſoil in this diſtrict is extremely varied, but the greater part of the low country is marſhy, ſo that in ſummer few paſſages are found practicable. It is full of lofty mountains, which, in general, form part of that grand chain of hills that divides Iceland into ſouth and north. From the tops of theſe hills are ſeen a vaſt number of glaciers, though none, except that of *Geitland*, properly belongs to this diſtrict. The greater part of the mountains appear to have been formed by ſubterraneous fire. The two moſt worthy of notice are the *Veſter-ſkardsheide* and *Geitland*. The former is lofty and very irregular in its form. The rocks of which it is compoſed are of ſtone transformed into the appearance of *lava* by the action of ſubterraneous fires, like a great part of the other mountains of Iceland. On the top there are ſeven pyramids, or rather ſeven chimnies of calcinated ſtone, that ſerve as vents to the volcanic flames. The largeſt is thirty-three feet deep, and eight feet wide at the bottom, but the opening at the top is only three feet wide. But the moſt extraordinary mountain of this diſtrict is that of *Geitland*, well known to every Icelander, both for its towering height, and for the immense *glacier* ſettled upon it. Among other traditions concerning this mountain, the natives believe, upon the authority of ſome of their annals, that in the middle of *Geitland* there is a deep valley, adorned with ſuperb meadows, and inhabited by a ſmall unknown colony. This valley is alſo, they ſay, ornamented with wood and the fineſt paſtures, which afford nourishment to flocks and herds of vaſt extent. The inhabitants they believe to be the deſcendants of the ancient banditti and giants. Our travellers happened to meet with an account of the journey of two eccleſiaſtics, who had the curioſity to viſit this *glacier*. This account ſtated that the writers had, towards the evening, arrived at an extenſive valley, ſituate in the *glacier*, but it was ſo deep that they could not perceive whether or not

it was covered with herbage, and the sides leading to it so steep, that they could not venture to descend.

Our travellers resolved to visit this *glacier*, not, as they observe, with the expectation of finding any extraordinary race of men, but in compliance with the advice of the academy, which instructed them to examine some of these wonderful edifices of nature, with the most scrupulous attention. An account of their journey to the summit of *Geitland* is then given, with a detailed description of the various objects that came under their view in this hazardous enterprize. There are a great many caverns in Iceland that afford indubitable proofs of the action of subterraneous fire. The most remarkable and best known is that of *Sourther*, in the district of *Borgarfjord*.

This cavern, according to the prevailing belief among the people, was the residence of a giant called *Sourtour*, from whom it derived its name, and afterwards became the haunt of thieves and robbers. After their return from *Geitland*, our travellers resolved to examine this cavern, which resolution they executed, much against the inclination of the inhabitants, who asserted that it was now inhabited by evil spirits, who would not fail to punish the audacious curiosity of those who should disturb them in their retreat. Several holes from above served fortunately to admit the air, so that, with the help of torches, a tolerably minute examination was practicable. It is impossible for us here to enter upon details, and therefore we shall only observe that in general the cavern was formed of those stones that appear to have been melted into *lava* by the action of subterraneous fires, a species of stone that is almost every where to be found in Iceland. No piece of armour, money, or any thing else was found that could lead to a conclusion that the cavern had ever been penetrated completely before that time.

Considering the attention generally paid by the Icelanders to the preservation of some traces of remarkable events that happen among them, it appears astonishing that no greater number of ancient inscriptions are to be found in the island. That which is found at *Borg* is the most ancient, and we shall transcribe the description given of it by the travellers themselves.

"This inscription is written on a stone brought to the place from the mountain of *Baula*, being a piece of that rock of a basaltic nature of which the mountain is for the most part composed. * * * * The characters are so much worn out that it was with extreme difficulty they could be recognized, which difficulty was increased by the circumstance of the stone being broken into three pieces. The principal inscription is remarkable for its simplicity. It is in large Runic characters: *Her ligg Harl Kartan*—"Here lies Charles Kartan." After this are placed three straight lines, but so much worn out that they could not be decyphered, and as for the rest they appear only to have been initial letters of words. It is however conjectured that these are the words intended, *Firi svik af saari deydi*—"He died of the wounds given him by an assassin." This *Kartan* was descended by the father's side from blood royal, since his father was *Olaf*, surnamed

Pau,

Pau, on account of his beauty and magnificence. His mother was sister to *Myr Kiarlan*, King of Iceland; his history represents him as a man of uncommon skill in medicine, and adds, that he surpassed all his cotemporaries in the arts that flourished in these remote times. He made a voyage to Norway, where he was well received by the king *Oluf Tryggvesen*, who converted him to the Christian religion. He proposed to him to remain at his court, and offered him one of the principal places in his kingdom; but *Kiarlan* preferred returning to Iceland, where, at the instigation of a woman of condition, he was assassinated by some of his friends near *Swinedal* in the district of *Dale*. He died in 1003. It is said that before he fell under the repeated blows of his assassins, he defended himself for a long time with extraordinary valour. As the church of *Borg* was the nearest, he was carried there and buried. *Snorre Sturleson*, and other historians of Iceland, mention several particulars of the life of this *Kartan*!"

The district of *Sneefjelds-naes*, another subdivision of this quarter, received its name from its form bearing a considerable resemblance to that of a promontory. The little islands of this coast are not inhabited. It abounds in metals and fossils, particularly in that sort of stone formed by volcanic matter, which is common over all Iceland, in mineral waters, mountains, rocks, and caverns, that appear to have been the vents of volcanoes. But the remarkable object in this district is the mountain of *Werster Joekkel*, which, with a variety of smaller hills, contains the glacier of *Scheneafjeld*. This is reckoned the highest mountain in Iceland, on which account our travellers resolved to ascend to its summit, notwithstanding the efforts of the inhabitants to dissuade them, by relating many dreadful stories of the punishment inflicted by spirits and phantoms upon all who made this rash attempt. With great difficulty they accomplished their object, and a particular description is given of whatever remarkable appearances they met with; such as the fossils, the formation and appearance of the glacier, the height of the mountain, the degree of cold on the top, the caverns, and appearances in the atmosphere. The inhabitants of this district tell a variety of fabulous stories, connected with several objects that are found in it, upon the authority of some of their annals, which abound in the marvellous. From the mountainous and rocky nature of this district, and the ravages of volcanic matter, the portion which is inhabited is comparatively small. That small portion however is fertile, and abounds in excellent pasturage.

The districts of *Dale Bordestrande-Isfjord* and *Strande Syffel*, form the remaining part of the western quarter. The description of these is particularly minute, and occupies a great part of the second, and the whole of the third volume. A variety of details is given respecting the nature of the country, its minerals, fossils, plants, animals, inhabitants, their manner of life, their fisheries and labours of every kind, their amusements, superstitious customs, and the antiquities and phenomena of the district. From the prodigious number of facts related respecting each of these subjects, we despair of conveying any thing like a full and just view of this part of the book to the reader

by any summary or extract. It is impossible for us, however, to omit mentioning the petrified ebony wood of Iceland, (*lignum succo minerali insalatum, condensatumque*, or, according to Wormius, *ebonum fossile Islandicum*) which has always attracted the attention of naturalists as a singular curiosity of its kind. This is a bed of petrified wood in the middle, between several beds of rocks above and below. Our travellers are of opinion that this must have been once a forest of ebony, and we agree in the justness of that opinion, as it appears impossible to account for this phenomenon upon any other supposition. Still a difficulty occurs; how came this wood to be petrified, but above all how came it to be covered with several compact beds of solid rocks, to the height of 60 or a 100 fathoms? This can only be accounted for upon the supposition, that the phenomenon was occasioned by some terrible convulsion of the earth produced by subterraneous fires. This opinion we think much more rational than that of *Wormius*, a celebrated naturalist, who, staggered by the difficulty of the supposition that wood could have been placed in such a situation, concluded that there in fact had never been a wood there, and that the whole was a mere *lusus naturæ*. This conclusion, drawn in direct contradiction to the most palpable appearances, for the leaves, branches, fibres, knobs, &c. &c. are, though in a petrified state, distinctly visible, as well as contrary to experience and analogy, we think much more difficult to be admitted, than the supposition already suggested. Besides, when it is considered what astonishing changes have been produced in many instances in Iceland by the awful convulsions of the earth occasioned by subterraneous fires, the opinion which we have referred to will not appear so extravagant; and this opinion is moreover corroborated by the evident traces of the action of volcano, which the rock itself exhibits through the whole of its extent. This petrified wood is often used by the inhabitants as a medicine, especially against spasms in the bowels, and sometimes also, as fuel. The face of the country in these districts is very unequal, but in some parts the pasturage is so good that the sheep can easily subsist upon it, even in winter.

The Northern quarter of Iceland comprehends the districts of *Hu-nevand*, *Hegrenæssvædle*, and *Thingöer*. This quarter in point of cultivation is the most important in Iceland, and the population is more numerous than that of any other quarter, except the southern. The face of the country is here beautifully diversified with gulphs, vallies, promontories, defiles, and mountains, which are volcanic. The inhabitants are sometimes in great danger from the pieces of rock that are loosened by the action of subterraneous fires from the mountains, and rush down into the plain, carrying every thing before them. Our travellers have given a detail of the divisions; qualities of the soil, and the natural curiosities of this quarter, though in rather a more cursory manner than in the last. The most remarkable of these curiosities is the mountain of *Hveravalle*, in the canton of *Skake-ford*, famous over all Iceland under the name of *the bellowing Hill*.—
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Having heard many particulars respecting this hill, especially concerning its singular property of sending forth a bellowing noise, which was heard at a great distance, and the accounts given by the inhabitants, who were afraid to approach it, not being satisfactory, they resolved to visit it, and their narrative is as follows.

“ On the 18th of September, as we passed in view of this hill, we discovered at a distance a thick smoke that proceeded from it, and rose to a great height in the air. When we came within the distance of a quarter of a league; we observed distinctly that the smoke was exhaled from three different places, and heard, as from afar, a noise resembling the roaring of a lion, but accompanied with a whistling, that sounded in a manner the most piercing to our ears. Our horses were scared, erected their ears, and it was with considerable difficulty we could make them advance. At last we were obliged to dismount, and leave them at some distance, and perform the rest of our journey on foot. The first object that arrested our attention was a white round little hill, from whence the smoke issued with impetuosity by three narrow winding apertures, which occasioned the whistling. These small openings were about two inches in diameter; the borders were of a red colour, mixed with white and green. We endeavoured to sound them, but were unable, on account of their sinuosity. The little stones which we threw into them were instantly forced out, and the flat stones with which we attempted to cover the mouths of the apertures were immediately driven away by the pressure of the smoke. While we stood near them, it was impossible for us to hear ourselves even when calling out as loudly as we could. In other respects *Hveravalle* is a large valley full of herbage, and might be inhabited were it not for its height and its position. On the north of the glacier of *Bald Jokul*, we saw several swans swimming near the bellowing hill, and in a rivulet that flows at no great distance we observed some trout. The ground here is never frozen in winter, on account of the subterraneous fires, the heat of which we very sensibly felt. Near the hill are three large hot-springs, where we perceived a great many petrifications.”

This quarter, notwithstanding its northern situation, is very fertile in pasturage, and produces plants in abundance. The petrified ebony wood is also found here in considerable quantities. In the district of *Hunevande*, in this division, the art of printing introduced into Iceland, in 1543, by a Swedish priest, called *John Matthieson*, was first exercised. A human skeleton, dug up in 1748, in the presbytery of *Rargenil*, was shewn to our travellers. The bones were large and strong, and seemed to have belonged to a person of more than ordinary size. This skeleton, from some particulars in the annals of Iceland, appeared to be above 800 years old.

A terrible and destructive meteor was seen in the year 1730, which often fell suddenly upon the people and instantly killed those who came within the sphere of its influence. The inhabitants called it the *Spirit of Satan*, and the clergyman of the district ordered public prayers to be offered up; and Divine Service to be celebrated, with a view to avert this dreadful visitation. Since the year 1735 it has never appeared, which the inhabitants ascribe to the influence of their devotions,

The Eastern quarter of Iceland is divided into the districts of *Mule* and *Skaftefeld*. Its extent, including the mountains and sandy deserts, is very considerable, but the proportion which is cultivated and inhabited is exceedingly small. This quarter is the most mountainous of all the divisions of Iceland, especially the district of *Skaftefeld*, which, excepting a few spots on the east and west of it, presents little else, than volcanoes and plains of sand, pumice-stone, and cinders. The soil of the district of *Mule* is less barren, as the glaciers are not so numerous, and consequently the rivers that flow from them do not occasion those terrible devastations that are often produced in the preceding district. Most of the mountains vomit flames and water at the same time. In this respect the mountains of *Katlegjesa* stands conspicuous. An account of its eruption in the year 1755, which seemed to the inhabitants to threaten the destruction of the whole island, is given by our travellers: "This eruption was announced and accompanied by frequent and oft-repeated shocks of an earthquake, which continued for several days. The mountain emitted pillars of flame and water alternately, while the earth shook in a dreadful manner, and loud and deep claps of subterraneous thunder succeeded each other without intermission. Torrents of water rushed with the most dreadful violence from the mountain, carrying along with them little mountains of ice, in which enormous rocks were fixed of the size of ordinary houses." The nature and properties of this water, and of the stones thrown from the crater of the volcano, are here described, together with several other particulars, which our limits preclude us from noticing. The prodigious quantity of fire emitted from the volcano, gave the heavens the appearance of being in flames, and the inhabitants, in stupid consternation, believed the moment of universal destruction was come. The effects of this eruption are then stated, one of the chief of which was the complete devastation of all the places in the neighbourhood by means of the torrents, and the showers of sand and ashes that fell for a great way round. In this part of the book, a great many interesting details are to be found relative to the nature, origin, and formation of glaciers in general, with several facts connected with the glaciers of this quarter in particular. The fourth volume concludes with a description of the minerals, fossils, plants, and animals of this division.

The fifth and last volume is employed in describing those parts of the southern quarter, which were last visited by our travellers. The objects which occupied their attention in these districts were in general the same as those described in treating of the other quarters. The district of *Rangarvalle* is particularly remarkable, on account of its terrible volcano. The well-informed reader will immediately perceive that we allude to Mount *Hekla*, so famous both among the natives, and all the civilized nations of the world. The height and size of this mountain, however, are trifling, compared with many others in different parts of the island; but the dreadful grandeur of its eruptions, the terrible and extended devastation which it has spread around

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it, have conferred upon it a terrific superiority. The environs of Mount *Hekla* present a dismal spectacle of wide-spread desolation. The neighbouring country, once the finest in Iceland, is partly inundated with rivers of melted stone, partly buried under the volcanic matter, and covered with pumice-stone, cinders, and sand. Neither plant nor herb is to be seen for two leagues round the mountain, as the soil consists of scoriated earth, with red and black pumice-stone reduced to ashes. Our travellers observe, that they found great difficulty in ascending, as the rocks, from the action of the fire, were in general ready to crumble in pieces under their feet. From this circumstance an idea may be conceived of the intensity of the heat, which has in a manner consumed the whole mountain, so that, if the volcano burns with great fury for any long time, the whole of Mount *Hekla* will become a heap of cinders. From the fact that *Hekla* in Iceland, and *Etna* in Sicily, generally burn at the same time, it has been presumed by some learned men, that there is a secret communication between them. It is more probable, however, that there are communications between Mount *Hekla* and the other volcanoes and glaciers of Iceland, and that all of them are connected with the sea, which accounts for the prodigious quantity of water that is generally thrown up along with the fire. The intervals between the eruptions of Mount *Hekla* are very unequal, being two, five, or ten years, and sometimes even sixty. Upwards of seventy years have elapsed since the last eruption, on which account the inhabitants of that part of the island live in constant terror, lest the next eruption should, from the length of the intervening space, be more terrible than any of the preceding. The circumference of this mountain is from three to four leagues, and its height above the level of the sand, at the bottom of the rampart of lava, about three thousand feet. Its elevation above the level of the sea has not yet been distinctly ascertained. It is not surprising that the horrific nature of this place should have given occasion to many superstitious notions concerning it among the vulgar. The generality of the people are of opinion that the mountain is guarded by birds with iron bills, and that these frightful places are the abodes of damned spirits.

With regard to the character of the people of Iceland, it varies a good deal according to their situation. In general, however, they are simple, virtuous, and faithful, though not without many exceptions, especially among the inhabitants of the sea coast, whose manners are in several places extremely corrupted. Their constitutions are in general robust and healthy, and their bodies well formed, and of the middle size, excepting, however, those whose common occupation is fishing, among whom the nature of their employment serves to produce disease and decrepitude. The general occupation of the inhabitants of Iceland is fishing or rearing of cattle, and their food, therefore, principally consists in fish, flesh, and milk, prepared in a variety of ways. Their commerce of exportation, as may be easily concluded, consists chiefly of fish, cattle, and cheese, with occasionally wood

wood and metals. Their principal domestic animals are horses, cows, and sheep. The inhabitants of Iceland are fond of play, and are well versed in several difficult games, especially that of chess, which they manage with uncommon skill. Their principal amusement during the winter is reading the history of Iceland, the various changes the country has undergone since it was first peopled from Norway, and the actions and lives of their most celebrated men. They are remarkably superstitious, and firm believers in the power of magic, which has, however, of late fallen into disrepute among them. This, as well as the hypochondriacism to which they are extremely subject, may be considered as the effect of the gloomy nature of the country.

Without entering any farther into the subject of these volumes, which contain a prodigious multitude of facts, related in a detailed and scattered form, and of which, therefore, it is difficult to give even a general view; we may observe, upon the whole, that in this work the investigation of Iceland is so complete, and the details are so minute and various, that little more remains to be done by travellers, or to be desired by readers, of whatever description they may be. As objects of the same nature must frequently be found in different places, it will be evident from the plan of the work, that to the foreign reader the sameness and minuteness of many parts of the book must be tedious and tiresome. But we must judge of the work by the manner in which the compilers executed the object which they had in view. This was to give as complete a view as possible of every object in Iceland, that could be of importance for the Danish government to know. To execute this plan, therefore, required the most minute and particular detail, both of different objects, and of the different local situations occupied by each. Judging of the book upon this principle, then, it certainly deserves very high praise, as it contains a fund of amusement and instruction, not to be met with in any other publication on the same subject. The style is simple and perspicuous, but neither mean nor inelegant; and, as a collection of interesting facts, relative to the natural history of Iceland, the work may, upon the whole, be said to stand unrivalled.

D'Ivernois's Five Promises, &c.

(Concluded from Vol. xvi. P. 473.)

IN our last appendix we gave a brief sketch of the "introduction" to this interesting publication, the body of which we shall now proceed to analyse. Previous to his specification of the five promises which the Corsican usurper has broken, the author enters into some preliminary observations on the actual state of the French republic, in which he shews that all the merit ascribed, by the Consular parasites, to the change which has taken place since the usurpation of the supreme power by Buonaparté, is imputable only to the deviation
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from republican manners and laws, in order to approximate to ancient monarchical customs and establishments.

"If order and a regular police again begin to prevail in most of the provinces; if factions are in chains and fetters; if vagabonds and crimes visibly diminish throughout France, it is because Bonaparte (Buonaparté) has already rescued them from the evils of a divided and attenuated power, by restoring at the head of each of them an *intendant*, who, under the name of *prefect*, brings all things back to royalty, and receives, in the name of the supreme head of the state, the submission and homage due to his archetype. The more these new governors have assumed, like their master, the imperious tone of command, the more implicit has been the obedience of the governed, and the greater has been the extent, the promptitude, and the energy of their power.

Sir Francis traces this approximation to the constitution of the old monarchy of France, through various other branches of the administration; so that the merit ascribed to the usurper, it seems, is founded solely on his *perjury*, for having *sworn*, and that repeatedly, to preserve the *republic* one and indivisible, and its basis *liberty* and *equality*, every departure from the spirit and forms of republicanism, every violation of liberty and equality, is a breach of his oath, an act of deliberate perjury. But perjury is a peccadillo, in a man who has such monstrous crimes to answer for, as Buonaparté has. The author admits, that the restrictions which he has imposed on the press were, in many respects, necessary, for he contends, that the same degree of freedom, in that respect, which Britons enjoy, would be fatal to the French government, whether monarchical or republican.

"I mean not, however, to assert, that the ministers of the Consul do not extend too far the inquisitorial *surveillance* they have arrogated over the press. The regulation, which charges his prefects with the *examination and approbation of the pastoral letters and other papers issued by the bishops or their vicars*, appears to me as great and as unnecessary an outrage on the rights of the church and of religion, as the edict of the King of Etruria, giving his bishops the power of *examining* all books imported or printed in his dominions, on *any subject whatever*, is to philosophy and science. Of this edict the First Consul's official paper made a subject of reproach to that monarch, complaining, that *this step was a satire upon France*. It will now be easy for Tuscany to retort the charge, by saying, that this new regulation of the Consul is a *satire upon that edict*. But it is difficult to determine, which of the two is the severest satire on the *age of Bonaparte*. Far be it from me, however, to palliate these extravagances, while justifying the French government for having placed all the journalists under the eye and rod of the police. Still less would I deny, that the latter abuse their power to a most striking degree. But, in so delicate a jurisdiction, it would be almost as impracticable for them to adhere to a just medium, as it is for the writers they are employed to restrain. The chief point is, to weigh the individual abuses of the right of censure against the extensive abuses it prevents, and to determine which is, in the present state of affairs, the least crying evil."

We agree with Sir Francis, that experience has shewn the danger of

of intrusting Frenchmen with the same portion of liberty which Britons enjoy; and, whatever our *philanthropists* may say, however our *Whigs* may snarl, we contend that it is necessary, as well for their own happiness, as for the tranquillity of their neighbours, that they should be ruled with a rod of iron. We do not, therefore, condemn Buonaparté, merely because he *so* rules them, but because, in so ruling them, he is guilty of perjury, and of treason, against that *sovereignty of the people* which he has again and again recognized, and because he has the detestable hypocrisy to insult mankind, by having *liberty and equality* incessantly in his mouth, and by still placing them at the head of his military laws, his despotic mandates, and his tyrannical decrees.

"But let not Bonaparte deceive himself. It is only by rendering the yoke of censure to which he has subjected them extremely light, that he can hope it will be endured. He will be greatly mistaken, if he estimates the future docility of the French by their present temporary lassitude, or if he suffers himself to be intoxicated by the innumerable addresses that supplicate him to consult his *power* alone. Perhaps he will not be able to retain that power, unless he conceal the hand that wields it with more care than he has hitherto employed, disguise his authority without relaxing from its energy, and incessantly guide himself by the maxim enforced by Galba to Piso, which is so peculiarly applicable to the nation that have placed their destiny in his hands: '*Imperaturus es hominibus, qui nec totam servitutem pati possunt, nec totam libertatem.*'"

Sir Francis next alludes to Buonaparté's conduct to the blacks, which, however, he afterwards discusses more at large.

"Some men upbraid him with having promised them liberty; others, with having retracted that promise. It is too true, that immediately after his return from Saint Cloud, and before his revolutionary enthusiasm had subsided, he wrote to them with his own hand, *Brave Blacks, REMEMBER that the French nation RECOGNIZES your LIBERTY and the EQUALITY of your rights.* It is no less true, however, that two years after, Bonaparte himself did not *remember* it. For not content with pardoning the isles of France and Reunion, which, in spite of his lessons, had persisted in *not recognizing the equality* of their negroes, he even called this disobedience an *act of fidelity*, for which he rewarded them, by declaring they had no longer any cause to fear, that the mother country would *enact the slavery of the whites by giving liberty to the blacks.*—*Martinico has preserved slavery*, he added, *and slavery shall be there preserved.* This was the grossest outrage that had been uttered against the declaration of the rights of man. But as not one of the legislators he was addressing appeared to take the least exception, it is evident they at length perceived, that the rights of property, and the imperious necessity of local circumstance, are still more imprescriptible than what were but the other day characterised as *eternal principles*. No doubt many of them murmur in secret at this proceeding of the Consul; but would he have acted more wisely, had he declared, like one of his predecessors, *Perish our colonies, if but the (grand) principles remain!* In fact, his first error was the letter he wrote to the negroes; yet, when he thus sacrificed his pride to the interests of the colonies, this inconsistency but gave him a new claim to the gratitude of France; nor did it perhaps require less courage, than he displayed in his most hard-fought battles. But unfortunately the error we are speaking

ing of is neither the last nor the greatest he has to reproach himself with toward St. Domingo, as we shall soon have occasion to perceive."

After these previous remarks, our author proceeds to specify "the five grand promises," which are the principal objects of his discussion, viz.

"To found his government on the *sacred rights of property*, and put an end to all measures of confiscation;—to *respect*, and *cause to be respected* at home, the constitution of the year VIII;—to *conquer peace* abroad, without ever *abusing his victories in order to rise in his pretensions*, or *aggrandize France* beyond the limits assigned her by nature;—to *establish the peace* of the republic, and the happiness of Europe, on the *faith of treaties*, without interfering in the domestic affairs of other nations;—and, lastly, to *restore the public credit* by an inviolable fidelity to all the engagements of the state.—I shall take a view of each in succession."

Our author considers his *observance* of these respective promises in the order in which he has arranged them. The first, "respect for property," is certainly not the least important. Sir Francis shews how this promise has been observed, in respect of the emigrants, whose names have been erased from the fatal list of proscription. It had hitherto been a maxim even with all the republican rulers themselves, that every such person resumed, by the act of erasure, "as of full right, the possession of all his unfold sequestered property." But it was reserved for Buonaparté to exceed the tyranny of Robespierre himself, by depriving those emigrants, his mercy to whom has been so loudly vaunted by his parasites, of the only part of their property, almost, that remained unfold, the *forests*. What no preceding tyrant had dared to do, he has done, by decreeing, "that, *under no pretext whatever, should the sequestrations be taken off!*" Our author then quotes some other Consular mandates equally tyrannical, in respect of the emigrants, and remarks:

"Thus, this pretended *definitive erasure*, so ardently desired, and by some so dearly purchased, does not amount even to a political white-washing. On the one hand, the sequestration of their unfold forests is continued, as if they were still charged with having unlawfully emigrated; on the other, a profound silence is observed relative to the promised *indemnities*, by which is evidently meant, that this promise is retracted. Lastly, their persons are placed *en surveillance*, that is to say, under the pains and penalties of the accusation, from which they have been exonerated. Incredible as it may appear, many prebends, and almost all the new archbishops and bishops, *definitively* erased previous to the act of amnesty, are subjected to this *surveillance*, of which the consequence is no less than a chance of being legally banished from their dioceses, and even, *should circumstances require*, deported in mass to Cayenne, provided the council of state have *heard* the order for their deportation *read*. I doubt much, if the Pope, when he signed the concordat, understood it in this sense; and perhaps he alluded to this explanatory article, when he complained to his cardinals, that *other articles, of which he knew nothing*, were at the same time published in France. But, with regard to the French who had been definitively erased during the eighteen preceding

ceding months, it will be admitted, that the Consul's minister did not deceive them, when, at the very time he invited them to come and prove their innocence, he apprised them, that the hopes with which they flattered themselves would, to them, prove a *deceitful illusion*.

"These are the principal points of this act of amnesty, intended, if we may believe the preamble, *to substitute indulgence for severity, and to dispose every heart to an oblivion of the past.*"

Such are the tender mercies of an usurping tyrant! But this is not the only instance in which Buonaparté has left his predecessors far behind in the race of tyranny.

"To form an accurate idea of the new species of expropriation of which I am now to speak, we must go back to the famous decree of the year III, which, under the name of right of *pre-succession*, took from every father or ascendant of an emigrant, *and in the lifetime* of the former, that portion of the inheritance, which, *after his death*, would eventually have descended to the emigrant, had the latter not quitted France.

"Observe, that this decree, unprecedented in the annals of history, and the first conception of which entirely belongs to the French republic, took no account, whether the father thus despoiled of his property was a republican or a royalist; nor whether he was likely to have other children, subsequent to the partition, who would then have an equal right to share his patrimony. Hence this law was generally deemed so atrocious, that the Directory themselves only dared to put it in force with considerable modifications. Whether through weakness, or fear of making enemies, or perhaps from a feeling of justice toward those Frenchmen, who, though fathers of emigrated royalists, were themselves true republicans, they scarcely enforced their right of pre-succession, except against a few marked families, and where the magnitude of the inheritance to be divided tempted them to brave the odium of an act, which punished the fathers for the pretended crimes of their children.

"The Consular government is the first that has proceeded, without exception, as without remorse, to these partitions of pre-succession; and its activity, in this respect, has been so successful, that this is the only branch of the revenue that has yielded, in the year VIII, more than its estimated produce. I am sorry I cannot ascertain the specific amount; but it was precisely to conceal this, that the public accounts only state, in one *grand total*, the sums received by the Régie de l'enregistrement, which was charged, among other objects, with the management of these partitions. We shall presently see, that, at the period when the amnesty was granted to the proscribed, there only remained to be shared with their families a few estates, either too small to be divided, or declared incapable of partition by the *exacts* appointed to survey them. Under these circumstances, the minister of finance seems to have been convinced, not only that this impure stream was nearly exhausted, but that to pursue it any longer would be to sacrifice, without advantage, the duties of enregistrement*, which the treasury would have received on many estates, the sale of which was suspended for no other reason, than because those, who would otherwise be tempted to purchase,

* "A percentage on all transfers of property, whether by descent or sale. T."

were fearful of being sooner or later involved in the intricacies and snares of pre-succession; for in April 1802, that minister proposed, if not to relinquish all further partitions, at least to mitigate their injustice, by promising compensations to the families who should have other children after the partition. Never, indeed, was proposal more just; for there already exists a pretty numerous class of little *republicoles*, as they are called, born upon the soil of the republic, who, though sprang from parents that have never left it, are notwithstanding half disinherited, by her laws, for the crime of emigration: *Queis prius injuria quam vita certa esset.*

"The privy council, however, to whom Bonaparte referred this proposal, decided as follows: 'The projet of an *arrêté*, proposed by the minister, is contrary to the law of the 9th of Floreal, in the year III. The partition of pre-succession, established by that law, is in fact a final compromise between the ascendant and the republic; consequently, whatever events may have taken place subsequent to the completion of the partition, whether those who were accused of emigration have obtained their definitive erasure or not, *the whole is consummated for ever*; and, let what will happen, neither party has any thing to demand of the other.'

"So far we have no cause for surprise; and those must have grossly deceived themselves, who could cherish a hope of inducing the treasury to relinquish a partition that was consummated. Still less ought we to be surprised, that the act of amnesty, which was passed a few days after, stipulated, that those who shall take the benefit of it, *shall not in any case, or under any pretext, attack the partitions of pre-succession.*

"Had the Consular government confined themselves to not giving up any portion of the prey that had already been sold, and its produce expended, we could only have lamented their poverty, and its calamitous effects. But we shall presently see, that they pursued the residue of this prey with unprecedented rapacity. Will it be believed, that, because the few landed estates on which they have some claim of pre-succession are not *susceptible of partition*, they have caused them to be declared *susceptible of sale*; so that, in lieu of taking, for instance, ten acres from an estate of fifty, they sell the whole estate! Such is the only modification Bonaparte has consented, in the year X, to apply to the law which Robespierre had procured in the year III. The following is the new decree, which no one, indeed, could have comprehended without these introductory explanations. It forms the tenth article of the new revenue laws, sanctioned in May 1802, for the improvement of the finances of the current year.

"The landed estates, of which the republic has possession *in right of partition*, and which shall be declared not to be susceptible of partition, shall be *sold in totality*, and with the same forms, and under the same conditions, as those estates, the whole of which belong to it without participation of individuals; and the co-proprietors shall receive, at the periods appointed, their portion of the purchase-money."

"The conditions alluded to are, first, to find buyers, who will give *ten years purchase*, engaging to pay for them by five instalments within the space of four years; secondly, that the purchasers shall themselves pay to the individual expropriated his share of the purchase-money. It was felt, it seems, that, if the money were paid into the national treasury, the expropriated would run a risk of never receiving a farthing; and, therefore, by special-favour, they are allowed to become the direct creditors of the purchases, to whom their estates are to be transferred.

"To

"To form an idea of the deplorable situation of this class of French citizens, we have only to imagine a father of five children, one of whom has emigrated, while the other four have been receiving honourable wounds in the service of the republic. If his estate be declared not susceptible of partition, it is sold *in totality*, and transferred to any one who chooses to offer a third of its ancient value, of which price the father and his four republican children will only receive, in the space of four years, their quota of about six-sevenths. I say, about *six-sevenths*, because the law of the year III had the generosity to reckon the father among the sharers, and even to grant him a somewhat larger portion than his children. Such are the late tales, and those which are now hurrying over, before the proscribed, but recalled, son, has time to return, and shew that he is not politically dead—that he is no longer even an emigrant—that he has obtained the benefit of the amnesty—that he is a citizen of France—that he is eligible, the very next day, even to the office of First Consul.

"This last financial operation of Bonaparte is perhaps the more worthy of a distinguished place in the history of his reign, because it is by no means uncommon to meet with very intelligent men, who allow him great credit for having put a stop to confiscations, and for having completely fulfilled that prophecy of one of his historians: *He confiscates not, and he recalls the proscribed*."

The whole of this discussion is extremely interesting, and every one who wishes to appreciate the disposition, the character, and the policy of this wily Corsican, would do well to attend to it. We concur with Sir Francis in thinking, that the only ray of truth, visible in any of the numerous adulatory addresses presented to the First Consul, and exceeded only by those of a similar nature, presented to his worthy predecessor, Robespierre, is to be seen in that of the Department de L'Aude, in which he is thanked for having "*terminated the revolution, by making the principles that commenced it TRIUMPH.*" These slaves of his knew their man much better than our English tourists, some of whom have not blushed to compliment him, for *destroying the revolutionary principles*. The author observes, that, in respect of his treatment of the emigrants, he has been obliged to enter into details that may appear tedious to some of his readers, but that the same length of discussion will not be necessary with the two last decrees of spoliation which he has to notice.

"These, it will be sufficient to transcribe, and place them beside the treaty, by which France had solemnly pledged herself to a contrary line of conduct, when, in December 1798, the king of Sardinia ceded to her, not the sovereignty of Piedmont, but merely the provisory, that is, the temporary exercise of his authority, and upon the following conditions:

"TREATY OF TURIN, dated the 10th of December 1798.

"CONSULAR ARRETES, dated the 29th of June and 16th of August 1802.

"Art. V. 'No change shall be

"The monastic orders and secular

made in any matter relating to the catholic religion, or to the security of individuals, and of *property*;

confraternities are *suppressed* throughout the six departments of the twenty-seventh military division. *All the property of every kind whatsoever, belonging to the suppressed establishments, are placed in the hands of the nation.*

" Item. The Piedmontese, who are desirous of removing and residing elsewhere, shall have *liberty to quit* the territory with their moveable effects duly ascertained, to *sell* and convert into money their *property* and the debts due to them; and to export the amount thereof."

" All the absentees, even those who fill diplomatic or administrative offices under the *ci-devant prince*, are permitted to return home, and a delay is granted them till the 1st of Vendémaire, in the year XI, (the 23d of October 1802).—Those who still persist in continuing emigrants, shall be definitively declared *banished*, and their *property* becomes A PART OF the public domains."

" Such is the *arrêté* which the minister Chaptal sent to Turin, decorated with the title of *Amnesty*."

" Many similar instances will be hereafter stated of the respect of Consular France for the *faith of treaties*. Hitherto my object has been to shew, whether it is true, that Bonaparte *does not confiscate*, and whether he has really *founded his government on the sacred rights of property*."

" Having thus given a sketch of his various violations of property, let us proceed to his infringements on the constitution of the year VIII."

Respecting these *infringements*, Sir F. truly observes, that, bad as the First Consular constitution undoubtedly was, still as Buonaparte had sworn to respect it himself, and to make all others respect it, those republicans who trusted to his oaths have a right to tax him with a breach of promise, and with perjury for every violation of it. Whenever he has chosen to be guilty of such violation, he has converted that body, which was formed expressly for its *preservation*, into the instrument of its *destruction*; or, in the Knight's words, he has transformed the *Senat Conservateur* into a *Senat Violateur*.

" It is but too true," he pursues, " that the first occasion on which that body made itself talked of, was when it erected itself into a revolutionary tribunal, to declare, in the name of the French nation, that, in order the better to preserve the constitution, it was proper to *suspend* it toward above a hundred individuals suspected of having conspired against the first magistrate. It is no less true, that, in order to be authorised in still more important and striking suspensions, when the senate refused to name him first magistrate for life, he gave himself no further trouble in recurring to similar *senatus-consulta*. Besides, unless it was his sword, and not the constitutional compact, that procured him the Consular purple, he himself blazoned his own forfeiture of it, by accepting the presidency of the Italian republic, in open contempt of Art. IV. which enacts, that *the title of French citizen is forfeited by accepting any functions or pensions offered by any foreign government*. But the grantees of the French Magna Charta are not so nice; and perhaps he only ap-

pears the greater in their eyes, for having thus thrown off the vulgar name of *citizen*. Melancholy reflection! The French nation have dragged to the scaffold their only monarch, who ever thought of assuming that title as an ornament; and it is on the head of a private individual, and that individual a *Corsican*! who considers it beneath him, that they have placed the crowns of Louis XVI. and of Henry IV.!"

The second instance of violation is still more glaring, and infinitely more tyrannical in its nature and effects.

"Another violation of the constitutional act, less striking, perhaps, but far more serious in its consequences, is the expedient to which this uncitizenized Consul resorted, again to practise, on the tribunate and on the legislative body, the *purification* employed, on the 18th of Fructidor, on the Council of Ancients, and on that of Five Hundred*. By thus adding to his prerogative of causing to be elected tribunes those who please him, that of displacing those who displease him, he has secured the means of rendering that assembly, in point of fact, what the legislative council is by its constitution, an assembly of mutes. From this measure the transition was easy to reducing the constitutional number of the tribunes from a hundred to fifty. I know not, indeed, why Bonaparte stopped *half-way*, or why he did not dismiss them all: but I much suspect, that in thus ridding himself of his

"* In Articles XXVIII. XXXI. and XXXVIII. of the constitution, it is stated, 'that the tribunate and legislative body are renewed by a fifth every year, and that the first removal shall take place in the course of the year X.'

"Although it cannot be denied, that the constitution is silent as to the manner in which the renewal of this fifth is to be made, every one understood, that it was to be conformable to the forms practised by the directory, which was renewed by a fifth every year, it being determined who should go out by lot.

"But the three articles above quoted were thus interpreted: 'The conservative senate declares, that it has adopted, as the most conformable to the nature of its functions, the mode of *elective* scrutiny for those of the present members of the legislative body, and of the tribunate, who are to continue their functions during the present year.

"That is to say, that although the senate were simply charged to *replace* the members who were to go out, they found it *more conformable to the nature of their functions*, to take advantage of the opportunity to *displace* those whom the Consul wished to expel, and to pick them in the same manner as on the 18th of Fructidor, in the year VI.

"Some of the most captious tribunes, or those who were thus threatened, having pretended that this mode of procedure would be a kind of expulsion, highly wounding to those who should become its objects, the official journal proved very clearly, that no one was expelled by electing four persons out of five.

"But the Parisians suffered themselves to be played upon on this occasion; and have surely now no right to laugh at the Swiss sentinel, of whom they tell the story of his suffering his orders to be evaded, namely, *to let no one enter*, by a wag, who chose to reply, *but I am not entering: I am going out.*"

opponents,

opponents, he has mistaken his true interest; for the opposition of the tribunes, though frequently unreasonable, and even absurd, was always so circumspect and so moderate, that the French nation must henceforward abandon all hopes of seeing their laws subjected to any deliberative assembly whatever, if the government were really founded in dismissing these orators as having exceeded the limits of public decency. Besides, the species of public liberty they pretended to, though they did not really exercise it; the emphasis with which they called themselves the *pontiffs of the law, the mouth-piece of the national representation*, were extremely well calculated to compensate their pretended constituents for the tyranny of the press, as also to make them believe, they have still, in fact, a national representation, and that it may, in case of need, serve as a counterpoise to the Consular power. Time alone will shew, whether that power will not be weakened by ridding itself of all censure."

These tribunes are now, to all intents and purposes, the *pontiffs of the Consul, the mouth-piece of the Consular tyranny*. And so our readers will think, when they are told that he has already extorted from them this important concession, that when subsidies are granted, he shall not be obliged to specify the objects to which they are to be applicable.

"With a few exceptions, he consents, indeed, that the *authority* for levying them should proceed from the legislators; but he has made them agree, on the other hand, that the appropriation of the sums raised, should henceforward be at his disposal, and that he shall be the sole arbiter of the expediency of applying more or less to the army, the navy, the civil government, or even to pensions. Ever since the beginning of their second session, Bonaparte has discovered the secret of arrogating all these details exclusively to his privy council; and, if we inquire, what were the objects with which he then amused the two great legislative authorities, we shall learn from their journals, that he very respectfully called forth their wisdom and their eloquence, to discuss the propriety of permitting the inhabitants of Chaulnes to purchase a second water-trough for their cattle, of authorising two citizens of Jugon to purchase a piece of commune land, valued at four shillings and twopence, of enabling the inhabitants of Clermont Ferrand to exchange a privy, provided the expences of removal were at their charge, &c. &c. Such were the dignified and important measures, which, till the dismissal of the refractory tribunes, were almost the only objects of debate in this most august legislature, and which are decorated, by way of excellence, with the pompous title of *Laws**."

But,

"* See in the *Moniteur*, No. 66, 73, and 178, of the year 1801, the various reports of these laws. It appears, that after having procured about a hundred of them to be sanctioned, all of like importance, the Consul perceived that the tribunes were apprehensive they should sink beneath the dignity of their office, by too frequently attending to such trifling objects. For, on the 20th of December 1801, he deputed to them the privy counsellor Regnaud, who endeavoured to remove their scruples by the following speech, the tender philanthropy of which had all the desired effect: 'On this subject, I think it my duty, legislators, to observe once for all, that it is

But, obedient and submissive as these tribunes are, still the First Consul does not stoop to apply to them on all occasions of legislation; but, by his own authority, and that of his brother-consuls, imposes and levies *new taxes*, and extends the war establishment of the army to times of peace!

"Let us now," says our author, "proceed to the *senatus-consultum*, which has recently *surrounded it with an impenetrable barrier*. I shall begin by stating some of its leading points, in order that, by comparing them with the constitutional act, we may be enabled to judge what is now understood in France by *organic laws*."

"CONSTITUTIONAL ACT, sanctioned in the year VIII.

"Art. XXXIX. 'The government is confided to three consuls, nominated for *ten years*, and indefinitely re-eligible. For this time the third consul is only nominated for *five years*.'

"Art. XXVI. 'The tribunate is composed of a *hundred members*.'

"Art. XV. XXVI. and XXVII. 'The conservative senate consists of *eighty members*, who are not removable, and for life, *of the age of forty years at the least*. The nomination to the place of senator belongs to the *senate*. A senator is for ever *ineligible* to any other public function.'

"Art. XLVI. 'If the government be informed that any conspira-

"ORGANIC SENATUS-CONSULTUM proclaimed in the year X.

"Art. XXXIX. 'The consuls are *for life*.'

"Art. LXXVII. 'From the year XII. the tribunate shall be reduced to *fifty members*.'

"Art. LXII. LXIII. and LXIV. 'The members of the Great Council of the Legion of Honour are members of the senate, *whatever may be their age*.—The First Consul may also *nominate* to the senate, without previous presentation by the electoral colleges of departments, such citizens as are distinguished by their services and their talents, on condition, however, that they be of the age required by the constitution, and that the number of senators shall in no case exceed a hundred and twenty.—The senators may be consuls, ministers, members of the Legion of Honour, inspectors of public instruction, and employed in extraordinary and temporary missions.'

"Art. XLV. 'The senate, by acts, entitled, *Senatus-consulta*, de-

an honourable example, to shew that the three branches of the legislature, who are habitually employed on objects of the greatest magnitude, do not disdain acts of legislation, the object of which is the obscure cottage of the poor, or the humble workshop of the artisan. There are occasions enough to attest the *greatness* of the French nation, and it is well to display one of the most valuable traits of their character, by multiplying those of universal justice and benevolence."

ty is forming against the state, they may issue warrants, called *mandats d'amener*, or *mandats d'arrêt*, against the persons supposed to be its authors or their accomplices. But, if within the space of *ten days* from their arrestation, they be not liberated, or put *en justice réglée*, (brought to trial,) the minister who signed the warrant is declared guilty of the CRIME of *arbitrary detention*."

termine the *time*, within which persons arrested, in virtue of Art. XLVI. of the constitution, are to be admitted to trial, when they have not obtained a trial within ten days from their arrestation."

"The last of these articles is unquestionably the most important, because, with a stroke of the pen, it *outlaws* the whole nation, and deprives them of every kind of individual liberty, robbing them of that personal security so essential to the free enjoyment of life, that liberty which leads to no abuse, and without which it is useless and even absurd to pretend to any political rights whatever, since the only object of the latter is the protection of the former.

"This article is in fact a permanent suspension of the French *habeas corpus act*, since the most positive prohibition in the latter, to detain any one during more than *ten days*, on a private writ, is thereby transformed into an express authority, for detaining him an *indefinite time*, and consequently during life. If he be unable to get a petition presented to the senate, that he may be put *en justice réglée*, and tried; or, if the senate choose to lay his petition aside, there will henceforth be neither ground for a charge of *arbitrary detention* on the part of the government and its ministers, nor any hope for the prisoner of recovering his liberty: and thus are *lettres de cachet* constitutionally revived. Such is the new organization announced by Bonaparte to the French, as securing the *stability* of their laws, and surrounding them with an *impenetrable barrier*. Yes, for the *barrier* of his state prisons will henceforward, most undoubtedly, be *impenetrable* to their judges. But who would have imagined, that he would wait for the commemoration of the 14th of July, to announce this new triumph to the conquerors of the Bastille, that he would receive from them the most solemn expressions of gratitude; and that the prefect of police of Paris, would take this occasion to tell him, that the *grand problem of the revolution is solved*; and the *vast boundaries of France will henceforward only contain men who are free, and worthy to be free!* The joy of the commissaries of police may, indeed, easily be conceived; but what confounds all ideas of consistency, is, that the modern parliaments of emancipated France, its judicial bodies stripped of their highest attribute, were the first to come and thank Bonaparte for these PROVIDENT institutions, which restore to the people the regular exercise of their right, and complete the blessings of the revolution, by consolidating them. Thus it was, that the supreme tribunal of appeal (de cassation) expressed themselves; yet, strange to say, one of these new institutions, which they deem so *provident*, gives the senate a right to annul their decisions."

After noticing various other breaches of his unconstitutional code, the author enters into an exposition of the means by which this upstart Corsican has been enabled to render the monkeys and tigers of France his dupes. As this exposition exhibits a brief summary of the

political conduct of the usurper, copious as our extracts have already been, we shall give it at length.

" But how, it will be said, could he manage thus to tear it page by page, and so quickly get rid of it, without any of those high-spirited republicans sounding the alarm? How? By constantly recommending to them, with a loud voice, to keep their eyes steadily fixed upon it, and to make it their palladium; by congratulating them, that *the republic is in every heart, where it has already attained the maturity of ages*; by incessantly repeating to them, that *without liberty, they would have no country; and without wisdom, no liberty*;—that all nations *envy them their destiny*!—that his measures are directed to the general happiness, which is *the only true glory, whereas every thing else is nothing*;—and that *the best of nations will be the happiest, as they are most worthy to be*.

" But other collateral circumstances have powerfully co-operated with him in making them lose sight of this inestimable treasure! The principal of these, perhaps, is their being wearied into apathy, their increasing disgust for liberty, and their equally increasing contempt for those, who, after having once been its enthusiasts, are still disposed to be its defenders. In vain would these last flatter themselves with making it a watch-word for their party; for, not to mention that almost all France is convinced that these men never had it in their hearts, but merely upon their tongues, the hero of the 18th of Brumaire has completely outwitted them, by fighting them with their own weapons. For none of them could be less restrained by the puerile obligation of making the language he might have held at one period, accord with that which it might appear advantageous to hold at another, when circumstances were changed; nor do I know any thing more full of truth or of candour, than the expressions of gratitude publicly addressed to him by one of his privy counsellors, for having been able to realize and put in practice that beautiful theory, so well expressed by an illustrious victim of liberty: *The art of governing, is but the art of making ourselves MASTERS of the passions of men, and directing them toward the END proposed**. Never was panegyric more merited; for the persons who preceded Bonaparte on the revolutionary stage, were far from placing so much importance on, or pursuing with so much address and perseverance, the *making themselves masters of the leading passions, to direct them toward the end proposed*. Thus, for instance, when he wanted to rouse the national taste for crusades, he wrote to Paris, that *he had just sent Citizen Arnoud to Ithaca and Corcyra, to plant the tri-coloured flag on the ruins of the palace of Ulysses*; and it may be remembered, that the ex-bishop of Autun, to whom he addressed this dispatch, communicated it to the admiring Parisians, with congratulations, that *the heroic ages were effaced from the annals of fame, and that the fabulous ages had become their own history*. Shortly after, to draw them into a distant expedition, Bonaparte calls them *the Great Nation*; and immediately the great nation over-runs Egypt. Again, before he lands, this new St. Louis, knowing that the very name of Christian may, in his projected incursions into Asia, preclude him from running

* * The privy counsellor was Roederer. *The illustrious victim of liberty, whose manes he invoked, was Rabaud de Saint Etienne, who gave the finishing stroke to his beautiful theory of the art of governing mankind, by saying, that most women know more of it, than those who attempt to give laws to nations.*—See the *Moniteur*, of the 18th of May 1802, No. 241."

the career of Gengiskhan, has his new profession of faith ready, and immediately claims the merit of having destroyed in Europe the enemies of Islamism, and thrown down the cross.—Nations of Egypt, says he, on his arrival, I respect, more than the Mamelucs, God, his prophet, and the koran. He soon perceives, however, that the Egyptians are distrustful of his Islamism, and prefer to his, the yoke of their Mameluc legion of honour: but having already discovered, that superstition forms the basis and generic character of both the governors and the governed, instead of any longer professing his respect for Mahomet, he assumes the prophet himself.—Since the world is the world, it was written, that I should come from the extremity of the West, to fulfil the task that is imposed on me. I might call every one of you to an account for the most secret thoughts of his heart; for I knew all, even what you have not spoken to any one. But the day will come, when all the world will clearly see, that I am commanded by orders from above, and that all human efforts are unavailing against me.—It is well for you to know, that all I undertake must succeed. Too wise, however, to persist in his desperate enterprise, no sooner does he see the fatal crisis approaching, (these are the very expressions of Kleber, when complaining of a precipitate departure, which left him all the responsibility of that crisis,) than he secretly returns to Europe. But to prevent his companions in arms, whom he has left behind, from sinking under the discouragement with which he had just been seized himself, his first care is to write to them, that the day, when they shall return victorious to the sacred land, will be a day of joy and of GLORY for the whole nation! Soon after this, the English fleet takes them prisoners, and brings them back to him. No matter, he considers his prediction accomplished, and even reminds them of it, at the same time thanking them for having left in Egypt immortal remembrances, and congratulating them, that they return to the sacred land with the GLORY due to four years of labour and of bravery. As to General Menou, to console him for his defeat, he takes him aside, and acknowledges with him, that the fate of battles is uncertain. When word is brought him at St. Cloud, that the council of Five Hundred are renewing their oath to the constitution of the year III., and that this oath is restoring to them their lost courage, he presents himself in the midst of them, and exclaims, Remember that I always march accompanied by the god of war and the god of fortune! He speaks, the council of Five Hundred disperse, all the republicans believe him, and submit. The royalists, however, and the priests of La Vendée, still resist; but, in order to embroil them with England, the very man, who, in Turkey, had made a merit of having destroyed the cross and the Pope, does not hesitate to denounce the English as wicked heretics. Again, at the opening of the campaign of 1800, wishing to induce the conscripts to resort in mass to Dijon, and assemble beneath his banners, he accomplishes his purpose by assuring them, that the effort he asks of them will be unnecessary, if they appear but ready to make it. Is it important to him to bring back the captain-general Toussaint to the bosom of the republic, or is he apprehensive lest his remorse for what the planters call the usurpation of that negro, should drive him to acts of desperation? The man of the 18th of Brumaire, thinks himself better qualified than any one to apply the sponge of absolution. He writes to him, that it is by his talents, and by the force of circumstances, that he is the first man of his colour, who has arrived at so high a degree of power in Saint Domingo, and holds there the first command. But he does not stop here; for, knowing that Toussaint has the name of the Deity constantly in his mouth, he thanks him above all, for having again brought into honour religion, and the worship of that God, from whom every thing emanates. Knowing also, that this Afri-

can is bound, by all that is most dear to man, to prevent the negroes from being again brought under the yoke of slavery, from which France herself had emancipated them, he writes to him, *You desire their liberty; you know, that, in all countries where we have been, we have given it to nations that possessed it not. Whatever be the origin and the colour of the inhabitants of Saint Domingo, they are all Frenchmen, all FREE before God and before the republic.* Observe, however, that the very same week in which he signed this dispatch, to pacify the blacks of Saint Domingo, he endeavoured to quiet the alarms of the whites of Martinico, and of the isles of France and Reunion, by declaring to them, that they no longer had cause to fear, that the mother country would establish the slavery of the whites, by giving liberty to the blacks. Observe also, that he was at this very time silently preparing the *project* of a law, which, the better to enable those principles to triumph which began the revolution, has re-established the slave-trade; that is to say, the buying and selling those wretched Africans, who are *all FREE before God and before the republic.* At home, does he wish again to attach the royalists to his car? He has discovered their predominant passion also, and contents himself with saying, *France has acquired more consideration abroad, than the monarchy ever enjoyed.* Or, is it needful to dissipate the alarms of certain republicans, who still adhere to the constitution and the *grand principles*? He stops their mouth by fervently invoking, like them, the sacred name of the *people*, and adds these very significant words, *the sovereign of us all.*

"Can we then be astonished, that the Parisians, who are so ingenious in seizing an illusion, should receive with bursts of applause, when spoken in his presence, the following line, descriptive of the Earl of Warwick:

"Il fit des souverains et n'a point voulu l'être*."

"Can we be astonished at the addresses, in which his subjects conjure him to live long, that he may be the protector of the children's rights, as he is of the fathers'? Can we, above all, be astonished at the universal enthusiasm of his co-sovereigns, when he condescended to submit to their free suffrages the propriety of naming him Consul for life? 'To command a vast empire is a trifle, say the department of Doubs, thousands have enjoyed that honour; but to be chief of the government of a free state, to render it triumphant abroad, happy at home, and, when success and general acclamations might have excited the intoxication of power, not to forget, that the people alone are SOVEREIGN: this belongs only to a hero, and is an example you have first given to the world†."

* "Sov'reigns he made, but would not sov'reign be."

† The compliments here cited are paragons of modesty, in comparison with those which he daily receives, and of which his official paper is the general depository. What is most remarkable in this inundation of panegyrics, is, that the First Consul has only been thus overwhelmed with them since the orator of the National Institute, who took the lead, concluded his eulogium with the following passage, by way of a hint to those who might choose to follow his example: 'Perhaps, in this discourse, a shade of applause may offend your soul, indulgent to all the rest, but on this point alone too severe; for Heaven permits not, that any man, no, not even you, should possess every species of courage: it has denied you that of enduring the slightest, the most merited, eulogium.'

Here

Here follow extracts from various addresses presented to the First Consul, each exceeding the other in disgusting adulation; our limits not allowing us to extract these, and having in our possession a volume of similar addresses presented to his worthy predecessor Robespierre, we shall probably take an opportunity of laying before our readers specimens of both, in order to shew the character of the French people in its true light, and to undeceive those who incline to infer from the language of these addresses the popularity of Buonaparté.

The next chapter contains the *third promise*, "conquest of peace and moderation to the vanquished." The first part of which promise Buonaparté has as certainly performed as he has broken the last. Sir F. here enters into a brief, but interesting, detail, of his conduct to the blacks of Saint Domingo; but, as we have lately had occasion, more than once, to enter pretty much at large upon this topic, we shall not consider it here. In his consideration of the *fourth promise*, our author takes a comprehensive view of the base and dishonest policy of the Consul in respect of Switzerland; but here again we are prevented from following him, for the reason just alleged. We cannot, however, forbear to quote one observation of the Knight's, in respect of French policy, which is most strikingly just. Buonaparté concluded one of his hypocritical speeches on the affairs of Switzerland with the following observation: "The French government still hopes, that the voice of wisdom and of moderation will be heard, and that the neighbouring powers to Helvetia (the powers in the neighbourhood of Helvetia) will not be forced to interfere to suppress troubles, the continuance of which would menace their own tranquillity." On this Sir Francis thus observes:

"Were I to quote to the First Consul a certain dispatch of the Count de Vergennes, of which these two last lines are a literal transcript, he might perhaps make a merit of thus returning into the track of monarchy. Nor, indeed, without some reason; for whatever may be said, the spirit of the French government has not changed. Monarchical, republican, or consular power, will never have any value in their estimation, except in as far as they can freely display it abroad, interfere in the domestic affairs of other nations, and dictate orders under the name of advice.

"There is, however, a great difference between the meddling spirit shewn by the ministers of the French monarchy, toward its decline, and that which actuates the consuls of the republic in its dawn. In the first place, the latter use much less reserve; effecting by open force, what the former first endeavoured to accomplish by persuasion. And, further, although the Count de Vergennes had a passion for going out of his sphere, to preach alternately pure royalism in Sweden, republicanism in America, democracy in Holland, and aristocracy in Geneva, it cannot be said, this deplorable spirit of intrigue took its rise in views of pillage, of conquest, or of incorporation. Still less can we reproach that minister with attempting to deceive, by equivocal counsels, the countries to which he offered his own advice, or the protection of his master. Each nation, whom monarchical France then tormented with her influence, saw, very clearly, what they had to do to please her, and be on good terms with her."

The consideration of the Consul's *fifth promise*, "to restore public credit, by an inviolable fidelity to the engagements of the state," the author has reserved for a separate work, in which he proposes to shew, "that the revolution has reduced the French to a far more impoverished state, than I described at the time when I was accused of exaggerating it; and that its progress can be compared to nothing better than that of their military power. It will be seen, that the deficit with which they now have to struggle is, and will be, at least twice as great as the deficit of fifty-six millions, which contributed so much to the fall of the monarchy. In short, it will be seen, that the enormous expences necessary for the support of the republican government, and the utter inability of the people to supply its wants, reduce the present leader to the threefold dilemma, either to drag on from one bankruptcy to another; to suffer every thing to go to decay throughout the interior of France; or to renew the war, which had hitherto alone supplied, by external plunder, the deficiency of the internal revenue."

This was written in 1802; and soon after the Consul made his choice, and chose *war* as the least evil of the three, as the best suited to his own genius, and as the most conducive to the ultimate success of his own designs. In his appendix, the author pursues the history of the last revolution of Switzerland, and the perfidious conduct of the First Consul from his manifesto in September, 1802, to his act of mediation on the 19th of February, 1803. This historical sketch is very ably drawn, is highly interesting, and is replete with curious facts, but we have already so far transgressed our usual limits, that we cannot possibly afford room for any farther extracts, we must therefore content ourselves with referring our readers to the work itself, which cannot fail, we assure them, to afford them much useful and important information.

Vue de la Colonie Espagnole du Mississippi, &c.; i. e. View of the Spanish Colony of the Mississippi, or the Provinces of Louisiana and West Florida, in the year 1802. By an Observer, resident in the place. B—— Davallon, Editor. 8vo. Pp. 326. Paris, 1803.

THE Editor, in the Preface, prides himself on the favourable moment of the publication of the work, when the Colony of Louisiana, first established by France, and afterwards abandoned by her to Spain, is at length *finally* restored by that power from which it was violently detached, and will, consequently, very soon become French. The final arrangement, however, saw its own conclusion in the same year in which this Preface made its appearance, and ceded, or rather sold, to the revolted colonies of Britain, is now more likely to assume the English than the French character.

The principal features of this work are the limits, extent, and natural history of the Colony; an account of the cultivation of the sugar cane, cotton, indigo, tobacco, &c. which gives nothing more than
what

what may be found in every book that treats of the produce of the tropical colonies of America; and the manners of the different inhabitants, which is by far the most interesting part of the book, and whom the author thus divides,

"There exist," he says, "in this country four species of men, or rather four varieties of the human species, composed of whites, of mulattoes, of negroes, and of the indigenous inhabitants of the country; the three first, subject to the Spanish government, and forming the body of the colonists; the last, independent of the government, and only acknowledging their own chiefs."

These last the author considers first, subdivides them into a number of separate tribes, gives us their barbarous names, such as Chis, Osayes, Arkanas, and others, to the number of thirteen, and a description of the manner of savage life, which differs nothing from other descriptions of the original inhabitants of the Western world.

The greatest part of the white inhabitants of the colony, the author tells us, are composed of the Creoles, or natives of the place. The rest, a much smaller number, are composed of French, Spaniards, Germans, (Anglo-) Americans, and some other strangers.

The description of these Creoles is almost the only novelty in the work, for we see no difference between the Negroes and Mulattoes of Louisiana, and those of the West India Islands, and the European and Anglo-American keep the original character of their respective countries. From the account of the Creoles therefore we shall principally select our extracts.

"The Creoles live insulated in their plantations, having little connexion and little commerce with one another, even among those united by the ties of consanguinity, and only seeing one another by way of occasional frolic. This insulated life, which is neither ornamented nor softened by the pleasures of literature, nor the enjoyments attached to an agreeable country, by attractive and picturesque prospects and rural amusements, is in every respect tedious. Yet, notwithstanding this, the Creoles of Louisiana, (I speak of those who have never left the place) are insatuated to a degree not to be expressed with their melancholy and monotonous country, or at least pretend to be so, and attribute charms to it peculiar to itself. As a proof of this, and to give an idea of their insatuated partiality for every thing derived from themselves, and their exaggeration in this respect, I will cite the opinion of a Creole of the place, of mature years, but as foolishly fond of his country as a beggar of his bag. The expected arrival of the French had lately been spoken of in a company, and some person observed on the subject, that perhaps they would see also some handsome French women, [*étioyennes*], who bringing new fashions from the capital, and refinements in dress, may offer new models of this kind to the ladies of the country.— "Rather," interposed eagerly and seriously, an honest and enthusiastic Creole, "Rather say, that we shall see our ladies serve for models to them in the art of adorning themselves, as well as in every thing else." So then, according to our good man, the savage banks of the Mississippi, are going to eclipse the smiling borders of the Seine, and the elegant beauty of Paris, will have no better

better step to take than to conform herself to the taste and the manners of the uncouth female of Louisiana."

What the mode of dress of the ladies of Louisiana may be we do not know, of that of the ladies of Paris we *do* know something, enough indeed to convince us that by an exchange in point of morals and of decency at least the former would be losers. But as it is not to decency and morality, but to beauty and elegance the author alludes, we can venture to say, whatever may be the case in this respect at present, there has been a time in the days of paint, of patches, and of powder, of long ruffles, and of wide hoops, when not a prejudiced native of Louisiana, but a Greek artist, would have preferred the simple attire of the village maid to all the splendid decorations of the beauties either of Versailles or St. James's. Our author has compared the prejudices of the Louisianians for their country to that of the stupid Laponian and brutal Hottentot, but he has overlooked those of another country with which he is much better acquainted, and of which he has given, besides this before us, many specimens in this volume.

The following contrast of the character of the American savage and the African, is certainly worthy of the serious attention of the observer of human nature, and we cite it with pleasure.

"Relative to the opposite character of these two species of men in this respect (their fitness for servitude) it is a spectacle philosophic and instructive, which is before our eyes in this colony, and from which we draw the following deduction. If nature had imparted the same instinct to the negroes which she has impressed on the (American) savages, it is certain that instead of subjecting themselves mechanically and voluntarily to continued labour of cultivation, to the discipline of a task master, and to the severe punishments which are inflicted for any infraction of that discipline, they would abandon at once, and spontaneously, those habitations, where they labour without cessation, and without advantage to themselves, and to which they are not fettered, to gain the neighbouring woods, penetrate into the interior of the country, and live there independently like the native savages, which they would be the more induced to, from their natural indolence, which would at once applaud such a resolution, and encourage them to persevere in it."

Though we by no means approve of the personification of nature, except in poetry, or the imputing instinct to any species of the human race, the inhabitants of different countries do seem to have peculiar character, not always to be deduced from climate, education, and government, and it is certainly a striking circumstance, that in all the intercourse between the English and the American Indians, when one must suppose some children must be educated from their earliest infancy among our colonists, a native American has never been seen in rank of our army, or in the service of an officer.

In this work we find many proofs of the corruption of the French language, for we met with several words which, like those of the surgeon

geon in Joseph Andrews, we could not find in any dictionary, it is true we were not much puzzled with the word *boxerie* for pugilism, but perhaps it may not be very intelligible to the critics of Spain or of Italy, or though we clearly understand what the author means by *filles nubiles*, we are not quite so clear as to the meaning of *filles archinubiles*.

Histoire de la decadence de la Monarchie Française, &c.; i. e. *History of the decline of the French Monarchy, and the progress of the Royal Authority at Copenhagen, Madrid, Vienna, Stockholm, Berlin, Petersburgh, and London, from the era when Lewis XIV. was surnamed the Great, to the Death of Lewis XVI.* By J. L. Soulavie, senior. 3 Vols. 8vo. Pp. 1028. Plates. Paris. 1803.

THIS interesting work, which professes not only to detail the decline and fall of one of the most powerful monarchies recorded in history, but to embrace, at the same time, the various interests of all the other powers of Europe, is divided into seven periods. The *first* comprehends the decline of the monarchy from the time when Lewis XIV. assumed the appellation of *the Great*, to his death. The *second* comprehends the regency of Philip of Orleans. The *third* the ministry of the Cardinal de Fleury. The *fourth* the influence of Madame de Pompadour, and the ministry of the Duc de Choiseul. The *fifth* the ministry of the Duc de D'Aiguillon. The *sixth* the reign of Lewis XVI. surnamed the Beneficent: and the *seventh* and last the fall of the monarchy, and the execution of the monarch. The work is farther subdivided into 115 chapters, numbered from the beginning to the end, without any regard to the larger division by periods, an arrangement that does not much consult the convenience of the reader.

The author begins his work by imputing the stability and the energy of the regal power in France to the regular succession of the crown, established there in contradistinction to the irregularity of it in the other monarchies of Europe. As to trace him through all this field would take up too many pages of our review, we shall confine ourselves to what he says of this country.

The author, with all the prejudice of his nation, is very hostile to the mode of succession "in Spain, in Portugal, in Austria, and in England, which allows the preference of daughters to uncles, cousins, and nephews, which (he adds) is so strong in England that a Princess herself dethroned the Princes of her own family."

This last remark, we conceive, alludes to the act of settlement, which the author very absurdly supposes to be at all the consequence of the predilection of the people of England for female sovereigns. It is impossible for any thing to be more clearly desired than the succession to the crown in this country, which exactly follows the legal rule of succession to all feudal property which cannot be divided, except

cept only, that as the crown cannot be in obedience, like a barony, it descends to the eldest daughter.

It is something remarkable, however, that in the course of our monarchy it has never yet happened that a female has succeeded to the exclusion of a paternal uncle, cousin, or nephew, for the second Queen Mary and Queen Anne were called to the throne in consequence of a revolution that excluded the male heir, who had otherwise an undoubted right. We are, however, by no means quite certain of the impolicy of the Salique law, it is, (especially at present,) a delicate subject to enlarge on. It is certain that, from two splendid eras, we look up with a kind of enthusiastic gratitude to a female reign. But while we contemplate with veneration the glories of Elizabeth and Anne, we should recollect that the names of Philip and Mary stand in our statutes, and that a dynasty from that source might have made England a province of Spain.

We have seldom met with so glaring a piece of inconsistency as one of M. Soult, which we find soon after. We have already seen him impute the splendour and stability of the French monarchy, to the regular establishment of the succession in the male line, we soon afterwards see him attribute its decline to the same cause, and to avoid the ill effects attending an infant, or even a youthful king, he proposes that in all monarchies, on the death of the sovereign, the crown should descend to that prince of the royal family who was nearest the age of thirty-five, whether over it or under it. Perhaps it is impossible for the mind of men to conceive a plan so replete with the seeds of civil discord as this, when the same man might not be presumptive heir to the throne two years together, indeed it is impossible to view a stronger picture of this than that which the author himself draws of its effects on the French succession in the height of his panygeric on the hypothesis.

He says—

“ If Lewis XV. had died the *first time* he had the small-pox,” (this by the way is a medical paradox which we have no leisure to examine here,) “ M. Le Duc, father of the Prince of Condé, would have succeeded him, being at that time the prince of the House of Bourbon nearest the age of 35, and for the same reason he would have continued heir to the crown if the king had died of his illness at Metz. If the king had died in 1752 the celebrated Prince of Conti would have succeeded him: if in 1760, the Duke of Orleans, father to Egalité, would have been heir: if he had died in 1764, the Dauphin would have succeeded his father: and when he did die in 1774, France would have had the Prince of Condé for her king instead of Lewis XVI.” On this curious system we should have had four princes presumptive heirs to the crown in succession within the last eight years.”

The following comparison of the difference between the stability of the crown of England and of France in the reign of Lewis XV. is in a very different style, it is at once so candid and so just, that we shall give it entire to our readers.

“ At

"At London the progress of the court, and the stability of the forms of government, were (to use the expression) in an exact ratio with the contemporary and progressive losses of our kings. It seemed that if the state of France took an undecided situation, it was sufficient to induce England to establish the limits and regulate the conditions of its government. If the King of France affected a military power, and the parliament an independent existence, and an absolute permanence, it was sufficient to induce England to submit herself more voluntarily to a magistrate monarch, and a parliament dissoluble at the will of the Prince.

By the continuation of these contradictory constitutions, it was, that the two monarchs brought themselves to the state in which we see them; one, in 1802, still illustrious and flourishing in the bosom of its isles, the other to the horrors into which we have seen it precipitate itself in the year 1792."

The work contains such variety of matters which are treated of in so desultory a manner that it is no easy task to follow his train of reasoning, but the principal causes to which Mr. Soulavie imputes the ruin of the French monarchy are, the monopoly (if we may be allowed the expression) of all the powers of the state by Lewis XIV. the suspension of the kingly authority during the long minority of Lewis XV. and the weak and corrupted exercise of it during the rest of his reign. Of the first, we give the following extract from the work, where the author is speaking of the degradation of character among the higher ranks in France, at the period of the revolution.

"Of this degradation," he says, "Lewis XIV. was the primary cause, the metamorphosis of all ranks of Frenchmen into courtiers, which had been the labour of his whole reign, and the abolition of every social right and constitutional authority in France, first brought on this general weakness; while he made France subservient to his sceptre of iron, it was in vain that he palliated the effects of his despotism, and tried to dress in a seductive form; it was in vain that he dazzled the universe by the splendour of his enterprizes and his power, the union of all authorities in his own person must, of necessity, produce decline and ruin, the first time the state was in distress."

The author, all through his work, shews a decided abhorrence of the dreadful effects of the French revolution, and he pays a just tribute of sorrow and applause to the virtues and the sufferings of the unfortunate Lewis XVI.

In the title page we are promised three large plates, forming an atlas, comprizing, 1. the portraits of the principal persons who governed France during its decline. 2. The thirty-five literary famelia who composed the republic of letters in France, according to their relation to the prosperity, the decline, and the fall of the monarchy. 3. The state of the other great European powers considered in the same light; but no such plates accompany these volumes, though they are referred to in the course of the work.

We cannot avoid remarking the inaccuracy of the French press as to English names and words. We find *Wigts* and *Thoriers* passim for Whigs

Whigs and Tories, and George written Georges. If an English writer were so to spell French words and French names, even the printers devils would correct and laugh at him:

Geschichte der Chemie: von Joh. Friedr. Gmelin, &c.: or, *History of Chemistry*, by John Frederick Gmelin. 8vo. 3 Vols. Pp. 2856: Rosenbuch, Gottingen:

THESE volumes, in which the history of the science of Chemistry is deduced from the earliest times, nearly to the close of the eighteenth century; comprehend one of the parts of a great plan which has been, for a number of years, in a train of execution by the philosophers and literati of that second Athens of Germany, the city of Gottingen. The scope of the undertaking was to unfold the details of every different branch of science, literature, art; and civil knowledge, in a distinct historical treatise. Histories of Literature, Ancient and Modern, of the Art of War, of Mathematics, of Physics; of Painting, &c. had been published, in this great work before the appearance of the last volume of this History of Chemistry. The most eminent men of science and learning in all Germany have joined their endeavours to promote the merit of the general performance: Its reception with the public at large has been deservedly favourable.

In the *Introduction* to this History of Chemistry, Mr. Gmelin touches but very slightly on the chemistry of the ancients. That of the Egyptians was lost in the ruin of their ancient empire and arts, in the mystery of their religion, in the obscurity of the Hieroglyphics. Among the Greeks and Romans there were chemical processes in the arts of husbandry, cookery, washing, dyeing, the preparation of cements, the manufacture of glass and pottery, the making and management of wines, the preparation and use of oils, &c. —But it was not till the Arabians became famous as conquerors and philosophers, in the middle ages, between the splendid times of ancient and those of modern history, that chemistry began to be cultivated as a distinct and peculiar science. It is with the *Middle Ages*, therefore, and the *Chemistry* of the *Arabians*, that Mr. GMELIN, after a short introduction, opens his history.

He divides the whole into two parts; the Chemistry of the middle ages, and the new or modern Chemistry.

The reign of the Chemistry of the middle ages extends, in this history, from the twelfth to the middle of the seventeenth century. This period is subdivided into the Age of the Arabians; the Age of the Disciples and Followers of the Arabians; the Age of the Schoolmen; the Age of Paracelsus; the Age of the Eclectic chemists; the Age of Francis Sylvius de la Boe.

The second period, extending from the middle of the seventeenth century, to the end of the eighteenth, has only three subdivisions —

These

These are, the Age of Robert Boyle; the Age of George Ernest Stahl; the Age of Lavoisier.

The Age of the Arabian Chemists comprehends the twelfth, and a great part of the thirteenth century. The Arabians derived their first knowledge of chemistry, partly from an intercourse with the Persians, worshippers of fire, and in part from the Greeks of Syria and Egypt. *Geber*, who lived in the eighth century, communicated, in his three books on Alchemy, the idea of the Chemistry of that time, as a science or rather art that imitated the powers of nature, by transmuting the ignoble into noble metals, curing all diseases, renovating the vigour and appearance of early youth in withered age. Even before his time it was taught, as he relates, that there were three elements of bodies; that sulphur was the universal principle of combustion; that metals might be purified by cupellation with lead; and that rock-alum might be freed from its impurities, either by a slow evaporation of its solution in water, which would give the pure alum in crystals on the sides and at the bottom of the vessel, or by a brisk sublimation that would afford plume-alum. The preparation of a yellow colouring matter from iron; the calcination of antimony; the corrosive sublimate; red precipitate; nitrat of silver; milk of sulphur; aqua-regia; and the several modes of distillation; appear also, from the writings of *Gebir*, to have been known in the East, before he wrote. To this genuine chemical knowledge, the Arabians, intent only on the transmutation of the baser metals into gold, made no valuable addition. *Michael Psellus*, a Greek, of this period, who was preceptor to the Emperor Michael Ducas, left, among other writings, a treatise on the making of gold, which describes some of the methods of the old Byzantine workers in metals. In another of his pieces, he enumerates fire, air, water, and earth, as the common elements of all things. *Nicephorus Blennymdas*, who became Patriarch of Constantinople in the year 1255, left a manuscript on Chemistry, of which a copy is preserved in the Vatican Library, but which has not been printed. To this age belongs *Artephius*, who is fabulously said to have prolonged his life, by his universal tincture, to the age of one thousand and twenty-five years.—His *Liber Secretus de Lapidibus*, and his *Clavis majoris sapientiæ*, have been preserved and printed. He is said to have been, by birth, an Arabian. Of the same age was *Morienus*, who has left behind him two books on the Transmutation of Metals and the Universal Medicine. Morienus was a hermit of Jerusalem. *Hildegardis*, Abbess of Bingen, wrote, in the end of the twelfth century, a number of chemical receipts in medicine. *Nicolaus*, master of the school at Salerno, wrote, about the same era, a Dispensatory or Collection of Receipts for the use of Apothecaries, a borrowed or imitated from the Arabian practice. *John Aethiarius*, of the same age, in the fifth and sixth books of his *Methodus Medendi*, proposed sugar and several other sweet preparations, among the means of cure; making, also, mention of distilled waters, such as rose-water, fumitory-water, &c.

John Egidius, Physician to King Philip Augustus, wrote a poem in four books, "on the praises and virtues of Compound Medicines." In this age, also, the Arabs of Spain, of the Schools of Cordova, studied Chemistry with diligence, as an assistant to them in the practice of Medicine. *Abenzoar* used to prescribe sugar and rose-water, or syrup of roses, for complaints in the eyes. Other common syrups, electuaries, and different preparations in which sugar was ever a principal ingredient, were, likewise, among his ordinary prescriptions. Distilled waters and syrups were, also, among the favourite remedies of his renowned disciple, *Auerrhoes*. The merits of both were excelled by *Abul Casem*, of the same school, who died at Cordova, in the year 1122, in whose writings, the method of distilling brandy, and other strong waters, is explained nearly according to the present practice. Vinegar, rum, and arrack, are among the preparations which he taught to make or refine by distillation. Another Arabian, of Spain, taught to make syrup of lemons. Various Jews, Moors, Persians, and Turks, are also to be numbered among those who, in this age, improved Chemistry in its relations to Medicine. The only Arabian Alchemist, of this age, was *Thograi Masude*. Of the methods employed in working mines in this period, of which the best part of the Chemistry of the age might probably consist, we have now very little information. There were mines then wrought in Spain by the Arabians, in Dauphiné, in Bohemia, Silesia, the principality of Minden, the county of Nassau, the principality of Anhalt, the county of Mansfeldt, according to some accounts, in the districts of Henneberg and Franconia, more certainly in the Tyrol, in the bishopricks of Trent and Brixia, in Styria, and the Hartz mountains, &c. Woad was, at that time, cultivated in Thuringia, and prepared for use in dyeing. The art of curing fish with salt, was well known in the marquissate of Brandenburg. The kermes-insect or berry was, then, in general use for dyeing scarlet, in Slavonia. The making of glass was also practised, at this time, in Europe. And there are proofs, that paintings in glass were executed as early as the twelfth century. The art of the apothecary was, in this age, both among the Arabians and the Christians, a distinct profession: These are the principal facts which Mr. Gmelin here communicates concerning the state of Chemistry, in that which he denominates the age of the Arabian Chemists.

From the latter part of the thirteenth century to the beginning of the fifteenth, is the Age of the Disciples and Followers of the Arabians. Soon after the beginning of the Crusades, it became a common persuasion in Europe, that the infidels in the East had the art of making gold; an opinion that engaged many persons of rank to join in the subsequent expeditions to the Holy Land. The monumental inscriptions over different persons who died in the end of the thirteenth century, celebrate them for skill and labour in Alchemy. Such is the inscription over *Ulric Von Sulzburg*, in Saint James's Church, at Nuremberg, dated in the year 1286. A similar memo-

rial remains of the skill in Alchemy and Necromancy, of Adolphus Meutha, a monk, who died in 1318. The Chemistry of the Arabian Schools of Toledo, Cordova, and Sville, in Spain, was, in the mean time, famous throughout Europe. Moriey, an Englishman, Gerrard of Cremona, an Italian, and Gerbert of Aurillac, a Frenchman, afterwards more eminent as Pope Sylvester the Third, long studied at the Moorish schools in Spain. Among the Christian Alchemists of this period are reckoned, Saxo Grammaticus, the learned Dane, John Duns Scotus, John Baffoi, likewise a Scotsman. Richard of England wrote some curious treatises on metals, and invented a preparation of gold, to which he ascribed the medicinal virtue of restoring to old age the vigour of youth, and of curing many diseases. Of this age was likewise John Cremer, Abbot of Westminster, who spent many years in search of the Philosopher's Stone. John Daustyn wrote, about the same period, "a vision concerning the Philosopher's Stone." Alan, a Cistercian monk, Abbot of Clairvaux, Bishop of Auxerre, is said to have been the author of certain *Disa de Lapide Philosophico*, which are yet preserved. Thomas Aquinas, the famous theologian, was the author of a treatise *de esse et essentia mineralium*, a *Thesaurus Alchemie secretissimus*, *secreta alchymie magnalia*, and other small works. John the Twenty-second, who possessed the see of Rome in 1316; and left at his death a treasure of eighteen millions of crowns in gold, and seven millions in precious stones and consecrated vessels; left also a treatise in Latin, on the transformation of metals; and is numbered among the alchemists. Among the most famous alchemists of the same period was Jean de Roquetaillade, of the order of Minorite Friars, who lies buried at Villa Franca near Lyons. John de Meun, famous as the author of a part of the *Roman de la Rose*, wrote also, in French, a *Mirrouir of Alchemy*, and a work entitled, *Remonstrances of Nature to the erring Alchemist*, and the *Alchemist's Reply to Nature*. Though most of the students of chemistry belonging to this period were merely vain pursuers of unattainable secrets in alchemy; yet there were also men, such as Cardinal *Vitalis de Furno*, who sought in chemistry, new remedies for the cure of diseases. Thaddæus of Florence, Gentilis da Foligno, and other teachers in the schools of Italy, wrote different collections of receipts for the preparation of chemical medicines. Gilbert of England, in his compend of Medicines and Diseases, enumerates, among other remedies, a particular mercurial ointment prepared with mustard. Raymond Lully of Palma in Majorca, was one of the great ornaments of chemistry in this age. Much more Roger Bacon, of Oxford, the great restorer of experimental philosophy. The favourite principle of Lully, and various other chemists of the same period, represented sulphur and mercury, as the elements of all the other metals. He was acquainted with a large proportion of the most eminent products which chemistry is, even at this time, capable to yield. He was the author of no fewer than eight and twenty different treatises on chemical subjects. Sometimes, in this period, the

dealers in alchemy, were prosecuted by the inquisition, as persons who sought to accomplish supernatural operations by the assistance of evil spirits. Arnold Bachuone, of Barcelona, one of the most prolific chemical writers of this period, has left a number of treatises which explain many processes alchemical, medicinal, and belonging to the arts. Among his chemical preparations for the use of medicine were spirit of wine and antimonial wine. Albert of Bollstadt, Bishop of Ratibon, a man of universal knowledge, applied alembics and aludels to the uses of sublimation and distillation; knew the method of purifying gold and silver by the admixture of lead; and wrote not a few curious treatises on the metals in general, the philosopher's stone, and the other doctrines and pursuits of the alchemists. Many mines were, at the same time, wrought in Bohemia, Hungary, Styria, Carinthia, the Tyrolese, in Burgundy, Dauphiny, and other parts of France, in Spain, Tuscany, Sweden, England, &c. A preparation of the oxyds or calces of lead and tin, was, even in this age, in use for glazing pottery. Lucas della Robbia of Florence, born in the year 1388, practised the art of painting on glass. A Frenchman, named De Caqueray, was the inventor of blowing glass. The art of pickling herrings was found out in Flanders, in the year 1374, by J. W. Bockel. Alum-works were not yet common in Europe; the supplies of that article being obtained, for the present, out of Turkey and Barbary. Various improvements were, in the same age, made in the art of extracting colouring matters from vegetables, and in the distillation of brandy and other ardent spirits. The business of the apothecary was, in this age, appropriated, at London and elsewhere, to a distinct profession.

The next period, the Age of the Schoolmen, comprehends only the fifteenth century. This was the age of the revival of learning in Europe, to which those two great events, the convention of the art of printing, and the taking of Constantinople by the Turks, more especially contributed. But, the translation of the writings of the philosophers of ancient Greece, and the more abundant diffusion of books in general, were not sufficient at once to abolish the errors of alchemy. The two Hollands, father and son, professed, in this age, to convert the base into precious metals; and represented sulphur and mercury as the common elements of all metallic bodies. They had learned to purify metallic ores with vinegar: and Aqua Regia, and the salts of urine appear to have been well known to them. They have left in German and Latin more than ten or twelve different treatises, which are extant in print, under their names. George Ripley, an English chemist, of the same period, was related, by descent, to the famous Friar Bacon, had studied the writings of Bacon and some other chemists of the preceding age, but acquired his knowledge still more from the enquiries which he made in his various travels. He has enumerated calcination, solution, separation, conjunction, putrefaction, congelation, sublimation, fermentation, exaltation, multiplication, and projection, as the several steps in the process for preparing

paring the philosopher's stone. He was reported to have given to the Knights of St. John's full 100,000 lib. of gold of his own making, to enable them to defend the island of Rhodes against Mahomet the Second, and the Turks. Thomas Morton, another Englishman, wrote, in the year 1477, a work under the title of *Crede Mibi*, in which are communicated, among other things, various alchemical secrets, which he thought of great value. Jacques Coeur, Minister of the Finances to Charles the Seventh of France, wrote a treatise on alchemy, and pretended to derive from his skill in it that wealth which he owed much rather to the arts of fraud and extortion in his office. In this age arose the doctrine of the necessity of supernatural revelation, to enable the alchemist to penetrate to the most secret mysteries of his science. Preparations of gold were, in this age, introduced into medicine, as valuable remedies. Count Bernard of Trevisa, who was born at Padua, in the year 1406, after many travels into almost all the countries of the world then known, conceived that he had found out the secret of preparing the philosopher's stone. Gold and mercury are two of the ingredients which he held to be necessary in that work. To these he added, among other things, a certain proportion of the albumen of the blood. His writings are still in high estimation with those who are curious in research after the antiquities of chemistry.

Mr. Gmelin proceeds next to the history of the age of Paracelsus, into which we regret that we could not attend him, without enlarging this article beyond the limits which must be assigned to it. It is even but an extremely meagre skeleton of the first three sections of his work, that we have been enabled here to exhibit. But, the reader will do no more than justice to the work, who shall from our extracts infer, that it is one of the most curious monuments of the combination of profound and entertaining erudition, with accurate science, which are to be found in the stores of modern literature. It is absolutely *unique* in the literature of Chemistry. And we cannot conclude without recommending it earnestly to English translation.

Memoires de Candide; sur la Liberté de la Presse; la Paix Générale; les Fondemens de l'Ordre Social; et d'autre bagatelles. Par le Docteur Emmanuel Ralph. A Altona. 1802.

Memoirs of Candide; on the Liberty of the Press; on the General Peace; the fundamental Principles of Social Order; and other trifles. By Dr. Emmanuel Ralph. Translated from the Third Edition of the original German. 8vo. Pp. 302. Altona. 1802.

THIS is one of the many attempts to graft the fruits of dullness on the stock of genius, like Avellanada's Don Quixote and the continuation of Scarron's Roman Comique, and it would hardly deserve our notice were not every observation that comes from a Frenchman on the present situation of France in some degree interesting, for it is

obviously the production of a French pen, though the title page announces it as a translation from the German.

The author supposes *Candide*, now a very old man, to be at Paris, and he thus makes his debut at the Opera, in which it will appear that the work is not very favourable to the system of Republican France.

"No! my eyes are hardly sufficient to contemplate this Paris which has raised the human understanding to so high a pitch of glory, where, since the expulsion of kings, every citizen is become a king; this Paris, which its monarchs had made the metropolis of France, and which the Republicans mean, in a short time, to render the metropolis of the world, we are compelled then to confess that a revolution is a fine thing; it reconciles me to the optimism of Leibnitz, which a great philosopher of a little hamlet in Westphalia had preached to me in vain during sixty years. Yes Paris would be the Eldorado of Europe, it, with its brilliant renown, it procure to itself an eternal peace. It would be singularly pleasant to live there if we were not so often compelled to die there.

"So said *Candide*, as he one day entered the Opera House to see the representation of *Armide*. His enthusiasm continued till the scene of the Devils, which the pit chose to interrupt for the purpose of singing in chorus loud Hymns to Liberty, a small republican licence which the fine ladies in the boxes chose to hiss, and which the citizens below them justified by making them beg pardon on their knees. Behold, cries the Westphalian, a noble homage to freedom, but which the fine women of Paris should have rendered more freely."

The following observation, in a note, give us a good picture of the stability of government introduced by the revolution.

"One of our statesmen, whom the state has not thought proper to call to its councils, has calculated, during some of his philosophic leisure, that from the beginning of the revolution to the consular government, there have been two and thirty political catechisms avowed by the constituted authorities, which supposes two and thirty different governments."

The following character of Buonaparté deserves notice. The author has before compared him with Timoleon, the reader will judge how the following portrait justifies the comparison.

"We do not know if this memoir will reach the First Consul; this young hero is not accustomed to write, he neither answers satires nor dedications. Besides he is so difficult of access, all the ways that lead to his person are obstructed either by adulation that creeps, or by impudence that calumniate; he would wish, like Augustus and Lewis XIV. to see every thing with his eyes, to animate every thing by his genius, but an inaccessible wall is raised between him and the people who implore him. He calls for light, but it is rendered heterogeneous before it reaches him, he extends his arms towards truth, and like Ixion only embraces a cloud."

Is this intended for praise or censure?

The author pays this just tribute to the memory of the unfortunate Lewis XVI.

"During this conversation the strangers arrived at the square originally decorated for Lewis the Well-beloved, made afterwards, by the greatest of crimes, the Square of the Revolution, metamorphosed now into the Square of Concord, and which, when the republic shall become strong enough to shew itself just, will be called the Square of Lewis XVI."

But amidst all this we find that rooted fear and hatred of this country, which we too much apprehend will be found in the breast of every Frenchman under whatever form the government of France is administered. Delenda est Carthago, is hinted at as the only mean of giving permanent tranquillity to Europe. The author introduces this hint in a dialogue between two persons, whom he calls Molto Curante and Poco Curante, on the probable stability of the peace of Luneville.

"POCO CURANTE.

"Do you believe then that the two ministers who are going to open the sittings at Luneville will represent the empress of the seas in both the worlds, the royal republic of Great Britain.

"MOLTO CURANTE.

"Least of all: for if she should descend to consider herself as so represented she would betray the secret of her weakness, and we should not want a congress to give peace to Europe.

"POCO CURANTE.

"I will go further. It is possible that this shadow of a continental peace may bring on a maritime truce, and that the fear of a coalition which may shut all the ports of Europe against Great Britain, and the apprehension, yet much better founded, of seeing some new Agathocles descend on her territory, may bend the pride of this second Carthage, so far as to induce her to ask from another Rome a peace of circumstances; but this will not constitute a real peace: to cede rights is not to stipulate for interests. I can only see in the fallacious tranquillity of Europe after the futile ceremony of the Congress that pacifies her, the slumber of weariness that possessed Eteocles and Polynices on the field of battle, which they soon shook off to compleat the work of mutual assassination."

Histoire des Suisses ou Helvétiques, depuis les tems les plus reculés, jusqu'à nos jours. Par P. H. Mallet, ancien Professeur des Académies d'Uptal, de Cassel, &c. A Genève, par G. J. Manget. 1803.

History of the Swiss or Helvetians, from the remotest times to the present day. By P. H. Mallet, ancient Professor of the Academies of Uptal, Cassel, &c. In 4 vols. Printed at Geneva. 1803.

THIS long detail of the foreign wars and internal commotions of the Swiss confederative Republic, through so many centuries, however interesting to the inhabitants of the city where this work is published, would be very little so to the generality of English readers, we shall therefore not attempt to give even an analysis of the

whole work, but only notice such parts as are most likely to attract general attention.

The following is an account of the narrow escape of the celebrated William Tell, at the commencement of that Revolution, which, afterwards, under his auspices, was the foundation of the free government of Switzerland.

"Gessler ordered William Tell to be arrested, but fearing that his friends might carry him away from the prison of Altorf, he resolved to conduct him himself across the lake to his own strong castle of Kufnacht; accordingly he had him loaded with chains, and embarked with him himself for that purpose. They had nearly reached the place of their destination, when one of those impetuous winds, which so often disturb the navigation of that stormy lake, having excited a violent tempest, Gessler found himself compelled to trust his own life to the man whose death he had determined. He knew both his strength and his skill. He ordered his chains to be taken off, and then Tell contrived, notwithstanding the tempest, to bring the boat where a flat rock [*plate forme*], which is still called the Platform, or the Leap of William Tell, gave him an opportunity of throwing himself on the shore, and ensure his own safety, while pushing off the boat with his foot, he left his enemy exposed to the greatest danger."

The historian, after detailing the various events of this momentous struggle, gives the following account of the commemoration of its final success.

"In this festival, at once religious and political, after a mass for the souls of those who had died on the field, their names were read before the three different tribes, who often united on the same spot that had witnessed the valour and the patriotism of those to whom they owed their liberty.—Perhaps there is no nation in Europe which preserved a memorial so immediately before them of the most glorious feature of their history, or the illustrious actions of their ancestors, or possessed so lively a respect for their memory, their children learned to lip the story of them from their earliest infancy, they were as much struck, as much agitated, by these wonderful events, as if they were not more years remote than they are ages; the shepherd, while he conducts his flock over the mountains, finds, in a thousand places, the monuments which gratitude has erected to the founder of liberty."

From this scene we are induced to turn to the events that overthrew their remnant of national gratitude and independence, that sapped the foundation of liberty, morality, and religion, and, to use the words of a spirited poet,

‘ Destroyed the work of ages in an hour.’

"A detailed account of this great event must not be expected here.—The causes which have produced it, and the circumstances which have attended it, are yet too recent, too much disfigured by the art now so well practised of deceiving the public, by fear or by flattery, and also by a too lively, though just, sorrow, to permit us to be certain of knowing them, or describing them with exact truth.

“ From

" From the commencement of this memorable revolution, which overturned every thing that had been established in France for so many centuries, the Swiss, attached by numberless ties to the former state of their neighbours, were more interested than any other people in these great innovations. All their relations to them were formed on the authority of a monarch whom they were accustomed to respect as much as his own subjects. When they found that these subjects, instead of the homage they had always paid him, had substituted expression of hatred and cries of revolt, instead of admiration for the greatness of the monarch they breath outrage against royalty, and an ardent enthusiasm for republican equality; when they were told that their nation, its laws, and its government, so often an object of raillery to the French, were now become that of their most violent admiration. That, reckoning nothing on the difference between the two states, the Swiss seemed to become the models of this new people, they remained some time in astonishment and uncertainty, hoping, nevertheless, that whatever might be the result of these violent commotions, they had nothing but favour to expect from those who had hitherto professed to be their imitators."

That this notion was but too generally adopted, at the same time, in this country, we all may remember.

The historian proceeds,

" The events that followed soon taught them that this hope deceived them, and that the chiefs of the revolution, placed between the throne and the scaffold, silenced every consideration before the danger that menaced them, and the high situation to which they aspired. There were in France eleven Swiss regiments, whose valour, whose excellent discipline, and incorruptible fidelity, were objects of the greatest distrust to those who were resolved on the destruction of the monarch and the monarchy. They first attempted to seduce them, but their ancient virtue did not belie itself; a few soldiers only of a regiment not acknowledged by the Cantons, suffered themselves to be drawn into some acts of sedition. Some of these wretches were condemned to death for having violated their oaths, and others to the galleys for having plundered the military chest; but they were liberated by the new authorities in France, and brought in triumph into the legislative assembly as victims rescued from tyranny, and it decreed them rewards, the honours of sitting, and of a public triumph. Sometime afterwards another Swiss regiment, that of Ernest, respectable for its antiquity, its services, and its good conduct, was assailed, confined in its barracks, disarmed, and plundered, in the town of Aix, though its officers had made it take an oath of fidelity to the new constitution.

" These offences, and many others, were heavy, but they were forgotten, effaced, if we may use the expression, by the horrible crime which followed then, on the 10th of August, in the same year, 1792. One would wish, if it were possible, to conceal from posterity the dreadful treatment which the Swiss of the King's Guard received on that day from the barbarous horde who wished to destroy that unhappy Prince and his family, and whom the guards, impelled by a sense of duty and of honour, wished to save. Furious because they could not make them traitors, these assassins, either fanatic or bribed, overpowered them with their immense numbers, surrounded them, and murdered them, in detail, destroying above eight hundred officers and soldiers, and carrying their torn and yet palpitating limbs

limbs round Paris in triumph. A few of those who had been able to save themselves were afterwards sacrificed in the bloody days of the 2d and 3d of September, and in other attacks; eighty of them, who were prisoners, were conducted to the place of execution; a small number only escaped, who returned to their country ragged and half naked, bleeding and wounded, where they plunged more than a thousand families in mourning, and carried every where the strongest feelings of sorrow and indignation.

"What would not the Swiss have done in similar circumstances some ages before? All Europe expected to see them arm to the last man to obtain a just satisfaction for the most cruel of injuries. But every thing was changed—Government, people, circumstances. The friends of gold and of ease, and those of France, at the head of whom was a negotiator, at once able and popular, even the intercession of the King, who, though more injured himself, was too generous too merciful, lulled asleep, if I may use the expression, both repentment for the past and anxiety for the future. The Diet then assembled at Arau, declared for persisting in neutrality. All vengeance appeared imprudent to it, and all war impossible. The mind was pre-occupied with an idea which the event alone has made appear to us as chimerical at present, as it was then plausible and dangerous. The French revolution was considered as a violent tempest, terrible indeed, but which would soon pass away of itself. Besides, at that time, *no encouragement was offered to the Swiss, no safety, no succour, no subsidie, no alliance.*"

Much more could we extract from this spirited and interesting part of the work, but we have perhaps already exceeded our limits in quotation: the last sentence alludes to the indolence of the royal party in France. We have particularly marked it as applicable to ourselves. If one-tenth part of the money that we lavished on German allies, or of the troops who were employed in fruitless expeditions, had been sent to assist the suffering and indignant Swiss, an eruption might have been made on the French territory, that would have shaken the fabric of anarchy and despotism to its foundation. But let us at least be thankful to Providence that we have happily avoided this stupor, which has been so fatal to the brave but misguided people of Helvetia.

Immenses Préparatifs de Guerre qui eurent lieu en France, d'abord après le Traité d'Amiens, Fragment d'un Exposé Historique des Evénemens qui ont amené la Rupture de ce Traité. Par Sir Francis D'Ivernois. 8vo. Pp. 48. De Boffe, Gerard-street; Dulau and Co. Soho-square, &c. 1804.

Facts and Illustrations relative to the Military Preparations carried on in France, in the Interval between the Conclusion of the Treaty of Amiens, and the Commencement of the present War. From the French of Sir Francis D'Ivernois. 8vo. Pp. 66. 2s. 6d. Hatchard, 1804.

IN the Translator's "Advertisement" he observes, that Sir Francis D'Ivernois's pamphlet appeared to him "to exhibit a very important part of the question between this country and France in a clearer

clearer light than any other publication or argument" which he had seen; and therefore he thought it might be of service "to render it accessible to the mere English reader." We perfectly agree with him, both in his opinion of the pamphlet itself, and in the propriety of translating it; and we think both the author and translator eminently entitled to the thanks of the public.

As the translator has performed his part most ably, in our quotations we shall employ his language, which would not easily be improved, as, without a servile adherence to the *letter*, it conveys unimpaired the *spirit*, of the original; a task not very easily accomplished.

Unquestionably Sir F. D'Ivernois has rendered a very great service to Europe in general and to Great Britain in particular, by the clear and forcible manner in which he has here exposed the audacious system of Consular fraud, artifice, and falsehood, but too successfully employed to prejudice the powers of the continent against this country. This exposure is not effected by ingenious argument, or by plausible statements, but by authentic documents and incontrovertible facts, from which the most incredulous cannot possibly withhold their belief, without avowing their contempt of truth, without wilfully shutting their eyes and ears against conviction.

The author begins by observing that ever since the commencement of hostilities each party has reproached the other with insincerity in signing the treaty of Amiens, without any real desire of peace, but merely to have an opportunity for renewing the war with greater prospect of success. But when it is made to appear, that during the peace which ensued, one power reduced her forces one half, while the other doubled her forces, there can be no difficulty in deciding to which of the two the charge of insincerity, and of intended aggression, must necessarily attach. By the report presented to the House of Commons by the Secretary at War, Dec. 8, 1802, it appeared that the British army which at the close of the war amounted to 250,000 men, had been reduced to 128,809; and the seamen had been reduced from 136,000 to 50,000 and Mr. Addington had intimated his intention of reducing them still lower, even to 30,000. We shall presently see how Buonaparté acted with his army and navy.

By the accounts presented to the first National Assembly, it appeared that in the year, ending May 1, 1790, the French army had cost 104,159,275 livres; and the navy and colonies, 60,545,612, making a total of 164,704,887 livres. Intent on reducing the national expenditure, the assembly began their system of economy with the army and navy; the expences of the former they accordingly reduced to 79,000,000, and those of the latter to 39,000,000, making a total of 118,000,000 livres. And, at the same time, they abolished (most absurdly, indeed,) the annual ballot of 10,000 men, for the militia. But the basis of all their proceedings was the principle, that so long as France renounced all ideas of conquest, an army of 151,000 men was amply sufficient for her. We all know how soon those
ideas

ideas were resumed, with a lust for universal revolution as the road to universal empire.

The success of the French in the last war; their conquests on the frontiers of their dominions; and the strong line of fortresses by which they were protected, together with the state of the neighbouring powers, all combined to secure France against danger from without, and of course enabled her to reduce her peace establishment very low indeed. But so far was Buonaparté from being disposed to adopt this reduction, though the state of his finances, and the want of hands for agricultural, manufacturing, and commercial purposes, seemed imperatively to prescribe it; that, six weeks after he had signed the treaty of Amiens, he rendered perpetual the decree which had been passed during the war, and which was generally expected to be annulled at the peace, for placing at his absolute disposal the whole male population of the country, between the ages of 20 and 25. When he communicated his will on this subject to the legislative authorities, he farther informed them that he had immediate occasion for 120,000 conscripts; which annual supply must be so regulated as "to keep up an effective army of the line of 300,000 men, independent of a militia, or *army of reserve* of 150,000 men to act as auxiliaries, which he designed to complete in three years!"

"Let us now refer to the very curious report* of Daru, every one of whose propositions was instantly adopted: we shall there find, that the whole of the conscription now yields a mass of nearly a million of soldiers in France; and since, in order that the whole youth of the country may in their turn bear arms, no one is required to serve more than five years, it follows, from this law thus improved since the peace, 1st, that in each of the years 1802, 1803, and 1804, the Consul would have at his disposal 120,000 recruits; 2dly, that this annual levy would afterwards be limited to the number necessary for renewing, by a fifth part every year, this body of 450,000 men; 3dly, that at the end of five years, besides these 450,000 actually in arms, all those who had served in this conscription, and obtained their discharge, would still remain under the command of the government, if not as conscripts, at least under the denomination of *requisitionaries*, so that by the year 1807 the *pacific* Bonaparte would be able to collect, at the shortest notice, from 800 to 900 thousand men, perfectly trained and disciplined, without including half a million of conscripts not actually enrolled, but constantly liable to be so for service as an *arriere garde*.

"His reporter, Daru, passed rapidly over the troops of the line, whose number was then, for the first time, proposed to be made 300,000, but took care to be in the same degree diffident when he spoke of the Army of Reserve. Of this he stated, that it was a most auspicious establishment, and would be attended with no expense; since it would be disciplined by officers of the line, and would not be called forth, *except on unforeseen occasions*. I suppose it is needless to state that these *occasions* were very exactly foreseen, and that this happy thought of the Consul's was nothing more or

* Inserted in the *Moniteurs* of May 11 and 16, 1802.

less than a bait to entice the people voluntarily to enter their names, in hope of being attached to this pretended army of reserve, and without the least suspicion of the intention of government to raise a regular army of 450,000 men, into which they would be immediately incorporated. I will transcribe the peroration of this ingenious reporter.

"It would be easy to excite your sensibility by a representation of distresses produced by the operation of this law. You may be asked *why*, after signing a peace, you retain such formidable armies; and whether you are not apprehensive, that by calling for such great sacrifices, you may forfeit the confidence of the *sovereign* people of whom you are the ministers. All Europe would rejoice that you should lend an ear to such topics. A legislator is influenced by nobler thoughts. He does not imprudently resign himself to a *security dependent on uncertain and fleeting circumstances*. He forms not his rules for the exigencies of the moment. His object is to establish the edifice of society on a lasting foundation. He desires to *improve the condition of his contemporaries*; but he forgets not that he is responsible for the *tranquillity of the world*."

"Thus, in less than seven weeks after the signature of the treaty of Amiens, partly, I suppose, that they may not imprudently resign themselves to a *security dependent on that uncertain and fleeting event*; partly to *improve the condition of the present race of mankind*; but above all, to *preserve the tranquillity of the world*, these faithful ministers of the sovereign people gave their sanction by acclamation to the establishment of an army of the line twice as large as that which the Constituent Assembly had laid it down as a fundamental principle, was sufficient for France, *constant in her pacific disposition*."

Nine months after this Buonaparté informed Lord Whitworth that he had exceeded this vote, by his own will and authority, which are paramount to all decrees, to all law, and that "*his army will be immediately completed to 480,000 men, all ready for the most desperate enterprises*," to which the vain-boasting ideot added, like a spoiled child, that "*if the British government provoked him, he is resolved to place himself at their head to cross the Straits of Dover*."

In order to place these facts in a more striking point of view, we shall here extract, from the latter part of the pamphlet before us, the contrasted accounts of the war and peace establishments of the two countries.

"1. While Great Britain reduced her army and navy to less than one-half of the war-establishment, Bonaparte exerted his utmost endeavours to double his.

"2. While Great Britain diminished her expences, Bonaparte increased his, in the proportions exhibited in the following tables:

GREAT BRITAIN.

Voted for 1801, being the last year of war.

Army	-	-	-	-	£.19,100,043
Navy	-	-	-	-	16,429,337
Ordnance	-	-	-	-	2,366,462
					<hr/>
					37,895,842

Voted

D'Ivernois's *Facts and Illustrations.*

them to the Court of St. James's, were matters of which the Continent of Europe was altogether ignorant. When, in consequence of this communication, the King of England unexpectedly made known the measures of precaution which he was taking, it appeared, in some sort, as if he were the aggressor; and when afterwards the *offensive* steps, which had been previously adopted by the Court of St. Cloud, were disclosed, those who had not the means of ascertaining how long they had occurred before they were avowed, naturally enough considered them as measures purely defensive, and provoked by the conduct of the British government.

"This mistake, however, is now made sufficiently manifest. The second levy of the conscripts, which took place in April*, 1803, was enacted in May, 1802; and even if the peace had not been otherwise interrupted, a third levy of the same magnitude would, as a matter of course, have taken place in the present year, 1804. This appears clearly in the report of Daru.

"The budget for the year XI. was first published in the *Moniteur* of March 13th, 1803; but the very full report which accompanies and concludes it, is dated February 4, (15 Pluvoise); at which time Bonaparte, as he has himself admitted, entertained not the smallest doubt of the disposition of the English government to evacuate Malta, and maintain peace.—But, in fact, the budget itself (hostile as it is in its whole construction) has reference to a still earlier period, antecedent even to the invasion of Switzerland. Its date is, 1802, September 23: which is the first day of what is called the republican year, and the day from which all the estimates of the year are computed; so that when in March, 1803, the Consul, as matter of form had it laid before the legislative authorities, it was nothing like an estimate, susceptible of augmentation or diminution, for the ensuing year; but it was, in fact, an account of the current expences of a year, of which six months, were already expired; during which six months, one half of the supplies so respectfully solicited by the Consul, at the hands of the *ministers of the sovereign people*, had been previously expended on *his* army and navy.

"This budget was by no means a secret at Paris; but even supposing that the English government had not been apprized of it before its publication, in seventy folio pages of the *Moniteur*, what must have been their surprise, after being informed by Lord Whitworth, that Talleyrand had laid great stress on the poverty of the French finances, and the *total impossibility which it created to France of carrying on the warfare, to which even a partial rupture would† lead*—to find in this budget a demonstrative proof, that in spite of this *impossibility*, and the *systematic desire of peace*, professed by the First Consul, he had appropriated to his navy three times as much as the constituent assembly had done? But, indeed, this evidence was altogether unnecessary, after their ambassador had been daily sending word, that Bonaparte threatened them with an invasion, and added, that he had 480,000 men ready for it."

As to the naval force of France, on the smallness of which the

* See the *Moniteur* of April 17, 1803.

† See Lord Whitworth's dispatch to Lord Hawkebury, of February 17, 1803.

Usurper founded so triumphant an argument to prove that the fears of the British ministry were groundless, incessantly repeating that he had but three corvettes at Dunkirk and two frigates in Holland, prudently overlooking the strong force at Brest under Linois, and all the ships in a state of preparation, and also the vast sums which, in time of peace, he had appropriated to the naval department;

“ Bonaparte is pleased to affirm, that he had made no preparation—that the armaments alledged against him were purely *ideal*. Were these budgets also purely *ideal*? Would he require the English Government to specify by name every yard, every arsenal, and every warehouse, in which he expended the enormous sums appropriated to his navy, sums far exceeding those expended by the Court of Versailles in the year of preparation for taking part against England in the American war? The English ministers knew very well, that he was building many new vessels at Brest, at Toulon, at Rochefort, and at l’Orient; they knew very well, that the French government had bought up in the Baltic, and even in London, great quantities of naval stores*. But surely, without going into all these details, it was quite enough to give them the alarm, as to his actual or intended armaments, to learn from his own documents, that for the last six months his naval expences had been one half greater than those of any half year in the war.

“ Let us reverse the case: let us suppose, that in the beginning of 1803, Great Britain, instead of reducing one half of her forces, naval and military, had considerably increased them, while France had been diminishing her’s. Would not such a conduct have been regarded at St. Cloud, as the certain forerunner of hostilities? Would not the Consul have held it out to Europe, as a declaration of war? Could any man have blamed him, if he had had immediate recourse to *measures of precaution*? Or would it have been expected, that he should have rested perfectly satisfied with a declaration on the part of England, that she had taken *no step, on which the most suspicious jealousy could put an unfavourable construction*?

“ Bonaparte might indeed have alleged a plausible pretext for the vast expences on his navy. To a certain degree, an unusual expenditure upon that object might have been justified, by the state of ruin, to which the victories of England had reduced it in the war. But he was above having recourse to such arguments. He would not *justify* his conduct, but *denied* it. He had made no preparations; and, *on such an occasion, it was his highest glory to have been taken by surprise* †.”

And to this assertion, which in falsehood and impudence almost outdoes all his former outdoings, when we consider that it was addressed to the legislative body who had voted the immense sums which he had

* The quantity of hemp purchased is stated in accounts worthy of credit, at 12,000 tons, being a greater quantity than was used by the English navy in the most active year of the last war. If this be true, and it is strongly corroborated by the dispatch, with which he has equipped his numberless gun-boats, it is surely not too much to infer, that he had that armament in his contemplation.

† See General Andreossy’s note of March 29, 1803.

demanded for his navy, that very body itself gave its complete sanction, re-echoing it throughout the country, and styling the man who made it *the Saviour of France*.

" *He makes a merit of being taken by surprise*—he who, before he was apprized of the message which called forth this modest declaration, had boasted to Lord Whitworth that he had provided against every event which could occur, and was prepared for the worst; *that he could, at a moment's notice, complete his army to the number of four hundred and eighty thousand men.*

Omnia præcepi atque animo mecum ante peregi.

" *He states it to be his highest glory that he was taken by surprise*; he, who so very few days before had, with honest pride, proclaimed, that in the present day England, single-handed, was unable to contend with France.

" *He was taken by surprise*—He who, immediately after he had, by the instrumentality of his creature, Regnault, recorded this memorable expression in the archives of the legislators, at the moment of their adjournment, addressed to them through the same man, the following expressions, at least equally memorable.

' You, Legislators, will not fail to promote in your respective neighbourhoods the publication of the fact, which has already been made known here. Let all the inhabitants of the country be apprized, that the ensuing campaign, will not require the imposition of any new tax. The taxes voted for the peace-establishment will answer all the calls of war*.'

" So that, at last, we find the *damning proof*, that Bonaparte was taken by surprise, is that the force, which he had kept up under the name of a peace-establishment, was fully calculated to meet all the demands of war.

' The real fact is, that the information communicated by Regnault was perfectly true, and the interest of the communication might have been heightened, if he had been at liberty to disclose the splendid fiscal advantages, which a war held out to his master.

" This brings us to a matter of very great importance. In the actual state of Bonaparte's finances, it was absolutely impossible that 369,000,000 livres could be expended on his army and navy, without producing a deficit of from 100 to 150 millions, which, as he must have known, could not be discharged, but by that singular item in the Consular ways and means *recettes extérieures*; that is to say, the contributions or the plunder of foreign countries.

" The beggary of his exchequer was, indeed, so notorious, and to attempt to disguise it, was so hopeless, that in conferring with Lord Whitworth, Talleyrand himself alledges it as a reason, why Great Britain should not be alarmed on the subject of military preparations in France. ' The situation of the French finances,' said he, ' is such, that were not the desire of peace in the First Consul an effect of system, it would be most imperiously dictated to him by the total impossibility, in which the country finds itself of carrying on that extensive state of warfare, to which even a partial rupture would naturally lead. He expressed great surprise, therefore, that any suspicion should be excited, when the means of dis-

* See the *Moniteur* of May 30, 1803.

turbing the public tranquillity were, as must be well known in England, so completely wanting *.

"If Lord Whitworth had been at all disposed to enter into the discussion of this reasoning, he might have observed, that the less able the Consul was, out of his own funds, to defray the enormous expences of the formidable force, which he persisted in raising, the more it was to be apprehended that, sooner or later, he might be utterly unable even to *pay* his troops; in which case a state of war, wherein the calls of his generals upon him would be less, and his *external receipts* greater, might chance to become an effect of his system †.

"I consider it so extremely important, to establish the melancholy proofs of this system; which, after all, affords the best solution of Bonaparte's armaments, that I may perhaps, elsewhere, exhibit them all at large."

"We hope Sir Francis will not fail to lay this exhibition before the public; it is of particular importance to the powers of the continent that they should be duly acquainted with facts in the consequences of which they are so very materially interested. "Every government," Sir Francis afterwards most truly observes, "which once promulgates such a doctrine," (that is the doctrine of maintaining a force which it is impossible to pay out of its own revenue, and for the payment of which it must of necessity have recourse to the extortion or plunder of foreign states) "indisputably admits, that a state of war is absolutely necessary, for the support even of her pretended peace-establishment."

There are many other parts of this valuable tract which we would fain notice, but we have already transgressed our usual limits. We shall therefore take our leave of the author, with expressing our hearty concurrence in his reprobation of the atrocious conduct of some of the French prelates, particularly that of the Archbishop of Rouen, (brother, we believe, to the Consul Cambaceres, formerly a tradesman at Rouen), who has degraded his sacred functions, by blasphemously invoking the God of Truth, to bear witness to the most wilful, malignant, and diabolical falsehood, that ever issued from the lips of man; namely, that the people of France were again exposed to the horrors of war, "merely because the English government, unable to endure the progress of the French commerce," (which progress, be

* See Lord Whitworth's dispatch to Lord Hawkesbury, of February 17, 1803.

† Bonaparte it seems was sensible of Talleyrand's indiscretion, in thus founding an argument upon the notorious state of the French finances. And in order to set the world right on that point, just one month after Talleyrand had made this ingenuous confession, he directed Gaudin, the minister of finance, to contradict it; and to present a report, stating, that though the net receipts of the year X. did not exceed 490 millions, still they had left a surplus of two millions, applicable to the service of the year XI.

To which of these two ministers are we to give credit? To neither.

it observed, was mentioned by those very ministers as a good ground for believing that the peace would be permanent !) " had said in its heart, THE HAPPINESS OF THAT PEOPLE IS MY AVERSION, I WILL OBSTRUCT IT AT WHATEVER EXPENCE." Others of these prelates recalled to the minds of their flocks the various horrors and crimes of the revolution, all of which they imputed to the British Cabinet ! And the First Consul, the most guilty and the most criminal of all the revolutionary agents, who no doubt had paid those reverend missions of his own creation, for this horrible profanation of their character and office, in one of his state papers, boasted of the good effects which these pious exhortations had produced ; thanking the clergy for "*having employed the influence of religion, to sanctify this spontaneous emotion of the heart.*" This is Satan commending his ministers,—for the Father of Lies must surely be the master of men who can by such means promote his interests and further his ends.

The author adds, what we know to be true, that " under the influence of the religious ministers of the republic, the wild enthusiasm of the French for liberty has been made to give place to a wild enthusiasm of hatred against this country." And these men are under the influence of the Pope, who, be it remembered, is the mere tool of Buonaparté. What food for reflection does this consideration afford !

La Gymnastique de la Jeunesse, ou Traité Élémentaire des Jeux d'Exercice, considérés sous le Rapport de l'Utilité physique et Morale. i. e. An Elementary Treatise on Games of Exercise for Youth, considered in their Effects on the Body and Mind. By M. A. Amar Du rvier and L. F. Jauffret. Plates. 12mo. PP. 300. Debray. Paris.

" **WORKS** on education multiply, and our manners are still the same. Men of sense and true patriots devote their labours to the laudable purpose of bringing back our neglected youth, led astray by twelve years of immoral lessons, examples of perversity, and systems of corruption, to those principles of justice and morality which nature has implanted in our bosoms, and which are the support of social order. The works of these estimable authors do not produce the change which it is their object to accomplish. The mischief is done ; it remains to prevent it from becoming epidemical. The rising generation may be preserved from it, if parents and preceptors are persuaded that *every course of education hitherto pursued ought to be rejected, that every thing which has been taught ought to be forgotten* ; and that, with a new order of things, such a mode of instruction should be introduced as would be the means of imparting to youth that species of knowledge which will render them good men, good sons, good fathers, good husbands, and good citizens."

Such is the account which a French critic, in his review of the work before us, gives of the present state of morals and education in France ; amounting to an honest confession, that the revolution has

so far brutalized the people, that the only means of rendering them estimable, in any of the relations of social or political life, is the eradication from their minds of every thing which they have imbibed since the destruction of the monarchy, and the murder of their sovereign. So that the revolutionary scheme *decatbeliciser et demoraliser le peuple* has, we see, been attended with complete success! Now, let the eulogist of this revolution, let Mr. Fox contemplate this "stupendous monument of human happiness raised by human wisdom" in these, its *natural*, effects! But this well-meaning critic, whose words we have quoted, need not be surprized at the inability of the efforts made to bring back these wretched beings to the paths of virtue and morality. Released from all the restraints which religion imposes on those who acknowledge her authority, every wicked propensity has been indulged by them, their minds have become vitiated, and it will be found a task of much greater difficulty to make them *Christians*, in faith and practice, than it would be to humanize and instruct the wildest savage just caught from his native woods; to implant good principles in an uninformed mind is certainly more easy than to eradicate bad principles from a mind once informed but afterwards vitiated.

In the first part of this treatise the authors demonstrate the necessity of exercise, and the advantages accruing from it both to body and mind. The second part contains a description of all games of exercise, ancient and modern, and indicates the means of rendering them practicable and salutary to the youth of the present day. The third part is an Essay on the Exercise of the Senses. The authors have consulted most of the German and English writers, who have treated of these subjects; and their remarks on them are sensible and judicious. Those Frenchmen who have any regard for their children will do well to attend to the important reflections, in the first part of this treatise, on the defects of the system of education now in use in France; on its effects on the health, and especially on the morals of youth; and on the utter inadequacy of the means hitherto employed for remedying the evil.

The Essay on the Exercise of the Senses has the merit of originality, as well as that of ingenuity. The observations on the possibility, the usefulness, and the best means of exercising the senses, are suggested as doubts, and not advanced with the confidence resulting from the knowledge which experience imparts. They are submitted with great and becoming diffidence to the consideration of the public, for whose benefit they were committed to the press. We shall have great satisfaction in tracing the effects of these laudable efforts in the minds of the people of France.

MISCELLANEOUS.

TO THE EDITOR,

SIR,

WHEN any of your readers become your correspondents, I trust they feel equally with myself, that the credit and usefulness of your work is, at all times, and in all cases, to be preferred to the gratification of having the productions of their own pens inserted in your important pages.

I have not, for a considerable time, interfered with the claims of those friends whose thoughts might prove of more essential benefit to the true interests of the country, than any thing I could offer; but none can be more gratefully sensible of the value of your labours, or be more perfectly satisfied with your determinations, as they concern myself; and whether, what I now offer is allowed a corner in your work, or considered as not worthy the public eye, I shall as gratefully acknowledge the suppression as the publication.

Your manly firmness in defending the true interests both of the church and state, tempered at the same time with that genuine moderation and candour becoming a Christian patriot, cannot fail to render the pages of your Review, at this critical and important state of affairs, both at home and abroad, of increased importance.

It has been said by many serious and thinking persons, that should a peace ever be concluded with republican France, although our dangers would be different from those to which we were exposed in a state of warfare, they would not be less, nor require a less degree of caution in resisting them, our own safety, nay, our very existence as a nation being regarded.

I will not say unfortunately, but happily and providentially, that peace which the treaty of Amiens produced, proved of short continuance: Had, however, that most depraved and unprincipled of the human race, the Corsican usurper, possessed but a moderate degree of mere worldly wisdom, or the prudence of a subtle cunning, he might have so improved the advantages that peace gave him, as to have afforded ground for the deepest regret to children yet unborn. Much are we then, as a nation, indebted to his ungovernable ambition: It has awakened us from that dream of false security into which too many were lulled; evident from the declarations of some, that "they saw no reasons why the peace of Amiens should not prove as permanent as any peace that had ever been signed;" or, as asserted by others, "that the dangerous consequences apprehended by some men were so remote, so very remote, as not to be taken into any account in the purest calculations, political or commercial." Such was, if I remember aright, the sentiments expressed by men who ought to have known better.

Immediately upon the peace, nay, even upon the signing the preliminary articles, the despot of France, intoxicated with his own success, laid down promises, (natural enough indeed, the treaty itself considered,) from which he drew his erroneous conclusions, that England possessed neither courage nor means, to venture at any resistance of his deep-laid schemes for subjugating the four quarters of the world to his dominion; these plans and purposes now opposed by Britain "single-handed." He is maddened with malignant rage, and "would swallow us up quick, so wrathfully is he displeased at us."

In a war, as just as inevitable, are we now engaged, in order to preserve our existence, depending, in this awful contest, on "that never-failing Providence which ordereth all things both in heaven and earth"—a Providence that has hitherto preserved, and will, I trust, yet deliver us. The threats and designs of our impious foe overthrown; "the amelioration of the state of twenty-five millions of people, by a revolution to a form of government, under which rational liberty may be enjoyed, is a matter sincerely desired by every friend to humanity; and, as Britain alone possesses either courage or integrity" to withstand the violent and unjust ambition of the present ruler of France, I indulge the hope, that, in the hand of Providence, we may be instrumental in accomplishing the great good, and of conferring upon the nations around us the blessings of peace upon the principles of peace revealed in the inspired pages: Indeed, any peace that is not founded on these principles, will never prove any thing more than a hollow truce.

Looking over some MSS. papers, I took up the letters that accompany this; they were written according to the dates they bear, and were addressed

* To every Christian mind, peace must be a very desirable blessing. War must be allowed by all as a very dreadful evil, and the sword acknowledged as the very severest of God's four judgments for the punishing of guilty nations. But, under the fullest conviction of this, I must own very freely, that at the time the treaty of Amiens was signed, my mind felt some very painful fears. The following passages from those scriptures, that are profitable for doctrine, reproof, correction, and instruction in righteousness, pressed with particular force upon my consideration. Subsequent events have not rendered these extracts from sacred history less important.

"And there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." 1 Kings xxi. 23.

"And Ahab said unto Jehoshaphat, Wilt thou go with me to battle? And Jehoshaphat said unto the King of Israel, I am as thou art, and my people as thy people." 1 Kings xxii. 3.

"And Jehoshaphat returned to his house, and Jehu, the son of Hanani the seer, went out to meet him, and said to King Jehoshaphat, *Shouldst thou help the ungodly, and love them that hate the Lord?*" 2 Chron. xix. 1, 2.

"And after this did Jehoshaphat, King of Judah, join himself with Ahaziah, King of Israel, who did very wickedly; and he joined himself with him to make ships to go to Tarshish. Then Eliezer prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works, and the ships were not able to go to Tarshish." 2 Chron. xx. 36.

"Aia brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent them to Benhadad, King of Syria. And Hanani the seer came to Aia, King of Judah, and said unto him, Because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, He delivered them into thy hands; for the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him: Herein thou hast done foolishly, therefore from henceforth thou shalt have wars."—2 Chron. xvi.

fed,

sed, as may be seen, to persons highly approving the French revolution in its *first stages*: And as there are yet many who affect to approve and admire the principles and first movements of that revolution, reprobating at the same time, the consequences resulting from it, as in no respect, or at least not necessarily, connected with it; I have been inclined to offer, through your Magazine, the sentiments and opinions expressed in these letters to the public eye. Copies of them are in the hands of various persons, and were so, very soon after they were written, particularly the two first, to a friend in London. The sheets I send, are copied from the rough sketch, and although there might be some verbal alterations, some passages transferred, or the expressions a little varied, the substance is the same; and should there be a vacant corner in any of your future Numbers, it is submitted to your judgment, whether they are sufficiently interesting to fill it up. I remain, Sir, with great respect, yours,

A CONSTANT READER.

To Mr. **** *, **** Street, London.

Dear Sir,

November 21, 1789.

As the public mind was much engaged when I was last in town by the late occurrences in France, and particularly so by the destruction of the Bastille, the conversation at your table naturally turned upon the subject, when my gravity, and the little exultation expressed on my part at that event, brought on me the charge of being an enemy to liberty, and even pleased with tyranny and oppression.

Your last letter to me, in which you sadly confound *faith* and *philosophy*, proves you still cherish the same opinion respecting my political principles: It is not pleasant to have such ideas fixed on the minds of those persons whose friendship you value; and to obviate so painful a circumstance, I now write.

I acknowledge, my dear Sir, that I looked very grave, and took but little part in the conversation; my countenance might manifest that I was not quite so much pleased as some others of the company; or, if you insist upon it, that I was actually displeased; and this was construed into a displeasure that the Bastille was pulled down*.

That my dissatisfaction was connected with the destruction of the Bastille, I am ready to acknowledge, not merely indeed that it was destroyed, but at the means and manner of its destruction.

"The beginnings of iniquity are like the letting out of water;" when once the banks that confine a deep and powerful stream give way, the very smallest inlet from the river into the adjoining country is seriously alarming;

* How strong, and how delusive is prejudice. It not only gives a false bias to the judgment, and a false colouring to facts, but actually weakens all our senses. In the Bastille destroyed, how few persons as state prisoners, in a long course of years, had been immured within its walls. In the hundreds of Bastilles that have since been raised, and the innumerable numbers of wretched victims, that under the most horrid despotism have groined within them, how easily and readily is this tyranny palliated, by observing that these are temporary evils, the inseparable effects of revolutionary movements. From such evils may God in his mercy preserve us:

... a deluge

a deluge is threatened; and without much prudent caution, care, and exertion, is unavoidable.

You Sir, and probably many others may be expecting *great good* from this event; I am expecting *great evil*: I have lived near threescore years in the world, and have been long a close observer of human nature; and believing the account given of it in the sacred pages, speculative theories are without any influence on my mind; and you may depend upon it, that the philosophy you admire will prove a very weak barrier against human depravity. It will manifest itself to be a principle without influence, and to possess no powers for counteracting or restraining the deceitfulness and desperate wickedness of the human heart.

From the late events in Paris, I fear the *mob* is indeed become the *sovereign*, and that this "sovereignty of the people" will not easily be kept within any bounds. The consequences of this I dread the more, because I apprehend there are men of rank and abilities, wicked, ambitious, and designing, who will avail themselves of the popular phrenzy, court popular favour, and suiting themselves to the present humour of the people, will make their own use of the power they possess, turning that power as they please, and as may best promote the accomplishment of their own purposes and designs: From this, I think I foresee the most dreadful evils that have ever fallen upon any nation. The demolition of the Bastile, the iron-cage, &c. appear to me but a poor compensation for the scenes which I expect to follow; maddened as the people are with rage, (they certainly know not why,)—intoxicated with their success, and with wild ideas of *imaginary liberty*, where is now the power in France that can say unto them, "Hitherto shall ye go, and no farther?" They must of necessity in time meet with a check, and I am greatly mistaken, if they will not fall under rulers whose "little finger will prove heavier than the loins" of those who have gone before them: If these "have chastised them with whips, their successors will chastise them with scorpions." I most sincerely wish I may be mistaken, and that their own repentance and return to reason may prevent this; but I confess it is more than I hope for, and I do strongly fear we shall unhappily witness facts that cannot fail to convert you to the opinions and sentiments of,

Dear Sir,

Yours, &c.

To the Same.

October 28, 1791.

How exultingly, my dear Sir, you asked the other day, whether I had any more *dark prophecies* to deliver. "The new constitution of France, formed by the National Assembly, a constitution so friendly to the rights of man, must surely have done away my fears; and, added to its own excellence, how greatly to be admired is the noble disinterestedness of its framers, in declaring themselves ineligible to the next assembly: Thus excluding themselves from any other share in the fruits of their own labours, than what they should enjoy in common with their fellow-citizens; or, in the comforts of retirement, derive from contemplating the advantages conferred on the great mass of the people, whom their labours had made happy."

Alas, my dear Sir, I again differ widely from you in opinion; nor am I on this new occasion of your joy, a sharer in your felicity: my fears and apprehensions, instead of being annihilated, are, I suspect, nearer their fulfilment as to their cause, than you will permit yourself to believe.

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In the constitution you so much admire, and so highly praise, I think I discern so capital an error; and in what you consider as wisdom in its framers, such a proof of folly; that I am persuaded "it will vanish as a dream, and, like the baseless fabric of a vision, leave not a wreck behind." From the very moment that I learnt the *Tier Etat* had assumed the whole power to themselves, I gave up the expectation of any good, and was prepared for the reverse.

What I consider as their great error, is their not having appointed a middle power between the king and the representatives of the people, but confining the sovereign to approve or reject *in toto* their decrees; to accept or refuse in the whole, without alteration or improvement, every law enacted by them. It does not require much political wisdom to see the effect of this: Poor Louis! I fear a snare is laid for him. I am only aiming, it is true, to shew their *mistake*; but I confess I am strongly inclined to impeach their *integrity*.

The folly of the constituent assembly is evidently shewn in the excluding their whole body from the succeeding assembly, declaring themselves ineligible for four years. You may deem it disinterestedness, and censure me as a calumniator of merit, when I, without hesitation, declare that I consider this as arising from a conviction, that neither they themselves, nor any succeeding legislative assembly will be able to preserve the constitution as formed by them; and they are not willing to bear the odium of its failure. I will not deny that my suspicions extend much farther respecting some of them, probably no inconsiderable number; but it was not the time to strike at monarchy altogether, and at once; I am, however, persuaded they cannot but know they have essentially undermined the throne, although they may not have duly considered, that in doing this they have insured destruction to themselves. They have now resigned their power to others; and be assured, I am not afraid to repeat it, the present legislators cannot preserve what their predecessors appear to have accomplished: The late assembly will have their friends among those that follow them, but they will have their enemies also; and I am very much mistaken, and very ignorant of human nature, if we do not soon see them divided into powerful and malignant factions.

"It is God that maketh men to be of one mind in an house;" and reasoning in a religious view, considering what they have said and done derogatory to the honour of the Redeemer of the world, I feel a conviction in my own mind, that very few of the constituent assembly will be permitted to die a natural death, or at least, to enjoy in peace in their own country, the fruits of their political exertions. Their successors we shall most probably see divided into parties that will rise up in all the bloody fury of factionous rage, murdering and destroying each other* in their turn, as they may
be

* The axe of the guillotine has long been rusting, and many have supposed it would no more be brought into use. The arrest of Pichegru and Moreau afford an awful lesson. Pichegru fought under a commission from that monster in human shape Robespierre, the usurper of Louis's power; and it was said that to this general he committed his diabolical plan for the destruction of Holland.

Moreau was a protégé of Pichegru's, was brought forward and promoted by

be able to seize the power. I think history, and the history of France in particular, and a knowledge of human nature, justifies such an apprehension, without laying claim to the gift of prophecy.

Beware my friend of philosophy, falsely so called. Religion, pure and undefiled religion, revealed from Heaven, is the only source of true happiness, and what can alone controul the depravity of the human heart: Be thankful for the mercies you enjoy as an Englishman; patiently bear the evils you cannot cure; consider God as the wise governor of the world, holy and righteous in all his works and ways: Be assured, that to wait events in humble resignation and reverential fear, is the best security for your own tranquillity and peace.

I remain,

My dear Sir,

Yours, &c.

The original of the following Letter is without a date, but it was written within a week or ten days after Government received dispatches, giving the particulars of the surrender of Toulon: I think sometime in October 1793.

To *** **** *****.

My very dear Sir,

I know most assuredly, that you would not be unjust by wilfully and deliberately passing unmerited censure; and I think I owe both to you and to myself, from the value I set upon your friendship, and the affectionate esteem I bear you, the attempt to justify myself from your charge of the want of integrity in the declaration of my political sentiments.

But first let me notice an observation you made of much less consequence, namely, that the subject of politics was first introduced by me when we last met: A little recollection will perhaps enable my esteemed friend to remember, that on my first appearance in the company, he said, "Well ** *****, you read the papers; I live in a corner where we hear nothing: What is the news?" I replied, I suppose Sir, you know we are in possession of Toulon. This led you to remark, that from Lord Hood's proclamation there arose a great uncertainty respecting a final adjustment, because in 1789 there was no constitution. This introduced a variety of observations from different persons, and on an appeal from me to yourself, whether it was possible for any friend to mankind to approve of the principles and proceedings of the present rulers in France, you answered, with a considerable degree of warmth, "you know you never approved of any circumstances of the French revolution from the beginning."

I never did: I freely and fully declare it; nor do I think there is a probability of my ever having any good reason for changing my opinion, or retracting anything I have ever said upon the subject; but I deny that I have

by him; but the moment a spirit of repentance urged Pichegru to make some atonement to the Bourbon Princes, Moreau denounces his benefactor to the Directory.—"Vengeance is mine, I will repay saith the Lord." And an impartial history of the French revolution, when it appears, will be a wonderful display of the justice of Divine Providence.

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ever said any thing, at any time or place, that can fairly be construed as hostile to rational liberty, or the true happiness of man.

I believe every one allows the late unfortunate Louis to have been a mild, gentle, good-natured man, possessing in no small degree the milk of human kindness, but without that measure of wisdom and firmness necessary for the enabling him to discover and resist the errors and intrigues of those around him: Owing to this; to the misconduct of those persons in a variety of respects; to the extravagant expenditure of the revenue; and to their disappointment in the advantages hoped for by separating America from the then mother country, France was fast verging towards ruin, and all orders among them apprehended a national bankruptcy. That the king intended to concur most sincerely in such measures as might appear necessary for the extrication of the nation from its difficulties, is pretty generally believed; but certainly he did not mean to abridge the royal prerogative, nor did he consider this as necessary for that end. And in this I know not that there is any reasonable ground for censure.

The calling the assembly of the Notables was a measure that soon appeared unlikely to answer the end proposed by it; and the three estates were summoned to deliberate on the state of the nation, in order to devise means for its exoneration from the heavy burdens ready to crush it.

Had France been a nation that could have indulged any well-grounded hope of a providential interposition directing its counsels, and by its sacred influence giving energy to the means human wisdom should adopt for its relief; this measure might have been productive of national benefit; but they had long been a people filling up the measure of their iniquities*; and the active part taken by France in the contest between Great Britain and the American colonies, if it may not be considered as a judicial blindness, may certainly be termed an insatiation upon the minds of the rulers in France; for what, short of such insatiation, could have induced them to send their generals and troops across the Atlantic to discern the difference between that people and themselves: To this unwise procedure, as a secondary cause, we may impute the present distractions in France; but it can only be considered as secondary, for they had long been sinking into more pernicious errors, and might but too justly expect to be given up to strong delusion to believe a lie; nor do I hesitate in acknowledging my own opinion, that the judgment of God darkened and distracted their counsels.

Waving, however, the consideration of the subject in a religious point of

* There is ground for very serious inquiry upon this most important point among our selves. We have indeed a Sovereign on the throne distinguished by his practical attention to every Christian and moral duty. In every relation of life he stands a bright example. But, should we live to see that example or its influence, either upon his descendents or his subjects, what may we not reasonably fear? This peculiarly demands the very serious consideration of our Princes, our nobles, our senators, and our magistrates. If we may credit some men, adultery and multiplied divorces are not proofs of increased profanity, but of more polished manners and extended intercourse in the polite circles: If we are not to see the adultery-bill again brought forward, what have we not to censure? If we live to see it again discussed, and not decided according to divine truth, what have we not to dread?

view,

view, and looking at it in a political light only, the calling together the three estates might have been productive of some advantages, had the spirit of true patriotism possessed the mind, and inclined them calmly and with candour to deliberate in their separate and distinct bodies, upon the business that rendered their assembling necessary. But the very reverse of this immediately discovered itself, mutual jealousies, distrusts, separate and interested views pervaded every heart, and actuated each party; violent and tumultuous was the contest; and as soon as I knew how that contest had ended, and that the third estate had annihilated the other powers, and assumed the whole to themselves, I ventured to predict in a letter I then wrote to a friend in London, what has since in a great measure come to pass: This effect, let me again observe, I considered as unavoidable, even separate from a religious view of their situation; but when connecting it with religion, I attended to the subsequent proceedings of the assembly, and noticed with serious consideration the sentiments publicly acknowledged by the leading men among them, the avowed disciples of Voltaire, Rousseau, and the infidel philosophy they taught, I felt it my duty as a Christian believer openly and fully to express my opinion, and to declare, that however fair and beautiful the superstructure raised by the constituent assembly might appear to the eye, it had so rotten a foundation, it must inevitably tumble into ruins. These sentiments I expressed at the table of a respected friend, at a time when you were present, when it was sincerely lamented by several of the company, that such respect should have been shewn to the memory and ashes of such characters, at the same time my predictions were considered as unfounded on any solid reasonings. The constitution was so excellent in its principles, it must support itself; and only one person besides myself expressed any doubts respecting its permanency.

In a religious view, it is certain they chose darkness rather than light. They had the examples of other nations before them; and separate from the works of French Protestant divines, they had writers in the Papal Church, who had plainly and forcibly taught the great essential truths of the Christian religion; and neither Saurin nor Claude, neither Fenelon nor Paschal, were inimical to true liberty; rejecting these men, and the revelation they acknowledged, they perversely followed the imagination of their own minds: without any attempt to emerge out of superstition, they sunk willingly into all the depths of infidelity. Soon, however, did they prove their philosophy was falsely so called, and in their proceedings and decrees manifested a judgment so clouded; such an ignorance of human nature and the passions of mankind, as rendered them very unfit to hold or exercise that power they had assumed.

As before remarked, I ventured to predict in a letter to a friend, written as long ago as October 1791, what has been but too sadly verified by the

† The readers of the parliamentary debates cannot fail to remember the most extraordinary eulogium ever pronounced, delivered by Mr. Fox in his place as a British senator, styling this work of the constituent assembly the most glorious fabric that ever had been raised since the creation of the world. This gentleman distinguished by his panegyrist as "the most enlightened statesman," but surely in this instance it has been proved, that "the light within him was darkness:" Had his eye been single, could he thus egregiously have erred?

event,

event. What dreadful enormities have been committed by the different factions as they possessed the power. To me this then appeared the natural result of their own principles. As to the final issue, we can only bow in adoring silence before that God "whose eyes are in every place beholding the evil and the good."

Much has been said by some men of the sovereignty of the people; but who, that has observed what is in men, but must be convinced that the great aggregate of human depravity once set in motion can never direct itself, but must be governed and directed, as far as it can be governed or directed at all, by artful and designing men, actuated by no other principle than the accomplishing their own designs, and by nothing less than the real good of those they aim instrumentally to use; frequently, however, it has been seen that the popular phrenzy has by such characters been so routed, as to involve themselves in the general ruin.

I have continued this subject to a much greater length than I had intended, and indeed had almost forgotten the purpose for which I took up my pen, the vindication of myself from my friend's heavy charge of the want of integrity in the declaration of my political sentiments. I must now be brief, but brevity may fully answer my purpose.

And first, let me assure you, that I approve the form of government in this country. I desire no change; so far from this, I would willingly risk my all, or most cheerfully bear any burdens to preserve it. But, at the same time, I am free to declare, that if it should ever be considered as sufficient to secure even civil happiness to the people, independent of religion, I am persuaded God would confound the wisdom of the wise, and bring to nought the understanding of the prudent. The approbation I now express of the constitution of this country in no respect contradicts what you heard me assert at M——. If you recollect aright, you will remember it was this: That on a supposition *our form of government must be changed*; and it was to be determined by vote, whether we were to have an absolute monarch, an aristocracy, or a democracy: that had I a thousand votes, I would give them all in favour of monarchy; and for this reason, that in my opinion it manifested more fully a dependence on that God "who turneth the hearts of kings as seemeth best with his Godly wisdom." We are prone to depend too much on human subtilty, and even on necessary care and precaution, forgetting that "unless the Lord keep the city, the watchman waketh but in vain."

You know, my dear Sir, that I do not confound the *administration* of a country with its *government*. This distinction in men's reasonings and acting is not sufficiently observed. But, considering administration as directing the affairs of government, you never heard me express my disapprobation of the term, "opposition bench." I would have the whole house consider itself as guardian of the rights of the people; and as the best mode of securing these rights, unanimously and uniformly supporting administration, when that administration is evidently not acting wrong*, watching over them at the

* Those who have experienced the difficulty of regulating the affairs of a parish, or even a single family in all its branches, will surely be ready to acknowledge the difficulties they must have to encounter, who have all the concerns of a great nation to direct and controul; and as remarked above, when

the same time with a careful eye, and opposing with one voice every measure clearly and essentially hostile to the real interests and true happiness of the nation.

This I fear is rather a good to be hoped for than expected; but I assure I neither approve or justify any corruption in government, that is any thing given for the purpose of carrying bad measures. But I own I do not expect the spirit of patriotism to rise to high as to incline a majority of near six hundred men to renounce all the comforts of domestic life, and the relative connections; all the satisfactions of rural retirement, ease, or their own pleasurable amusements, merely for the benefit of the million. For the deprivation of those comforts I would have them liberally rewarded. The question between us is this, from what hand the reward should come? I own that, when human nature is considered, a reward for doing well, and a bribe to corrupt, and obtain a support for what may constitutionally be an ill, may come so near to a distinction without a difference, as to put much to hazard; and yet, after the maturest deliberation I can give the subject, and having observed all that has past in France for the last three or four years, I do think it safest that the necessary and just remuneration for comforts renounced and services done, should be with government to bestow: And I will only add upon this subject, that I should not have experienced any great dissatisfaction, if any thing consistent with the general good could, from the hand of the mild and benevolent Louis, have quieted the mind and gratified the desires of the national assembly, and have prevented their engaging in the revolutionary horrors.

You have heard me Sir charged with maintaining the doctrine of active obedience to rulers, be their commands what they may. But of this charge I was assured you acquitted me. I do firmly believe the divine origin of government, that God is the fountain of power, that under Providence, all rulers, under whatever form or name, have a divine right. To our own government, and to all laws enacted by King, Lords, and Commons, I would pay a ready obedience, provided such laws did not militate against the positive commands of God*. To obey God rather than man, must ever be a first principle. Unchristian laws I would not obey; but in such case, religion allows not of actual rebellion, but requires a patient suffering. When I expressed this as my creed, it drew from some one a remark to which I

when not clearly and indisputably acting wrong, they have every claim for support. It is not possible for men unconnected with them to know their difficulties, you must be acquainted with the temper, disposition, and views of all foreign powers, to be able either to praise or censure with justice. Wantonly to embarrass the executive power, and unnecessarily to clog the wheels of government, is, in my opinion, a crime of no small magnitude.

* I know not where the truly scriptural system of obedience to providential rule is more fully and plainly taught in uninspired language than in one of the collects immediately following the Decalogue in our communion-service, in which we pray that God's chosen servant, our King and Governor, may so know whose minister he is, as always to seek God's honour and glory: and that all his subjects duly considering whose authority he hath, may faithfully serve, honour, and obey him, in God, and for God, and according to God's word and ordinance. This is exactly what we mean by passive obedience and non-resistance.

could

could not assent. It was given as an opinion, that Daniel, the three children, the apostles, and primitive Christians who suffered martyrdom, patiently resigned themselves to death from the conviction they possessed no effectual means of resistance; but that having such powers they would have resisted*. Against such an opinion I entered my protest. Obedience to providential rulers I consider as an important branch of Christian morality. In this country we owe obedience to such laws as are enacted by Lords and Commons in due constitutional form, and have received the Royal assent—provided as before observed, those laws do not militate against the laws of God, the King of Kings, and Ruler of Princes. But however such laws may tend to abridge our religious or civil privileges, passive obedience is still our duty, and a patient suffering of the penalty is required of the disciples of the Redeemer of the world. Or how shall the scriptures be fulfilled†?

I have only to beg you will pardon the length of this letter, and to believe me, however we may differ in opinion,

Yours, &c.

ANTI-CHRIST.

TO THE EDITOR.

SIR,

SINCE you inserted my last remarks on Anti-Christ, many circumstances have concurred to confirm my conjectures (for at best my remarks are mere conjectures) that the present atheistical-papal power on the Continent is the last form of Anti-Christ. Permit me to call your attention to a place in the Apocalypse, which by all writers of eminence is applied to the dissolution of the Turkish empire. As this is a point generally agreed upon even by the favourers of the French revolution, I shall think it superfluous to confirm it, and shall refer you to the great Mede

* Surely Christians are called to do, or to suffer in the same spirit as the Divine Author and Finisher of their faith. Let this mind be in you, which was also in Christ Jesus, says St. Paul: If when ye do well and suffer for it, and take it patiently, this is acceptable with God. For even hereunto are ye called, for Christ also suffered for us, leaving us an example that we might follow his steps. And as an answer to such as maintain that those who suffered willingly, because they had not the means of resistance, let the words and conduct of this divine example be given as the answer: Did Jesus submit to reproach, scourging, buffeting, and death, because He had not the means of resistance? Did he not assure his trembling followers, that he could pray to his Father, who would send him twelve legions of angels. But how then were the scriptures to be fulfilled?

† God is the wise, just, and righteous governor of the world; and in all he does, or permits to be done, He is accomplishing his own purposes, and fulfilling his own word. He keepeth his covenant for ever. He turneth the hearts of kings as seemeth best unto his godly wisdom. He stilleth the raging of the sea and the madness of the people. All things serve him, and the fierceness of men he turns to his praise,—and this without encroaching on the will of man, or taking from him the character of an accountable being.

for

for further information. What I have to offer to you myself is another translation of the passage, calculated to shew that the whole of it may already have been accomplished. Rev. ch. xvi. 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up; that the way of the king's from the east might be prepared. 13. And I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of savans making signs, which go forth unto the kings of the earth and of the whole world, to gather them to the war of that great day of God Almighty. 15. Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. 16. And they gathered them together into a place called in the Hebrew tongue Armageddon, [the mountain of Megeddo]. Now history informs us that in the year 1798 three French generals, heads of the triple sect of Jacobins, invaded the Ottoman empire, upon the plea that it was crumbling to pieces; and that at the same time Jacobin emissaries were sent out into all countries, under three leaders, as Barruel assures us.

He moreover calls the Jacobin a *venomous reptile, that crawls from den to den and carries on a subterraneous warfare*. It is remarkable that in this expedition were many of the Propagandist society from Rome, the *spokesmen* of the papacy. Even Mr. King allows the Jacobins to be *demons*; and it is certain that the word *dæmon* exactly answers to the French *savau*. History further informs us that these emissaries proceeded as far as the *mountain of Megeddo*, which is close to Acre, and that there they were arrested by the ministers of God's anointed. If these remarks are well founded, the Jacobin is proved to be the very Antichrist; and it only remains for us to "hold fast that which we have, that no man take our crown, and behold our Lord cometh quickly." The seventh vial still remains to be poured out. Ch. xvi. 17. to the end is an epitome of it. Ch. xvii. and all the following chapters, are explanations of the state and fates of the true Church epitomized in ch. xvi. 17, &c.; and it may be observed that both the *long* and the *sudden* judgment of Rome papal are in the same words explained in ch. xvii. to the end of the vision, which terminates at ch. xxi. 9. Comp. xvii. 1. x. 8, &c. xiv. 1. to 8. (2). xviii. 1. to 4. xi. 12, 13. xiv. 8. xv. 1. to 8. (3). xviii. 4, &c. xiv. 9. to 13. (4). xix. 1. xi. 15. (5). xix. 2. xv. 3. xi. 18. (6). xix. 4. xi. 16. (7). xix. 5. xi. 18. (8). xix. 6. xi. 15. 19. (9). xix. 8. xv. 6. 4. (10). xix. 9. xiv. 13. xv. 3. (10). xix. 11. xi. 19. xiv. 14. xv. 5. 15. (11). xix. 14. xv. 6. (12). xix. 15. xiv. 14. 19.

I am, Sir,

Your obedient humble servant,

ANTI-CONSUL.

ERRATA:

Page 426. line 1. for *justifying* read *deprecating*.

— 428. lines 3. and 6. for *King* read *Ring*.

INDEX.

- Addington, Mr. his extraordinary conduct respecting the suggestions of Mr. Pitt, 94.
 ———, his excuse for not assisting the Proclamation Society, 80.
 ———, particulars of his negotiation with Mr. Pitt, for the return of the latter to office, 60.
 Adultery, reflections on its increase, and the effort of philosophers to remove its odium, 78.
 Age, the present, a Bishop's opinion of its good sense, &c. 174.
 Air, remarks on that procured by the solution of mercury, in diluted nitric acid, 44.
 ———, inflammable, or hydrogen gas, remark on, 40.
 Alchemists, account of several celebrated, 482.
 Amazons, Circassian, account of those singular females, 203.
 Amiens, violation of the Peace of, proved against France, 491-496.
 American and African natives, contrast between them, 470.
 Andreossi, General, some account of that officer, 293.
 Animal food, its consumption not superfluous, 148.
 Apples, the first kind known in Britain, 159.
 Arabians, whence they derived their first knowledge of chemistry, 481.
 Arith, or wind-mill, account of that ancient Cornish ceremony, 157.
 Arthur, Mr. Professor of Philosophy at Glasgow, some account of his life, character, and works, 411.
 Arviragus, discovered to be the king who made the first present to Joseph of Arimathea, 8.
 Asiatics, on their skill in, and knowledge of, astronomy, 219.
 Attorney General, his true motives for not bringing forward the Aultery Bill, agreeable to his pledge, 80.
 Augereau, General, his history, 291.
 Authors, method proposed for counteracting their envy, 146.
 Authors, probable number of, damned in a year, 414.
 Barons, ancient British, their encroachment of their manors, on the invasion of the Normans, 358.
 Bait of the Bottomless-pit, explained to be modern Fringe, 230.
 Bedford, the late Duke of, remarks on the Correspondence of Mr. Adam and Mr. Bowls, relative to his religious principles, 200-204.
 ———, his extraordinary virtues verified, 310.
 Bees, how venerated by the inhabitants of Cornwall, 7.
 Bishop of Lincoln, his exposition of evangelical preachers, 54.
 Bishops, the Scotch, ridiculousness of their first consecration after the Revolution, 125.
 ———, English, not entitled to exercise their authority in Scotland, 144.
 Blood-hounds, their assistance proved to be necessary in quelling the Maroons, 206.
 Description of the animals employed for that purpose, 211.
 Blue Beard, account of a modern, 287.
 Boccaccio, biographical account of that author, 277.
 ———, Letter from him to Petrarch, 278.
 Brazil, prospect of France for the occupation of that country, 270.
 Britons, the ancient Western, their brave resistance against the Roman army under Vespasian, 2.
 Brown, a spirit of the Shetland Isles, account of his skill as a gamester, 9.
 Bruix, Admiral, biography of, 294.
 Burke, M. effect of his publication on the French Revolution, 159.
 Buonaparte, his massacre at Jaffa, confirmed by Dr. Wattman, 114.
 ———, his true character exposed, 183.
 ———, accurate sketch of his designs against this country, 216.
 ———, history of himself, his father, mother, and other relatives, 294.
 ———, horrid and inhuman propensities of his youth, 290.
 ———, Madame, instances of her extravagance, 297.
 ———, Lucien, boasts of an intrigue with his own sister, 299.
 ———, his treacherous conduct towards the blacks of St. Domingo, 460.
 ———, his obtrusiveness of his five grand promises, 461.
 ———, instances of his tyranny exceeding that of Robespierre, 461-472.
 ———, another novel character of him, 486.
 Bruce's travels, proofs of their authenticity, 121.
 Calcination, or oxydation of metals, theories of the French and German chemists respecting, 42.
 Camara, or Luxine vessels mentioned by Strabo, account of 246.
 Campbell, Dr. his antipathy to the Scotch Episcopalianism exposed, 130-132.
 Cavendish, Mr. the original discoverer of certain properties in the gases, 41.
 ———, importance of his discovery of the composition of water, 44.
 Catechism, practical mode of expounding it, 88.
 Ceremony, description of an ancient one, celebrated at harvest time in Cornwall, 156.
 Chan of the Crimea, account of the last sovereign of that country, 165-168.
 Christian charity, remarks on the modern acceptance of that term, 173.
 Church, the Christian, proofs that it was to have a priesthood duly ordered, 14.
 Circassian beauties, account of the sale of in Russia, 237.
 Circassians, their manners, education, &c. 243.
 Claudius, remarks on his supposed conquest of the islands of Sylleh, 3.
 Col-heaver and counterzan, contrast between, 151.

Cobbett, Mr. his conduct in America praised, 430.
 Common Prayer, on the great union of ability and authority in that compoition; 282.
 Corn, observations on granting bounties on its importation, 278.
 Cornish people, their superstition with respect to Bree, 7.
 Courage and Piety, inseparable companions, 91.
 Couzezan and Coal-heaver, contrast between, 151.
 Creoles of America, description of them, 475.
 Cursory Remarks, proofs of the habitual inconsistency of their author, 71.
 Danmonians, or Western Britons, reflections on their warlike conduct, 3.
 Darwin, Dr. his scandalous and inhuman conduct on the death of his son, 285.
 Daubeny, Mr. his exposition of the sophistries of Mr. Overton, 337-357.
 Deluge, new way of accounting for it, 42.
 Democracy, its pretended influence over the people a bugbear, 264.
 Dissenters, immense sum given by government towards their support in a single province of Ireland, 82.
 —, their grounds for supposing Mr. Pitt favourable to the repeal of the Test Act, 254.
 Divisions, religious, pernicious effects of, 136.
 Dogs, what kind genuine natives of Britain, 153.
 Du'our, General, biography of, 290.
 Dumas, the French general, his character, ibid.
 Ecclesiastical History, by Dr. Campbell, exposed and refuted by Bishop Skinner, 16.
 Englishman, character of a singular one resident in Russia, 241.
 Englishmen, remarks on their degading visit to Paris, during the late tuce, 269.
 Episcopals, the Scotch restrictions under which they laboured in the time of the Stuarts, 135.
 Etas, Jacobinical Latin description of, 181.
 Fashion, the naked, of French females, its origin, 297.
 Feeling towards animals, on the want of, in servants, 147.
 France, remarks on her preponderance as a state, and her means of maintaining her power, 49.
 Fleet, the Roman, remarks on its use, in the battles of Vespasian with the ancient Britons, 2.
 Flotilla, the French, proof of their existence and extent previous to the late declaration of war, 268.
 France, her present territorial division described, 50.
 —, the misery of her inhabitants ascribed to be unfounded, 261.
 —, brief sketch of her politics, 266.
 French and Scotch, contrast between their respective conduct towards their sovereigns, 81.

French tables of measure, &c. their value in English, 51.
 Frenchmen, instances of their facility at gaining a livelihood, 34.
 —, buried alive by order of Buonaparte, 192.
 —, not capable of enjoying the same degree of liberty as Britons, 460.
 Fouche, some particulars of his life and ministry, 187.
 Foundling Hospital, singular authority said to be exerted by the Committee of that Institution, 323.
 Fox, Mr. his opinion respecting the right of the Heir Apparent, on the illness of the King in 1787, 256.
 Calvinism, its discovery, phenomena, &c. 387-393.
 Gas, hydrogen, remarks on, 40.
 Geography, its definition, natural utility, &c. 377-386.
 German servant, character of an extraordinary one, 35.
 Gleichen, Count, a Knight of the Cross, his singular adventure, 28.
 Goldsmith, apostrophe to by Mr. Pratt, 147.
 Good Breeding, requisites of, 234.
 Goths, an error of Gibbon corrected, respecting their incursions into Rome, 246.
 Greek tragedy, observations on the different measures of, 250.
 Grenville, Lord, defended against the charge of uncivil treatment of Mr. Addington, 63.
 —, defended against the charge of inconsistency with regard to the treaty of Lille, 193.
 —, his conduct towards Citizen Otto defended, 419.
 Harvest ceremony, account of a curious one in Cornwall, 156.
 Heir Apparent, effect of his conduct upon the morals of the public, 77.
 Herodotus, his accurate information respecting the Scythians, 244—his masterly description of the climate of Russia, 245.
 Hill, the bellowing, in Iceland, account of, 455.
 Holy Land, Jerusalem, &c. description of the principal places in, 115.
 Iceland, account of its situation, nature, curiosities, &c. 449-458—character of its inhabitants, 457.
 Ignatius, Dr. Campbell's commentary on a passage of, refused by Bishop Skinner, 17-21.
 Impostor, account of a curious, 26.
 Income-Tax, instances of hardship in its operation, 440.
 —, remarks on the proportion which ought to be paid by different classes, 172.
 Imflammable substances, arrangements of, and remarks on, 40.
 Inscription, ancient, in Iceland, on the tomb of a murdered nobleman, 452.
 Jaffa, Dr. Wittman's corroboration of Buonaparte's horrid massacre at that place, 114.
 Jerusalem, intention of Buonaparte towards that ancient city, 115.

- Juvenal, a wretched modern translation of that author, examined and exposed, 325-334.
 Kant, account of an interview with him 23.
 King of Sardinia, representations made in his favour to the First Consul, and indifference with which they were received, 263.
 Lavoisier, basis of his system respecting calcination, 43.
 Lafnes, General, his history, 293.
 Leclerc, Mr. (of Holland) his opinion of episcopacy, 22.
 Leonhard and Amelt, affecting story of, 29.
 Letter from Dr. Campbell to Mr. Strahan the printer, 128.
 Living, the art of, how reduced to a system by Frenchmen, 34.
 Loison, General, his history, 291.
 London and Paris, contrast between, 32.
 Louis XIV. the cause of degradation amongst the higher ranks in France, 479.
 Louisiana, value of that country to the United States, 320.
 Luxuries only comparative, 172.
 Mackenzie, Capt. his brave conduct and fidelity to Charles Edward Stuart, 81.
 Macquer, Chevalier, his battle with a dog, 33.
 Man, observations on his moral nature, 23.
 Matines, account of their formation; their history, and utility, 370-377.
 Masonic-Lodges, defended against the charge of being caverns of treason and murder, 231.
 Massina, General, account of, 293.
 Means, extraordinary political, defended, on extraordinary occasions, 272.
 Metals, their characteristic qualities, 42.
 Ministry, (Mr. Pitt's) why they deserve praise for their resignation, 416.
 Monastery of St. George, in Tauric Cherfon—account of, and its inhabitants, 168.
 Moreau, some account of that General, 185.
 Murat, General, his duel with Lucien Buonaparte, and its cause, 299.
 Murderer, account of one discovered and killed by a dog, 33.
 Mutton, excellence of that fed on snails, 155.
 Navigation Act, necessity of strictly observing it, 433.
 Navy, gigantic plan of one intended to be raised by the French, 267.
 Nazareth, description of, 179.
 Negroes, horrid and refined cruelties exercised upon those in the West Indies by order of the French Generals, 300.
 Neotus, or Neot, the son of Ethelwolf, account of that saint, and the wonders performed by him, 364-368.
 Newspapers, infamous conduct of some towards the Pic-Nic Society exposed, 108.
 Nomenclature, the present chemical, Doctor Black's opinion of, 46.
 Officer, magnanimous conduct of a foreign, on being ordered to repair as ambassador to Buonaparte, 269.
 Opera, of London, account of, and its visitors, 130.
 Orford, the late Earl of, his injurious interpretation of the correspondence between the Earl of Bute and the Princess of Wales, 408.
 Orchard, remarks on the derivation of that word, 159.
 Orchards of Cornwall, proofs of their high antiquity, 158.
 Ossian, proofs of the genuineness of his poems, 153.
 Ovid's Tomb, in Russia, remarks on that structure, 162.
 Oxydation, or calcination, theories of the French and German chemists respecting, 42.
 Palace, a Tartarian, at Bachtsheseraï, account of, 164.
 Paris, contrasted descriptions of, by a Russian and an English Traveller, 30.
 Parliaments, the stannary, of Britain, remarks on, 4.
 Passive obedience, remarks on the application of that term, 176.
 Party, has not an inevitable tendency to perversion, 415.
 Peace of Amiens, further observations on that event, 422.
 — not expected, nor wished for by the people of this country, in 1801, 430.
 Peasant, a Russian, interesting story of one, 38.
 Philosopher, account of a singular French one, who lived upon onions, 34.
 Pic-Nics, a full account of that society, 136.
 Piety and Courage, their intimate connection with each other, 91.
 Pitt, Mr. and his associates, defended against the charge of retiring through despondency, and at the time of his Majesty's illness, 58.
 —, Mr. reasons for his opposition to the minister, 66—his conduct on Mr. Patten's Motion of censure justified, 10—his parliamentary conduct satisfactorily explained, 67.
 —, his magnanimous and patriotic conduct in refusing a sinecure, 73.
 —, his efforts on first coming into administration, 253.
 —, misrepresentations relative to his resignation refuted, 424.
 Plague, Dr. Wittman's observations on that subject, 121.
 Press, remarks on its great influence over the people, particularly on the continent, 269.
 —, its restriction necessary in France, 459.
 Prince of Wales, his former conduct on the proposition of a regency, 256.
 Principles, none stable which are not founded upon religion, 281.
 Prostitution, infatigable, remarks on the frequency and causes of, in London, 37.
 Polwhales, of Polwhale, account of that ancient family, 361.
 Population of France, its considerable diminution since the time of Neccar's writings accounted for, 50.
 Poetry, (extracted from various works).—Ode to my Lyre, 97—Fair Ellen, or the Maniac, 99—Address to a Spider in a Poet's Garret, 100—the Cowslip Girl, 101—Extracts from Peter niked, 431—the Office of the Muse, 437. On Love, an addition to Col. n's Ode, 433.

- , (Miscellaneous Contributions)—
 Elgy on the Death of Gen. Grinfield, by
 Cap. Stokdale, 110—the Volunteer, by
 Mr. Thos. White, 111—Lines on a well
 known character, 112.
 Population of Great Britain in 1802, 32.
 Porcupine, newspaper, its independent con-
 duct on the resignation of Mr. Pitt's mi-
 nistry, 420—its reflections on the peace
 not written by Mr. Cobbett, *ibid.*
 Public Worship, on the necessity of a strict
 adherence to, 281.
 Redemption, universal, a view of, 54.
 Rebellion in Ireland, its progress, and am-
 bition of its promoters, 207.
 Reform, a moral, observations on its nec-
 sity, in this kingdom, 76.
 Resistance, the doctrine of, the same as that
 of insurrection, 178.
 Revelations, remarks on the commentaries
 of a late expositor of that book, 225-237.
 —, Examination of Gailway's Com-
 mentaries on, 394-407.
 Roman works, in Britain, how they should
 be sought after by antiquaries, 10.
 Rome, her conduct after the battle of Cannæ,
 recommended to the attention of Minis-
 ters, 171.
 Royal Family, the French, sketch of their
 abduction to Paris, 258.
 Russian peasant, interesting story of one, 38.
 Sacrifices, the extraordinary, which should
 be made to maintain our independence,
 273.
 Satan, his account of the employment of
 some French republicans in Hell, 95.
 Saxons, their military character, 362.
 Schropfer, an impostor and suicide, account
 of, 26.
 Scotch and French, contrast between their
 conduct towards their kings, 81.
 Scripture, principal cause of its abuse, 226.
 Seducer, compared to the evil spirit intrud-
 ing into Paradise, 195.
 Sepulchre of Christ, description of, 116.
 Scraglio, error in the application of that
 word corrected, 121.
 Sheep, excellence of those which feed on
 snails, 155.
 Sheridan, Mr. his influence over the Lon-
 don newspapers, for particular purposes,
 107.
 —, contrast between his former and
 present conduct, 314—his panegyrics on
 Buonaparte, 315-317.
 Sneyes, Abbe, remarks on his character, 186.
 Skinner, Bishop, his refutation of the in-
 sinuations against the Scotch Episcopalian
 Clergy, 130-133.
 Slave-trade, remarks on its antiquity, 240.
 Snails, proofs of their existing in colonies
 under ground, 154.
 Soudak, in Russia, account of its delightful
 environs, 168.
 Soult, the Republican General, account of
 him, 289.
 Spondee, in poetry, a new explanation of it,
 287.
 St. Hilaire, General, his character, 290.
 St. John the Baptist, account of the place of
 his birth, 119.
 Submission to arbitrary power, various
 causes of, 257.
 Summary of Politics—Reflections on the
 dreadful malady of our Sovereign, 222—
 on the necessity of a union of knowledge
 and talents, 223—intentions of the enemy,
ibid.—on the present system of warfare,
 224—View of the present Political
 State of Europe. SEE THE PREFACE.
 Swiss Revolution, commemoration of the
 effected under T. II. 488—Origin of that
 produced by the French, 489.
 Tables of measure, account of those of the
 French, 51.
 Tartan of the Crimes, their dress described,
 242—their houses, *ib.*
 Taurida, account of the manners and cus-
 toms of its inhabitants, *ibid.*
 Tell, William, narrow escape of, at the com-
 mencement of the Swiss Revolution, 488.
 Theatre, the British, how made subservient
 to immorality and adultery, 79.
 Theatres, how the immorality of their fre-
 quenters ought to be checked, 109.
 Tinwald, or Forum Judiciale of the Isle of
 Man, account of, 4.
 Toleration, singular proofs of, in the con-
 duct of a head of our church, 83.
 Travelling anecdote, 29.
 Truth, Dr. Potter's veneration for that vir-
 tue, 341.
 Vandamme, the French General, his bio-
 graphy, 185-291.
 Vespasian, his contests with the Britons, 2.
 Vizier, the Grand, anecdote of his singular
 judgment and penetration, 121.
 Volunteers, enforcement of their moral and
 religious duties, 275.
 —, scandalous conduct of a Corps,
 on the consecration of their colours, 446.
 Union, the necessity of enforced, 90.
 Wieland, his singular and reserved charac-
 ter, 25.
 Windham, Mr. defended against the asper-
 sions of a Ministerial calumniator, 64.
 Witches, of Warboys, Huntingdonshire, ac-
 count of, 146.
 Wittman, Dr. his account of the massacre
 at Jaffa, 114.
 Yealinton Pillar, in Devonshire, to whose
 memory erected, 12.
 Yorae, (Secretary) his opinion of the late
 peace different from that of Ministers, 62.
 Zeal, religious, its characteristics and im-
 portance, 84-86.

d. 7.

The Table of the Miscellaneous Articles, Author's Names, &c. for the
 present Volume, will be given in the next Number of our Review, which
 will be published on the 1st of July.

